Primitive Christianity Reviv'd.

VOLUME III.

AN ESSAY ON THE *Apostolical Constitutions.*

Wherein is proved that they are the most Sacred of the Canonical Books of the New Testament.

By WILLIAM WHISTON *M.A.*

Πᾶς ὁ λέγων ἄνευ τῶν διαταγμάτων, κἂν ἀξιόπιστος ᾖ, κἂν προφήτης, κἂν ἀποστολικὸς, κἂν σημεῖα ποιῇ, κἂν θεοφορῆται, λύκος σοι φανέσθω ἐν προβάτου δορᾷ. *Ignat. ad Heron.* §. 2.

LONDON,
Printed for the Author: and are to be Sold by the Booksellers of *London* and *Westminster*. A. D. 1711.

AN
ESSAY
ON THE
Apostolical Constitutions.

Wherein is proved that they are the most Sacred of the Canonical Books of the New Testament.

By WILLIAM WHISTON M.A.

LONDON,
Printed for the Author: and are to be Sold by the Booksellers of London and Westminster. A. D. 1711.

TO THE

Famous and Flouriſhing

Univerſity of *Oxford*:

THIS *Eſſay on the* Apoſtolical Conſtitutions, *which are ſo fully Atteſted to by that* Preface *to the* Doctrine of the Apoſtles, *which is Repoſited among the Noble Treaſures of her* Bodleian *Library, is hereby humbly Offered to the publick Conſideration of all that Eminent Body, and of the reſt of the Learned through the whole Chriſtian World, by*

The Author.

TO THE

Famous and Flourishing

University of Oxford:

THis Effay on the Apollo-
lical Conftitutions, which
are fo fully calculated to fy
the Preface to the Doctrine of
the Apoftles, which is Recofrid
among the Noble Treafures of her
Bodleian Library, is hereby hum-
ly Offered to the publick Confi-
deration of all that Eminent Body,
and of the reft of the Learned
throughout the whole Chriftian World,

by

The Author.

English.

I. A New Theory of the Earth, ſecond Edition, *Octavo*, Note, The Subſtance of the two Vindications againſt Mr. *Keill* is inſerted in their proper places of this Edition.

II. A ſhort View of the Chronology of the Old Teſtament; and of the Harmony of the Four Evangeliſts. *Quarto.*

III. An Eſſay upon the Revelation of St. *John*. *Quarto.*

IV. The Fulfilling of Scripture Prophecies in eight Sermons at Mr. *Boyle's* Lecture 1707. *Octavo.*

V. Sermons and Eſſays on ſeveral Subjects. *Octavo.*

VI. A Memorial for ſetting up Charity Schools univerſally in *England* and *Wales*. Half a Sheet.

VII. An Hiſtorical Preface to Primitive Chriſtianity reviv'd; with an Appendix.

VIII. A Reply to Dr. *Allix*; with an Appendix.

IX. Second Reply to Dr. *Allix*; with two Poſtſcripts.

X. An Account of the Convocations Proceedings with relation to Mr. *Whiſton*; with a Poſtſcript, and Supplement.

XI. Remarks on Dr. *Grabes* Eſſay on two Arabick

Arabick MSS. of the Bodleian Library. Note, The Author has bound up a few of these five last together.

XII. Animadversions on a Pamphlet intituled, The New Arian Reprov'd. *Octavo.*

XIII. Primitive Christianity reviv'd; in four Volumes, *Octavo.*

Latin.

I. *Prælectiones Astronomicæ.* Octavo.

II. *Elementa Euclidis per Tacquetium denuo edita, & aucta.* Octavo.

III. *Algebræ Elementa per Anonymum, publici juris facta.* Octavo.

IV. *Prælectiones Physico-Mathematicæ.* Octavo.

AN ESSAY ON THE Apoſtolical Conſtitutions.

INTRODUCTION.

SINCE there not only is at preſent, but, ſo far as appears, has been in all the paſt Ages of Chriſtianity a moſt wonderful and remarkable Book, or Collection extant, ſtil'd, the *Apoſtolical Doctrine and Conſtitutions*, and ſo pretending to be written in the Name of the Holy Apoſtles of our Lord Chriſt, or by Authority derived from them; nay, pretending to contain the Original moſt ſacred Laws, Doctrines, and Rules of the Goſpel, derived by the Apoſtles from our bleſſed Saviour, and by him originally from the ſupreme God the Father himſelf; and ſince withal

withal this Book, or Collection, appears in the main, upon peruſal, to be highly worthy of the Apoſtles, exactly agreeable to their undoubted Writings, and compos'd in ſo pious, primitive, and ſerious a manner as inclines one at the firſt ſight to have no ſuſpicion of its being other than genuine: Since alſo we ſoon find, upon farther enquiry, that, abating a few Ages laſt paſt, principally in theſe Weſtern Parts of Chriſtendom, which were ſo long under the Slavery of the Antichriſtian See of *Rome*, the Body of the Chriſtian Church has all along own'd it, for Genuine and Apoſtolical; it cannot ſure but deſerve our moſt ſerious ſtudy and enquiry, whether this Book be really what it pretends to be. Eſpecially this deſerves *our* enquiry, who are peculiarly *Chriſtians*, not only regarding the Will of *God the Father*, reveal'd to us by the Law of Nature, confirm'd by the Law of *Moſes*, and compleated by our Lord Jeſus while he was on Earth, and ſo wholly acted in the Name of the ſupreme God his Father; but owning alſo the diſtinct Authority of *Chriſt himſelf*, as advanc'd to a peculiar Kingdom after his Reſurrection, and as then become our proper Governor, our Lord, and God, and Judge, till the Conſummation of all things. Since, as will appear preſently, theſe Conſtitutions do pretend to be no other than thoſe very Do-

Doctrines, Precepts, Rules, and Devotions, which our Lord Chriſt has peculiarly eſtabliſhed and enacted for his Church; and to be the ſacred *Digeſt* of thoſe Laws, by which all its Members ~~are to be governed as ſuch at preſent~~, and for which, as well as for the other, he will call them to a ſtrict Account at that Day ~~of Judgment~~. And a conſidering Perſon would ſtand amaz'd to ſee that among the numerous Authors of ſmaller account, not only Chriſtian, or Jewiſh, but Heathen alſo, whoſe Writings have been ſo nicely ſcann'd by the modern Criticks, theſe *Eight Books of Apoſtolical Doctrine and Conſtitutions* ſhould be ſo very ſlightly paſs'd over by them; nay, commonly voted either in general *Spurious*, or in the groſs *Interpolated*, *at random*, and almoſt without any ſerious examination at all. Nay, and the wonder is increas'd as to the Learned of late, eſpecially thoſe of our Church, ſince they have with ſo great pains and ſucceſs vindicated the laſt additional Chapter in the preſent Collection, containing the original *Eccleſiaſtical* or *Apoſtolical Canons*, and have ſhew'd that, at the loweſt, they muſt be the moſt antient Canons that were obſerv'd in the Second and Third Centuries of Chriſtianity, without ſo much as attempting the like careful examination of the former parts of the ſame Collection; which yet are of

greater importance, have many obvious Marks of ſomewhat earlier Antiquity, and are plainly the Foundation of thoſe Eccleſiaſtical or Apoſtolical Canons themſelves, nay, are expreſly cited by them, and afford them the greateſt part of their materials, as will appear upon examination. It is therefore for certain high time for all real and ſincere Chriſtians, who hope for the Promiſes and fear the Threatnings of their Lord and Saviour, with Humility, Reverence, and an holy Fear, to ſet about a Work of ſo much conſequence to themſelves, and to the Church of Chriſt; to lay aſide all thoſe modern Opinions and Fancies which may any way byaſs their Judgments; and to uſe their utmoſt care, caution, and impartiality, together with ſerious Prayers for the Divine Bleſſing and Aſſiſtance in the enquiry, and from a perfectly honeſt and upright mind to examin whether this Book, when purg'd from a few Corruptions of later date, from which neither theſe, nor the other inſpired Books of the New Teſtament are intirely clear, be not really deriv'd from our bleſſed Lord himſelf by the Body of his Holy Apoſtles; nay, whether they are not in their own Nature *prior* to, and of greater Authority than the occaſional Writings of ſingle Apoſtles or Evangeliſts: I mean in the very ſame manner as the *Pentateuch*, or Syſtem, of the Moſaick

ſick Laws was in its own Nature *prior* to, and of greater Authority than the other more occaſional ſacred Books of the Old Teſtament. But then, we muſt ever remember on theſe occaſions, that ſuch as *did their Lords will* had alone the promiſe of *knowing of his Doctrine, whether it was of God, or whether he ſpake of himſelf*; that the *ſecret of the Lord is* confin'd *to them that fear him*, and that *to them* only has he engag'd *to ſhew his Covenant*. So that before we begin to examin, we are to come with an honeſt deſign, and muſt reſolve to deal faithfully with the Truths and Commands of Chriſt; and to believe the one, and obey the other with a ready mind and firm purpoſe of heart, aſſoon as they ſhall by theſe Conſtitutions, or otherwiſe be made known unto us; without any regard to the contrary Cenſures, and Reproaches, and Imputations, or other Puniſhments which this World can inflict upon us. Otherwiſe our Labors will either be *to no purpoſe*, and we ſhall fluctuate in uncertain Scepticiſm for ever; or they will be *to bad purpoſe*, ſerve but to upbraid our preſent Unchriſtian Faith and Practice, and ſo to aggravate our Condemnation hereafter. As to my ſelf, I no ſooner perus'd theſe Books of *Apoſtolical Doctrine and Conſtitutions*, but I immediately ſet about the through examination of their Authority,

Joh. 7.17. *Pſal.* 25. 14. *Prov.* 3.32.

with the foreſaid Deſigns and Reſolutions, and with hearty Prayer to Almighty God to proſper all my Studies and Enquiries in theſe concerning Matters; and have at laſt, by the Divine Bleſſing, with the great, the laborious, the honeſt, and the conſtant aſſiſtance of a Learned and Pious Friend, who, I believe, went with the ſame Deſigns and Reſolutions alſo, ſatisfy'd my ſelf in my Enquiries hereto relating; and am accordingly prepar'd to communicate my Thoughts and Diſcoveries to the Chriſtian World. And I earneſtly beg of all the truly Learned and Pious, that they will lay aſide all Paſſion and Prejudice in a Caſe of ſuch mighty Conſequence; that they will examin every thing by the original Teſtimonies themſelves, fairly and freely, without all regard to modern Opinions and Prejudices; that where they cannot but ſee my Arguments are cogent, they will readily own that they are ſo; and that whenever they ſhall find me guilty of any Miſtakes or Omiſſions, which in ſo new and vaſt a Deſign muſt needs be unavoidable, they will not thence take occaſion to inſult and triumph, but endeavour immediately to correct and ſupply them; and by farther more accurate Enquiries of their own to ſet this whole matter in a better Light, for the future Advantage of the Church of Chriſt. Always remembring

bring that at the great Day of Account, to which we are every one hastening, it will not be expected that we should have been blindly of the Faith, or followed at random the Practices of the Age and Nation wherein we liv'd; [nay, that such a Blind Obedience to human Authority, in things beyond their Power to determin, will rather be a heavy Crime at that Tribunal;] but that we should have guided both by their *proper Standards*, the Revelations and Discoveries made to us from our Blessed Saviour by his Holy Apostles. Now before I proceed to the several Parts of this Essay themselves, I shall endeavour to give the Reader due caution, and to engage him to greater attention and seriousness, by shewing that these Constitutions do generally in express Words claim the sacred Authority of Christ himself, received from the Father, and communicated to us by his Apostles; and that by consequence 'tis at our utmost Peril if, without sufficient evidence, we obstinately reject these authentick Declarations of his Will to us. This I shall do by producing several remarkable Expressions of these Constitutions themselves, reserving others for their proper places hereafter. They begin as expressly in the Name of the Apostles and Elders, as does the Parallel Decree of the first Council of *Jerusalem*, recorded in the *Acts of the Apostles*; Act. 15. 23.

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι πᾶσι τοῖς ἐξ ἐθνῶν
L.I. Praf. παῤῥύσασιν εἰς τὸ κύριον Ἰησοῦν Χριστόν· χάρις
p. 200. ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ παντοκράτορος Θεοῦ, διὰ
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη, ὃν
ὁπηνώσῃ αὐτοῦ.—— Ἀκούσατε διδασκαλίαν ἱερὰν
οἱ ἀντεχόμενοι τῆς ἐπαγγελίας αὐτοῦ, καὶ πρόσαγ-
μα τῷ Σωτῆρος, ὁμόσιτον τοῖς ἐνδόξοις φυγ-
γαῖς αὐτοῦ. φυλάσσεσθε, οἱ Θεοῦ υἱοὶ, ἄπαρνα εἰς
ὑπακοὴν Θεοῦ πρόσειν· καὶ γίνεσθε ἀρεστοὶ ἐν πᾶσι
Χριστῷ τῷ Θεῷ ἡμῶν. Thus alſo begins the
ſecond Book. Περὶ δὲ τῶν ὁπισόπων ἠκούσα-
L.II. C. 1. μεν πρὸς τοῦ Κυρίου. In like manner of the
p. 213. Tithes and firſt Fruits under the Goſpel:
c.25.p.236 τὰ διδόμενα κατ' ἐντολὴν Θεοῦ. Of the Una-
nimity requir'd of Chriſtians: καὶ τὸ κυρι-
c.44.p.253 ακὸν θέσιν. Of bearing Injuries: ἅτε θεο-
c.46.p.254 σεβὴς ὑπάρχων, καὶ κατ' ἐντολὴν Χριστοῦ ζῶν.
And elſewhere, on another occaſion: ἐὰ
c.53.p.248 χρισιανὸς θέλεις εἶναι ἐξακολούθει τῷ τοῦ κυρίου
νόμῳ. Of ſetting Women apart for the Mi-
L.III. c.9. niſtry: τοῦτο γὰρ τὸ τῶν ἑλλιῶν ἀνθρώπων τὸ
p. 284 ἀγνόημα, ἀλλ' ὁ τοῦ Χριστοῦ διδασκάλεως. Of the
Widows that liv'd ill: ἀλλ' αἱ μὴ κατ' ἐντο-
c.14.p.286 λὴν Θεοῦ ζῆν θέλουσαι—— ὁ νοοῦσα ὅτι οὐκ ἀν-
θρώπου τοῦτο θέλημα γέγονεν, ἀλλὰ Θεοῦ πρόσ-
ταγμα. Of paying Tribute to Governors:
L.IV.c.13. Θεοῦ γὰρ τοῦτο διάταγμα—— ὃν ὁ Θεὸς διετάξα-
p. 259 το διὰ Χριστοῦ. When they ſpeak of Virgi-
c.14.p.299 nity: περὶ δὲ παρθενείας ἐντολὴν οὐκ ἐλάβομεν.
At the entrance on the Seventh Book: ἡμεῖς
L.VII.c.1. ἑπόμενοι τῷ διδασκάλῳ Χριστῷ. Of the form of
p. 362
c.22.p.369 Baptiſm: οὕτω βαπτίσῃς ὡς ὁ κύριος διετάξατο
ἡμῖν.

ἡμῶν. Of all ſuch Precepts in general: πάντα τὰ παραδεδομένα ὑμῖν διὰ τοῦ κυρίου φυλάξατε. Again of Baptiſm: κατ' ἐπιτολὴν τοῦ Χριστοῦ σου. Of a Confeſſor uſurping the Sacerdotal Function, without a regular Ordination thereto: ἤρνηται τὴν Χριστοῦ διάταξιν, καὶ ἔξιν ἀπίστου χείρων. Of a Virgin: ὑ χειροτονεῖται· ὑπετάγη γὰρ κυρίου διὰ ἔχρηυ. Of aſſiſting thoſe that are under Perſecution: ἐπιτολὴν κυριακὴν πληροῦντες. Of the obſervation of good Order, as to the different Ranks and Officers in the Church: μὴ ὑπερβαίνειν τὰς ὅρους· ὑ γὰρ εἰσὶν ἡμέτεροι, ἀλλὰ τοῦ Θεοῦ. Where they alſo give an undeniable reaſon why theſe Appointments are to be eſteem'd of Divine Original and Authority, tho' deliver'd by the Apoſtles only: ὁ ὑμᾶς γὰρ, φησὶν ὁ κύριος, ἀκούων, ἐμοῦ ἀκούει· καὶ ὁ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με. καὶ ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με. And, to conclude; they add on the ſame occaſion this important caution, well worthy the conſideration of the Chriſtian Church; ὑμεῖς οὐδὲν ὀφείλετε τολμᾶν παρακινεῖν τῶν ὑμῖν καὶ γνώμῃ Θεοῦ παρ' ἡμῶν ὁρισθέντων. And indeed the ſame Sacred and Apoſtolical Authority is here alſo claim'd by the Language all the way; where 'tis conſtantly in the Name of the Apoſtles themſelves; and ſo as ever to imply that they were really preſent, and concurr'd to every thing determin'd or ſpo-

c.31.p.372
c.43.p.381
L.VIII. c. 23. p.409
c.24.p.409
c.45.p.420
c.46.p.421 422
Luc.10.16

ken

ken in their Names. Thus, to omit the general Addreſſes and Language, ever in the Name of the Body of the Apoſtles, let us Obſerve how the ſingle Apoſtles are herein mention'd: Of *Matthew* in the firſt Book the expreſſion is, οὗτος γὰρ ματθαῖον ἐμὲ πελώνιον ὄντα προήγαγεν εἰς ἐπαγγελίαν. And again in the ſecond; καὶ γὰρ ἐγὼ ματθαῖος, εἷς τῶν δώδεκα τῶν ἐν τῇδε τῇ διδασκαλίᾳ λαλέντων ὑμῖν. In the ſame Book, of *Peter*; καθὼς ὁ κύριος ἀπεφήνατο, ἐμοῦ πέτρου ἐρωτήσαντος αὐτόν. And elſewhere; ἀλλὰ καὶ σίμων ὁ μέγας ἐμοὶ πέτρῳ καὶ ἰωάννῃ ῥήματα προσενεγκών, κ. τ. λ. And again; καὶ ὁ σωτὴρ διὰ ἐμοῦ πέτρου τοῖς ἀπαντῶσι κήρυσσον ἀποστείλας· and again; ἐμοῦ πέτρου ἐπαγγελλομένου καὶ ζωαποδιανεῖν. And again; λέγει γὰρ ὁ κύριος ἐμοὶ πέτρῳ ὅτι ἡ θαλάσσης, ὀλιγόπιστε, εἰς τί ἐδίσασας; Accordingly we find the ſame way of *Peter*'s ſpeaking not only moſt frequently in that Branch of the Sixth Book which ſeems to be ſomewhat peculiarly his own, but in the Catalogue of the Apoſtolical Biſhops of the ſeventh Book alſo twice: εὐόδιος μὲν ὑπὸ ἐμοῦ πέτρου καὶ κλήμης ὃν μὲν τὸν λίνου θάνατον, ὑπὸ ἐμοῦ πέτρου δὲ δεύτερος κεχειροτόνηται. To ſay nothing of thoſe Conſtitutions in the Eighth Book, which belong peculiarly to him and *Paul* in all the MSS. Thus alſo of *John*: ἀνασὰς ἐγὼ, εἷς ὢν τῶν δώδεκα, φιλέμονος πλεῖον τῶν ἄλλων ὑπὸ αὐτοῦ. And in the Catalogue

L. I. c. 24. p. 234
L. II. c. 39. p. 248
c. 46. p. 254
L. IV. c. 7. p. 296
L. V. c. 7. p. 309
c. 14. p. 317
L. VII. c. 11. p. 366
L. VI. c. 7, 8, 9. p. 334—338
L. VII. c. 46. p. 382, 383, 384
L. VIII. c. 33, 34. p. 414, 415
L. V. c. 14. p. 316

of

of the Apoſtolical Biſhops twice: ἰωάννης ὑπὸ ἐμοῦ ἰωάννου. —— τῆ φιλαδελφείᾳ δημήτριος ὑπὸ ἐμοῦ. Thus, laſtly, of *Thomas*; αὕτη ἡ ὁγδόη, ἐν ᾗ δυσὶ σῶντα ἐμὲ δωμῶν ὑπὸ τῆ ἀπαράσῳ ἐπληροφόρησε. And the other way of ſpeaking of any Apoſtle in the Third Perſon is exceeding rare; excepting the Caſe of *Paul*, who was not with the reſt, when the generality of theſe Conſtitutions were written, as we ſhall hereafter obſerve. So that here is at the leaſt as ſolemn a Claim of Authority from Chriſt truly Apoſtolical, as in any of the Books of the New Teſtament. Theſe Conſtitutions therefore will well deſerve to be conſidered by every Chriſtian with that caution and awful regard to their contents which the Authority of the Apoſtles of Chriſt, nay of Chriſt himſelf, and of God his Father, ſo viſibly appearing therein does demand from us. And indeed I muſt own, as to my ſelf, that I cannot read them without the ſame regard that I pay to any Book of the Bible: Since I have fully ſatisfy'd my ſelf that they are Genuine, Sacred, and Apoſtolical; and the Original Repoſitory of thoſe ſacred Laws of Chriſt, by which he will govern his Church in that her glorious and happy State, which I look upon as now approaching: I muſt alſo profeſs that I dare no more diſbelieve the *Doctrines*, nor diſobey the *Duties* therein deliver'd and enjoin'd, than

L. VII. c. 46. p. 384

L. V. c. 19. p. 324

I dare

I dare do the like as to the known Doctrines and Duties plainly contain'd in the uncontеſted Books of the New Teſtament. And if the *external evidence* for the original Authority of this Book be now at all weaker than that of *ſeveral* of thoſe of the New Teſtament; (for I take the *internal* to be rather ſtronger than thoſe of the generality of the known Books, and the *external* ſuperior to that of ſome of them;) 'tis only becauſe its ſecret nature, and private manner of conveyance, eſpecially after the long neglect of the Antichriſtian State, has made the like degree of evidence at this diſtance plainly impoſſible. Yet do I venture to affirm that no Book now extant, of the like remote Antiquity with this, which has *one tenth*, I might ſay *one hundredth* part of the evidence which this has, is deny'd, nay hardly doubted to be genuine by any of the impartial Learned in theſe Days. Now, in order to the more regular clearing this whole matter, I intend to proceed in the following method.

I. I ſhall premiſe ſuch *Lemmata*, or *Preparatory Obſervations* and *Propoſitions*, as will afford us no ſmall light in our following Enquiries.

II. I ſhall examin theſe Conſtitutions throughout; and ſee what *Internal Evidence* in general they will afford us themſelves, that they are really Genuine and Apoſtolical.

ſelves,

III. I ſhall examin the ſame Conſtitutions throughout as to that part of their *Internal Evidence* which concerns *Chronology* in particular, and the Notes and Characters of time therein contained; and ſhall ſhew how exactly they every where agree with one another, and with the Age and Circumſtances of the Apoſtles and their Companions therein concern'd.

IV. I ſhall ſomewhat largely examin into the known *Books of Scripture*, and the other, *ancient Monuments of Chriſtianity*; and ſhew the abundant *external Evidence*, or Teſtimonies, Citations, and Alluſions *they* do afford us in this caſe, for our farther Satisfaction.

V. I ſhall enquire into the ſeveral *Corruptions* or *Interpolations* which in later Ages have crept into theſe Books, and now appear in our preſent Copies; and ſhall ſhew that they almoſt all have been owing to the ~~*Orthodox*~~ Athanasians, and principally to the ~~*Orthodox*~~ Athanasian *Church of Rome*; and ſhall alſo ſhew how, upon good Authority, they may generally be corrected at this day.

VI. I ſhall draw ſeveral *Corollaries* or *Inferences* from the whole, in order to diſcover the vaſt Advantages of theſe Sacred and Original Records of Chriſtianity; both for the putting an end to our preſent Controverſies; and for the guiding us to that truly Divine Worſhip, Government, Diſcipline,

pline, and Practice which obtain'd in the firſt and pureſt Ages of the Goſpel.

And, May the God of all Grace, from whom comes every good and perfect Gift, Enlighten all our Minds, and Incline all our Wills, ſincerely to Know and Obey, what he has been pleas'd to Reveal to, and Command his Church: Through his well Beloved Son, Chriſt Jeſus. *Amen.*

CHAP. I.

LEMMATA;

Or, Preparatory Obſervations.

I. THE main original Laws of Chriſt, by which the Chriſtian Church as ſuch was ſettled, and at firſt Govern'd, generally ſtil'd διδασκαλία καθολική; and διαταγαὶ or διατάξεις τῶν ἀποστόλων, were deliver'd Perſonally by our Saviour to the Eleven Apoſtles, after his Reſurrection and firſt Aſcenſion, during the Forty Days of his continuance with them; and that in the famous Place of their conſtant Chriſtian Aſſemblies, in that part of *Jeruſalem* which was Built on *Mount Sion*, whence the Chriſtian Law was to proceed, according to the Antient Prophecies. And the ſame delivery of this Law

Law was at first solemnly commemorated by a publick Fast, or rather half Fast of Five Days, call'd παραγωγή, or *Quadragesima*, in way of constant Memorial of the delivery of this Law in those Forty Days space. This is an Observation of mighty Consequence; not at all now known among Christians; and yet is ~~the Foundation of all~~ very proper for our right understanding of these Matters. I shall prove the several Parts of it distinctly.

(1) The proper Law of Christ, or Christian Covenant, was to be deliver'd *at Jerusalem*, and particularly upon *Mount Sion*, and from thence and thence only to be propagated over the Face of the Earth, according to the known Predictions of the Old Testament. This is evident, among many others, from the following Prophecies.

I have Anointed my King upon *Zion*, the Hill of my Holiness. I will declare the Decree; the Lord hath said unto me, thou art my Son, this Day have I begotten thee, *&c.* compare *Heb.* XII. 18. *&c.* Ye are not come unto the Mount that might be touch'd, *&c.* [*Mount Sinai.*] But ye are come unto *Mount Sion*, and unto the City of the Living God, the heavenly *Jerusalem*. — See that ye refuse not him that speaketh: For if they escaped not, who refused him that spake on Earth; much more shall not we escape, if we turn away from him, that speaketh from Heaven. *&c.* *Psal.* 2. 6. 7 *&c.*

Out

50. 1. 2 Out of *Zion*, the perfection of Beauty, God hath ſhined. *&c.*

97. 1. The Lord Reigneth: Let the Earth Rejoyce. Let the Multitude of the Iſles be glad
v. 8 thereof, *&c.* — *Zion* heard and was glad; and the Daughter of *Judah* rejoyced, becauſe of thy Judgments, O Lord. *&c.*

110. 1. 2. *&c.* The Lord ſaid unto my Lord, ſit thou at my Right Hand, until I make thine Enemies thy Footſtool. The Lord ſhall ſend the Rod of thy Power out of *Zion*. Rule thou in the midſt of thine Enemies. *&c.*

132. 13. 14. *&c.* For the Lord hath choſen *Zion*: He hath deſired it for his Habitation. This is my Reſt for ever; here will I dwell, for I have deſired it, *&c.*

146. 10 The Lord ſhall Reign for ever, even thy God, O *Zion*, unto all Generations.

Iſa. 2. 2 3. *&c.* *with Mic.* 4. 1. 2. *&c.* It ſhall come to paſs in the laſt Days, that the Mountain of the Lords Houſe ſhall be Eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow unto it. And many People ſhall go and ſay, Come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of *Jacob*; and he will Teach us of his ways, and we will Walk in his Paths: For out of *Zion* ſhall go forth the Law; and the Word of the Lord from *Jeruſalem*. *&c.*

8. 14. 18 He ſhall be for a Sanctuary: But for a Stone of ſtumbling, and for a Rock of Offence to both the Houſes of *Iſrael*; for a Gin, and for

for a Snare to the Inhabitants of *Jeruſalem, &c.* --- Behold I, and the Children whom the Lord hath given me, are for ſigns, and for wonders in *Iſrael*, from the Lord of Hoſts, which dwelleth in *Mount Zion.*

In that Day thou ſhalt ſay, O Lord, I will praiſe thee, tho' thou waſt angry with me; thine anger is turned away, and thou comfortedſt me. --- Cry out and ſhout, thou Inhabitant of *Zion*; for great is the Holy One in the midſt of thee. 12. 1. 6

Then the Moon ſhall be confounded, and the Sun aſhamed, when the Lord of Hoſts, ſhall Reign in *Mount Zion*, and in *Jeruſalem*, and before his Antients glorioufly. 24. 23

Thus ſaith the Lord God, behold I lay in *Zion* for a Foundation a Stone, a tried Stone, a precious corner Stone, a ſure Foundation: He that believeth ſhall not make haſt. 28. 16

The Lord is exalted, for he dwelleth on high. He hath filled *Zion* with judgment and righteouſneſs, *&c.* 33. 5. 6

O *Zion*, that bringeſt good tidings, get thee up into the high Mountains. O *Jeruſalem*, that bringeſt good tidings, lift up thy voice with ſtrength. Lift it up, be not afraid, ſay unto the Cities of *Judah*, Behold your God. Behold, the Lord God will come with a ſtrong Hand, and his Arm ſhall rule for him. Behold his reward is with him, and his work before him. He ſhall feed his flock like a Shepherd: He 40. 9, 10, 11

ſhall gather the Lambs with his Arm; and carry them in his Boſom, and ſhall gently lead thoſe that are with Young.

41. 27 The firſt ſhall ſay to *Zion*, behold them: And I will give to *Jeruſalem* one that bringeth good tidings.

46. 12. 13 Hearken unto me ye ſtout-hearted, that are far from righteouſneſs. I bring near my righteouſneſs, it ſhall not be far off; and my Salvation ſhall not tarry; and I will place Salvation in *Zion* for *Iſrael* my Glory.

52. 7 How Beautiful upon the Mountains are the Feet of him that bringeth good tidings, that publiſheth Peace, that bringeth good tidings of good, that publiſheth Salvation, that ſaith unto *Zion*, thy God Reigneth!

59. 20 The Redeemer ſhall come to *Zion*, and unto them that turn from tranſgreſſion in *Jacob*, ſaith the Lord, *&c.*

61. 1,2,3. *&c.* The Spirit of the Lord is upon me, becauſe the Lord hath anointed me, to Preach good tidings unto the Meek: He hath ſent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Priſon to them that are bound; to proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God: To comfort all that mourn: To appoint unto them that mourn in *Zion*; to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of Heavineſs: That they might be called

trees

trees of righteousness, the planting of the Lord, that he might be glorify'd, *&c.*

For *Zions* sake will I not hold my tongue, and for *Jerusalems* sake I will not rest, until the righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burneth. And the Gentiles shall see thy righteousness, and all Kings thy glory: And thou shalt be called by a new Name, which the Mouth of the Lord shall name, *&c.* 62.1,2. *&c.*

Sing and rejoyce, O Daughter of *Zion*, for lo I will come, and I will dwell in the midst of thee, saith the Lord. And many Nations shall be joyned to the Lord in that Day, and shall be my People, and I will dwell in the midst of thee; and thou shalt know that the Lord of Hosts hath sent me unto thee, *&c.* *Zech.* 2. 10, 11. *&c.*

Rejoyce greatly O Daughter of *Zion*: Shout O Daughter of *Jerusalem*: Behold thy King cometh unto thee, *&c.* 9. 9. *&c.*

N. B. All those Prophecies which mention *Mount Zion* in a peculiar manner, *must* belong to the Christian Law, ~~if the Jews inform us right as to~~ the Situation of their ~~second~~ Temple, ~~that it~~ was, on *Mount Moriah*, and not on *Mount Zion*. ~~Since they can then have no other Reference. But whether that be so or not,~~ Accordingly it is plain many, if not all ~~of~~ those Prophecies do clearly belong to the Times of the Gospel, and to the

Law of Christ; and are accordingly so expounded in the New Testament: ~~Which is sufficient for our present purpose.~~

(2) These sacred Christian Laws or Constitutions, were deliver'd at *Jerusalem*, and in *Mount Sion*, by our Saviour, to the Eleven Apostles, there assembled, after his Resurrection. This is so plain in Antiquity, that the very Memorial of this Place was preserv'd for many Centuries afterward. The Place where the Apostles met, and abode, and officiated at *Jerusalem as Christians*; (for their going sometimes to the Temple was *as Jews*;) is call'd an ὑπερῶον, *cænaculum*, or *upper Room*, such as were usually then set apart for sacred uses among the Jews: Probably the very same *large upper Room furnished*, ἀνάγαιον μέγα ἐστρωμένον where the Passover was Eaten. ~~There~~ the Apostles *Abode*, and ~~here~~ immediately after the last Ascension ~~did~~ they *continued in Prayer and Supplication*: And ~~there~~ the Holy Ghost descended upon them soon afterward. So that we have no Imaginable Reason to suppose our Lords Conversation with them at this Time, to have been any where else. Now that this *upper Room* was in *Mount Sion*, we have sufficient Evidence; nay some that our Lord descended there from Heaven; which, ~~must have been~~ for the delivery of these Constitutions to the Apostles there assembled. Hear the Antient Testimonies hereto relating. *Epipha-*

Vid. Pearf. Lect. in Act. §. 6. 7. p. 30. 31 Mar. 14. 15 Act. 1. 13.

phanius's Account of *Adrian*'s coming to *Jerusalem* so early as about *Anno Domini* 120. and his finding all in Ruins but this very Church upon *Mount Sion*, is in these Words: ἦρχε δὲ εἰς τὴν παλαιστίνην, καὶ τὴν Ἰουδαίαν καθεμῶν- *De mensur. & ponder.* λιν, μετὰ τὴν μετὰ τὴν Ἱεροσολύμων ἐρημώσεως, *§. 14. p.* καὶ ἄνεισιν ὅπου τὰ Ἱεροσόλυμα, καὶ ὠκοδόμησεν πόλιν *170.* καὶ ὀνομασὴν, ἣν κατέσχε τινὸς νεοσσασιανὸς παῖς τῷ δευτέρῳ ἔτει τῆς ἀπὸ βασιλείας, καὶ εὗρε τὴν πόλιν πᾶσι ἠδαφισμένην, καὶ τὸ ἱερὸν τοῦ Θεοῦ καταπεπαλημμένον, παρεκτὸς ὀλίγων οἰκημάτων, καὶ τῆς τοῦ Θεοῦ ἐκκλησίας, μικρᾶς ἔσης, ἔνθα κατέφυγον οἱ μαθηταὶ ὅτε ὁ Σωτὴρ ἀνελήφθη ἀπὸ τοῦ ἐλαιῶνος. ἀνέβης εἰς τὸ ὑπερῷον· ἐκεῖ γὰρ ᾠκοδόμητο, τουτέστιν ἐν τῷ μέρει σιὼν, ἥτις ἀπὸ τῆς ἐρημώσεως παρελείφθη, καὶ μέρη οἰκήσεων περὶ αὐτὴν τῆς σιὼν, καὶ ἑπτὰ συναγωγαὶ, αἱ ὧν τῇ σιὼν μόναι ἐσήκεσαν. *Cyril* of *Jerusalem* expressly mentions this descent of our Saviour upon *Mount Sion* in these Words. Οἴδαμεν τὸ πνεῦμα τὸ ἅγιον τὸ λαλῆσαν ἐν προφήταις, καὶ ἐν *Catechis.* τῇ πεντηκοστῇ καταλῦσαν ὅτε τοῖς ἀποστόλοις ἐν εἴδει *16. §. 2. p.* πυρίνων γλωσσῶν, ἐνταῦθα ἐν τῇ ἱερουσαλήμ, ἐν τῇ ἀνωτέρᾳ τῶν ἀποστόλων οἰκουμένῃ. πάντων γὰρ παρ' ἡμῖν ὄντι τὰ ἀξιώματα. ἐνταῦθα Χριστὸς ἐξ οὐρανῶν κατῆλθε. ἐνταῦθα τὸ πνεῦμα τὸ ἅγιον ἐξ οὐρανῶν κατῆλθεν. And if we want to know for what purpose our Saviour *descended from Heaven*, after his first Ascension, we may partly guess by the Testimony of *Chrysostom*, that it was to bring down some Sacred and Divine Doctrines

contain'd in the Apoſtolical Conſtitutions, as we ſhall obſerve hereafter. The Coptick Records are alſo remarkable as to the Apoſtles aſſembling afterwards in the ſame place, to write down the ſame Conſtitutions. *Dum eſſent [Apoſtoli] congregati in cœnaculo Sionis.* ——— *Iſti ſunt Canones quos conſtituerunt Apoſtoli Sancti & Diſcipuli puri qui vocantur Tituli, ſuper quibus congregati fuerunt Apoſtoli, & ordinaverunt eos ope ſpiritus ſancti in cœnaculo Sionis: quos collegit [vel compilavit] Clemens, diſcipulus Petri Apoſtoli.* Hear alſo an occaſional account of *Jerom* concerning *Paula*. *Unde egrediens aſcendit Sion, quæ in arcem vel ſpeculam vertitur. Hanc urbem quondam expugnavit & reædificavit David. De expugnata ſcribitur, væ tibi civitas Ariel, id eſt Leo Dei, & quondam fortiſſima, quam expugnavit David. De ea quæ ædificata eſt dictum eſt, Fundamenta ejus in montibus ſanctis. Diligit Dominus Portas Sion ſuper omnia tabernacula Jacob. Non eas portas quas hodie cernimus in favillam & cinerem diſſolutas; ſed portas quibus non prævalebit infernus, & per quas credentium ad Chriſtum ingreditur multitudo. Oſtendebatur illi columna, eccleſiæ porticum ſuſtinens, infecta cruore Domini, ad quam vinctus dicitur & flagellatus. Monſtrabatur locus ubi ſuper* 120 *credentium animas ſpiritus ſanctus deſcendiſſet, ut Joelis vaticinium compleretur.* So

Ludolph. Comment. in Hiſt. Æthiopic. L. II. c. 6. n. 29. L. III. c. 4. n. 30. Bevereg. Judic. de Canon. §. 5. p. 429. Epitaph. Paul. ad Euſtoch. p. 172.

that

that this very place, Mount *Sion* it self, so distinctly foretold by the Prophets, appears to have been as distinctly observ'd by our Saviour; and the descent of Christ from Heaven, there to deliver these his sacred Laws and Constitutions to the Eleven to have been directly known by the Antients; nay, the very place to have been denominated from the Apostles assembling there, *The Upper Church of the Apostles.* And how sacred it was therefore accounted, and how carefully rebuilt in the Days of *Constantine*, let *Nicephorus* be witness, in his History of *Constantine*'s Mother *Helena.* Παλιν ὁ περὶ τὴν ἁγίαν ἀναστάσιμα πόλιν, ἐν τῇ σιὼν, μέγιστον εἰς μῆκος καὶ πλάτος ἐκτρέχοντα οἶκον ἀνέστη. ὃ ἐν μὲν τοῖς ὀπαδὸν μέρεσι τὸ οἴκημα περιέκλεισεν ἔνθα ἦσαν ζωηγμένοι τῶν θυρῶν κεκλεισμένων διὰ τὸν τῶν Ἰουδαίων φόβον οἱ μαθηταί· ἐν ᾧ καὶ ὁ θεῖος δεῖπνος ἐγένετο, ὅ, τε θεῖος νιπτὴρ, καὶ ἡ τῶν ἁγίων μυστικὸς καθόδος. *Niceph. Callist. L. VIII. c. 30*

(3) These sacred Laws and Constitutions were given there in the famous Forty Days space after our Lord's Resurrection and first Ascensions, before his final leaving the World at his famous Ascension in the Clouds to Heaven. This is plain from the words of *Matthew*, *Luke*, and the Constitutions themselves, all giving light to one another concerning this matter.

Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς· *Matth. 28. 18, 19, 20*

γῆς· πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη· βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. ἀμήν.

Act. 1. 3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα, ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

Constitut. L. V. c. 7. p. 309 Καὶ συναναστραφέντες αὐτοῖς ἡμέρας τεσσαράκοντα, μετὰ τὴν ἔγερσιν αὐτοῦ, καὶ λαβόντες ἐντολὴν παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ μαθητεῦσαι πάντα τὰ ἔθνη, καὶ βαπτίσαι εἰς τὸ αὐτὸ δόνατον· ὅπερ αὐθεντία τοῦ Θεοῦ τῶν ὅλων, ὅς ἐστιν αὐτοῦ πατήρ· καὶ μαρτυρία πνεύματος, ἅς ἐστι παράκλητος· διδάσκομεν ὑμᾶς ταῦτα πάντα, ἃ παρατάξαμεν ἡμῖν ἀνελήφθη ἐφ' οἷς ἡμεῖς εἰς τὸ ὑστερον, πρὸς τὸ ἀποστείλαντα αὐτόν.

c. 19. p. 324 Καὶ πάλιν —— ἑορτάσατε τὴν ἑορτὴν τῆς ἀναλήψεως τοῦ κυρίου, καθ' ἣν πληρώσας πᾶσαν οἰκονομίαν καὶ διάταξιν ἀνῆλθε πρὸς τὸν ἀποστείλαντα αὐτόν.

(4) This ſolemn Delivery of the Chriſtian Law or Conſtitutions during that 40 *Days* before our Lord's final Aſcenſion, which was ſo eminent a Completion of the ancient Prophecies, was originally commemorated by a Faſt, or rather half Faſt of Five Days, but ſtil'd τεσσαρακοστὴ, *quadrageſima*, or a *Faſt for* 40 *Days* in all the moſt antient Ages of the Church. This Faſt is

atteſted

attested to by an express Law in the Constitutions; confirm'd by the LXIX Apostolical Canon; and was constantly observ'd by the Primitive Christians. The Passages hereto relating are these.

Ὑμῖν φυλακτέα ἡ νηστεία τῆς τεσσαρακοστῆς, μνήμην ποιούμενοι τοῦ κατὰ τὸν κύριον πολιτεύματος τε, καὶ νομοθεσίας. ὑπερτίθεσθαι δὲ ἡ νηστεία αὕτη ἀφ' ἧς τῆς νηστείας τὸ πάσχα, ἀρχομένη μὲν ἀπὸ δευτέρας, πληροῦσθαι δὲ εἰς παρασκευήν. Constitut. L. V. c. 13. p. 316

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἀναγνώστης, ἢ ψάλτης, τὴν ἁγίαν τεσσαρακοστὴν οὐ νηστεύῃ, — καθαιρείσθω· ἐκτὸς εἰ μὴ δι' ἀδυνατίαν σωματικὴν ἐμποδίζοιτο. ἐὰν δὲ λαϊκὸς ᾖ, ἀφορίζεσθω. Can. 63

Ecce enim convenio vos & præter Pascha jejunantes, citra [before] *illos dies quibus ablatus est sponsus.* Tertul. Adversus psychic. c. 13. p.

Habemus enim quadragesimæ dies jejuniis consecratos. Orig. Homil. X. in Levit. p.

Now that this τεσσαρακοστὴ or *quadragesima*, so strictly enjoin'd, and so constantly observ'd by the first Christians, was not a *Fast of Forty Days*, but of Five Days on account of *these Forty Days* when the Constitutions were deliver'd, seems not only clear in the original command for its observance in these Constitutions themselves, but is farther evident in antiquity; because 'tis plain from *Irenæus* and *Tertullian*, that there was no such long Fast of Forty Days then in the Church. *Irenæus*'s words are these; particularly appointed

Epiſt. ad Victor. ap. Euſeb. Hiſt. Eccl. L. V. c. 24 p. 192, 193

L. V. c. 18. p. 322.

οὐδὲ γὰρ μόνον περὶ τῆς ἡμέρας ἔξιν ἡ ἀμφιβήτησις, ἀλλὰ καὶ περὶ τοῦ εἴδους αὐτοῦ τῆς νηστείας. οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτὸν νηστεύειν, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ τεσσαράκοντα ὥρας ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τῷ ἡμέραν αὐτῶν. Which account is very agreeable to the Rules of the Conſtitutions, relating to this Paſchal Faſt; and ſhews that ſome Chriſtians would chooſe to keep even the Solemn Time of that Faſt, ~~the ſame Number of Hours that the other was appointed for~~ 40 days together (which is a voluntary thing, & not as a neceſſary thing) as ~~Days. Probably not without ſome regard to the ſame.~~ *Tertullians* Words follow: *Certe in Evangelio illos dies jejuniis determinatos putant* [*Pſychici, ſive Catholici*] *in quibus ablatus eſt ſponſus; & hos eſſe jam ſolos legitimos jejuniorum Chriſtianorum, abolitis legalibus, & Propheticis vetuſtatibus.* —— *De cætero autem indifferenter jejunandum ex arbitrio, non ex imperio novæ diſciplinæ, pro temporibus & cauſis uniuſcujuſque. Sic & Apoſtolos obſervaſſe, nullum aliud imponentes jugum certorum & in commune omnibus obeundorum jejuniorum.* Nay, it appears elſewhere from the ſame *Tertullian*, that the very *Montaniſts* had but about Three Weeks of Solemn Faſting in all the Year. Yet were they accus'd by the Catholicks, as introducing an unwarrantable Burden upon the Faithful. But as for Biſhop *Beveridg's* Learned Diſſertation concerning this πεσσαρακοστὴ, or *Quadrageſima*; ſo far I mean as he pretends

Adverſ. Pſychic. c. 14. p. 169

Vind Canon L. III. c. 1. — 9. p. 138. —

tends to prove it Forty Days long; he is plainly entangled with the Antient Teſtimonies, and utterly at a loſs how to Account for them. Nor can he make out thoſe Forty Days any other way than by ſuppoſing our modern way of Computation from *Aſhwedneſday*; by ſuppoſing *Saturdays* to be Days of Faſting; and by including the *Paſchal Faſt* under this of Forty Days; in every point directly contrary to Antiquity. For this παραδοσις is expreſly appointed to begin the Second Day of the Week, whereas *Wedneſday* is the Fourth. *Saturdays* were alſo never Days of Faſting in thoſe early Ages, one excepted, (when the lying of Chriſt in the Grave was commemorated.) And the παραδοσις was moſt directly diſtinguiſh'd from the *Eaſter* Faſt in the Primitive Church, and was obſerv'd before it, as appears elſewhere, and particularly here in the Conſtitutions. 'Tis alſo own'd by Biſhop *Beveridge*, that a Faſt of Thirty Six Days, nay of Two or Three Weeks only, are in this Caſe frequently call'd by the ſame Name, παραδοσις. Which gave occaſion, when the true Reaſon of that Name was loſt, for the wonder of *Socrates* and others, that ſuch different and ſhorter kinds of Faſt, ſhould ſtill be every one call'd παραδοσις in thoſe Ages. Which miſtake, by the way, ſeems gradually to have introduc'd a change in the Faſt it ſelf; and from an half Faſt of Five

c. 3. p. 142, 143, 144

Five Days, for the Forty Days before us, to have gradually brought on a new Faſt of Lent, or a ſet Faſt of Forty Days, for ſo many Days of Chriſts Faſting and Temptation: To which yet there is not the leaſt Sign of its Relation, in all the foregoing Ages of the Church. Such ſtrange and ill grounded Conſequences have followed Mens leaving the original Laws of the Goſpel, or Apoſtolical Conſtitutions, and purſuing the contrary Decrees of Synods or Princes, and running after the vain Imagination of their own Hearts in matters of this Nature.

Corollary (1) We may here obſerve a New, and moſt Powerful Argument for the certainty of the Fundamental Fact of Chriſtianity, the Reſurrection of our Bleſſed Saviour: Since we now ſee that he did not meerly appear ſuddenly to a few, or to many for a few Minutes only, but that beſides thoſe Appearances, known by all from the Goſpel Hiſtories, he came to, and abode with the Eleven Apoſtles ſo often, and ſo long, as to Reveal to them all the Laws and Conſtitutions of Chriſtianity, contain'd in the Book before us; and this in a ſet Place, where they conſtantly met together for Divine Worſhip. So that the Apoſtles certainty that their Lord was Riſen from the Dead, was hardly leſs than that of his living among them, and converſing with them, before his Paſſion.

Corollary

Corol. (2) We may here also observe of what Consequence that Assertion is, which I have prov'd elsewhere, and which I shall still farther confirm hereafter; *viz.* that our Lord Ascended first up to Heaven, on the very Day of his Resurrection from the Dead: The Inauguration into his Kingdom in Heaven of necessity preceding this his Royal Power and Authority, which was so eminently exercis'd, in his Delivery of these his Divine and Heavenly Laws and Constitutions to us. How many Texts of Scripture also that Proposition and this compar'd together will afford Light to, which of late have been misunderstood, I shall not here pretend to enumerate. The careful Reader will observe them upon occasion, all along the Course of his Studies, & may find them in Appendix to my Boyle Lect.

Serm. & Essays. VI. p. 145. — 181

II. As *Paul*, the Apostle of the *Gentiles*, had no knowledge of these sacred Constitutions, at this Time of their original delivery by our Lord, so was he at first unconcern'd with the other Apostles, either to Learn the same from them, or to joyn with them in their delivery to the Church; since he received them, together with the rest of his knowledge of the Gospel, by immediate Revelation from Christ himself, and distinctly communicated them to his Companions and Attendants, and thereby to the rest of the Church. Nor does he appear with the rest at the famous Council of *Jerusalem*, about

A. D. 64. when the original *Catholick Doctrine*, or former Five Books and an half of the Conſtitutions were Written and ſent to the Churches; but only at that about *A. D.* 67. when the Apoſtles, all in general met again to confirm the whole foregoing Writing, and to compoſe the Extract that was to be publiſh'd to all, the διδαχὴ τῶν ἀποστόλων. This is an Obſervation of great Conſequence to Chriſtianity; and its peculiar Truth, as to the preſent Conſtitutions, a very great mark of genuine Sincerity therein, and very agreeable to our Saviour's ſurprizing and moſt wiſe management in theſe matters. For Chriſt our Lord, beſides the Delivery of his Laws himſelf to the Eleven after his Reſurrection and firſt Aſcenſions, did afterwards, by Miracle, convert *Saul*, the moſt obſtinate Perſecutor which the Goſpel had, and made him the ſtrongeſt Witneſs to it of them all; and by a diſtinct method of direct Revelation and Inſtruction communicated to him exactly the very ſame Goſpel, the very ſame ſacred Laws and Conſtitutions which he had communicated to the reſt before; and ſo Ordain'd him to be an intirely new and diſtinct means of conveying the ſame to his Church; and by the punctual agreement of both Revelations ſecur'd all Chriſtians of their Divine Original and Authority for ever. Thus *Paul* moſt expreſly declares con-

concerning himself; Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ θεὸς πατὴρ, τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν. —— γνωρίζω ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστι κατ' ἄνθρωπον· οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. And so he goes on to give a full account of the same thing, and, as to a matter of great consequence, calls God to witness to the truth of what he says herein: ἃ ὑμῖν γράφω ἰδοὺ, ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. Accordingly we learn from the Sixth Book of the Constitutions, as the true reading was in the Fifth Century, preserv'd to us by *Varadatus*, that at the famous, and otherwise general assembly, when the *Catholick Doctrine* was written, about *A. D.* 60. all the surviving Apostles were there but *Paul. Sancti Apostoli dum Congregati essent in Jerusalem, præter Paulum Apostolum omnes simul Librum Actuum conscripserunt, propter fidem Domini Jesu Christi: & permanet in sanctis Ecclesiis quod scripserunt:* And that this is true, the whole Constitutions, till the very last Book, do attest, even in our present Copies. *Paul* and *only Paul* being ever therein spoken of in the third Person, as absent, and unconcern'd in them; even where more of his peculiar Companions and Attendants are concern'd and employ'd than of all the rest. As if the

Gal. I. 1 v. 11. 12. &c. v. 20.

Ap. Grabe Spicileg. Tom. I p. 38. E. Concil. Labb. col. 978 See Constitut. L. II. c. 4. p. 234. c. 55. p. 259. c. 56. p. 262. L. VI. c. 8. p. 337. c. 12. p. 342. L. VII. c 46. p. 383, 384

the other Apostles chose to transmit *their own* Constitutions by those very Men who could best witness to their agreement with such as were deliver'd by *Paul* also; which yet were of a quite different original. At what particular time *Paul* received these Constitutions from our Saviour, I cannot certainly tell; or whether at several times or not. Yet can I not avoid reflecting a little on his own Words in one place, where he informs us, that he was *caught up into Paradise*, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι; *and heard secret Words, which 'tis not lawful for a Man to utter*; or *not lawful to utter to Man.* Which is very near to the nature of those ἀπόρρητα, or mystical things which are contain'd in these secret Constitutions. But this is only an uncertain conjecture. However, we may here note by the way, that although *Paul* was only a single Apostle, and the rest Eleven in Number, yet did the Laws and Constitutions deriv'd from Christ by him, on account of his *labouring more abundantly than they all*, with God's peculiar Blessing on his Labors, and of the Number and Character of his Followers and Attendants, which none of the other Apostles appear to have had, spread at least equally wide with those which came from all the rest. Accordingly, in the Catalogue of those Apostolical Churches wherein Bishops were placed

1 Cor. 15. 10.

ced by the Apostles themselves, of which hereafter, about one half belong to *Paul*, or to his Companions: As 'tis easy to observe upon the Comparison. Constitut. L. VII. c. 46. p 382 — 385

III. The Times of the Writing the several Books of the New Testament, both from the *Number of Citations*, made severally from them in the Apostolical Constitutions, and from the *internal Characters*, and *external Testimonies* belonging to them, seem to have been as follows. See c. 3. n. 5. infra.

Written about A. D.	BOOKS.	Number of References in Cotterius's Constitutions.
57	1 Corinthians from Ephesus	25.
57	2 Corinthians from Ephesus	14.
58	1 Timothy from Macedonia.	25.
58	Romans from Greece	19.
58	Galatians from Greece	4.
60	Matthew from Rome or Ephesus	162.
60	Luke from Alexandria	76.
63	2 Clement from Rome	0.
63	Mark from Babylon	25.
64	Ephesians — — from Rome in Bonds	14.
64	Colossians	8.
64	Philemon	2.
64	Hebrews — — from Italy in bonds	13.
64	John from Ephesus	55.
64	Acts of the Apostles from Rome	59.
64	1 Peter from Babylonia.	12.
64	Titus from Epirus	5.
64	James from Jerusalem	5.

66	Philippians from Rome in bonds	1.
67	1 Thessalonians from Athens	1.
67	2 Thessalonians from Athens	2.
67	2 Timothy	7.
67	2 Peter	2.
67	Doctrine of the Apostles	0.
69	1 Clement from Rome	0.
73	1 John from Ephesus	0.
83	2 John from Ephesus	0.
84	3 John from Ephesus	0.
85	Jude from Judea	0.
87	Barnabas from Cyprus	0.
87	Hermas from Rome	0.
96	Apocalypse from Ephesus	0.
99	Edras	0.
116	Ignatius from Smyrna, Troas & Philippi.	0.
116	Polycarp from Smyrna	0.
147	Polycarp's Martyrdom from Smyrna	537

See this Series fully confirmed in every Second Edition of the New Testament at the Bible & Crown.

Note here, that this Table agrees nearly enough with our other best Writers upon this Subject, Bishop *Pearson* and Dr. *Mills*, as to those Books where they have any sure Notes of Chronology, or even valuable Conjectures; I mean as to the Epistles to the *Corinthians*, the *Romans*, *Galatians*, *Ephesians*, *Colossians*, *Philemon*, *Hebrews*, *Titus*, the Second to *Timothy*, the first and Second of *Peter*, the Second and Third of *John*, that of *Jude*, the first of *Clement*, the *Apocalypse*, *Ignatius* and *Polycarp*. And accordingly

Pearson. An. Paulin. Mill. Prolegom.

Note, accordingly the Times I have determin'd, do well enough agree with the common Method here made use of by me also; I mean with the Number of Citations made from them, or References to them in the Constitutions; upon this reasonable Hypothesis, that the longer any sacred Book had been Publick, and the oftner it had therefore been Read in the Churches and at Home, the more would it naturally be fix'd in the Memories of Christians, and the oftner quoted by them upon all Occasions. This Observation, I say, holds well enough in all the foregoing Books of the New Testament, which are at all quoted in the Constitutions, excepting the Epistle to the *Galatians*, and that of *James*: The former of which ought to be Written later, and the latter earlier by this Rule. And indeed it is not at all certain that the Epistle to the *Galatians*, was not Written later; being plac'd about the same Time with that to the *Romans*, rather because its Subject and Contents agree best therewith, than on Account of any other direct Character of so great Antiquity. And then for the Five Quotations out of the Epistle of *James*, which is here plac'd so very late, the Reader is to observe, that tho' *Cotelerius* has noted so many, and so the Table from him ought to contain the same Number; yet that they are generally but one Quotation, and that of Words contain'd in *Peter's*

firſt Epiſtle alſo: And that the ſmall remainder of one or two beſides, tho' they may allude to an Expreſſion in the Epiſtle, yet is that Alluſion too remote to be much depended on in this caſe. So that 'tis ſomewhat doubtful, whether this Epiſtle be at all referr'd to in the ſame Conſtitutions: As the Time of its Writing was I think little different from that of the compleating the principal Parts thereof, and the adding many, if not all the Teſtimonies and Quotations thereto. But then, the Reaſons why I place the reſt of the Sacred Books ſo differently from others are theſe that follow.

(1) *1 Timothy A. D.* 53. This Epiſtle is referr'd to 25 Times in the Conſtitutions; and ſo by that Rule ought to be very early. And that it was really Written ſo early ſeems very plain. For *Paul* therein ſays, that he had *deſired Timothy to abide at Epheſus*; that *he hoped to come to him ſhortly*; and exhorted him to give diligent Attendance on his Office *till he came*: Whereas about this very Year, we know from the Acts of the Apoſtles, he took his moſt ſolemn farewel of the Preſbyters of *Epheſus*, and aſſurd them to their great Sorrow, that he *knew that they all ſhould ſee his Face no more*. Thoſe who venture from very uncertain reaſonings, to ſet aſide ſo plain a Character as this, do by no means ſhew their ſagacity and impartiality in theſe matters.

1 *Tim.* 1. 3 3. 14. 4. 13.

Act. 20. 17 *&c.*

(2) *Marks*

(2) *Mark*'s Gospel, *A. D.* [illegible] after that of *Luke*. This Time agrees well with the smaller Number of Quotations; with *Mark*'s following *Luke*'s Order, even in Histories directly taken from *Matthew*, and with the original Order in the Constitutions, when they are first named together, in the original Direction for the Reading the sacred Books in the publick Assemblies: μ' ταῦτα δέκα ὁ ἀρχιερεὺς διδάσκων τὰ εὐαγγέλια, ἃ ἐγὼ ματθαῖος καὶ ἰωάννης ἐπέδωκα ὑμῖν· καὶ ἃ οἱ σὺν ἐμοὶ τότε ἀπόστολοι παρέλαβον ὑμᾶς, λουκᾶς καὶ μάρκος. L. II. c. 57. p. 262

(3) Clements 2 Epistle, *A. D.* [illegible]. That this Epistle of *Clement*, Written to ~~the Church of~~ ~~or to Persons now unjustly unknown~~, was early and *Prior* to his most famous Epistle to the *Corinthians*, seems to me probable from the Arguments following. Herein are several References to passages in the very first Times of the Gospel, and to Books now lost, which were earlier than the present Books of the New Testament: And for the known Books none are quoted or alluded to but Three of the earliest, the first Epistle to the *Corinthians*, with the Gospels of *Matthew* and *Luke*: That is the very same Books that are also referr'd to, and alone referr'd to, in the first and earliest Book of the Constitutions also. † That this and the other Epistle of *Clement* are never quoted in the Constitutions is not to be wondred at, since their Author

† Now that the Epistle of Clement was written to the Corinthians was, read in that Church together with that, and was written before that, which was in many of y Churches [illegible] it not in the own name we are [illegible] doubly assured by an unexceptionable testimony even that of Dionysius of Corinth, in the second century, whose words are not rightly understood by Eusebius himself. I confess that I owe this hint of exposition to a learned friend, Mr. Fleming of Hackney, since I wrote this [illegible] Constitutions also Co[illegible]

appears to have been generally the Writer of the other, and so not very likely to cite his own Authority for their Confirmation. 'Tis also to be noted that the first Book of the Constitutions and this Epistle, by citing the same Three Books, particularly *Matthew* and *Luke*, without *Mark* and *John*, confirm the stating of these Matters in our present series, and fairly imply, that *Mark* as well as *John* are later, not only than *Matthew*, but than *Luke* also.

(4) *John*'s Gospel, *A. D.* 63. That this Gospel was Written so early, appears highly probable to me on the Accounts following. (1) The frequent Citation of it, and the Number of the Citations in the Constitutions, no fewer than Fifty Five, plainly infer this degree of Antiquity. (2) Many of the Antient MSS. and Versions affirm, that it was Written about the 30th. 31st. or 32d. Year after our Saviours Ascension; Which agrees exactly to the Time here assign'd. (3) Almost all the Comunentators since *Theophylact* agree to the same Time, (4) *John*'s speaking of the Pool of *Bethesday*, in the present Tense ἐστι, and not ἦν, better agrees to the Time here assign'd, before the Destruction of *Jerusalem*, when that Pool and Porch were certainly in being, than to the Time afterward, when probably both were destroyd. (5) That Occasion of *John*'s Writing his Gospel mention'd by the Antients, viz.

See Mills Prolegom. in Calce Jour. Ibid. and Whitby in Preface to John.

John 5. 2.

viz. the bringing the other Three Gospels to him, and his observing their Deficiency as to the Acts of Christ before the Baptists Imprisonment, does much better agree with this Time, just after the Publication of those Gospels, than with that above Thirty Years later, to which its Writing is now ordinarily ascrib'd. (6) That other occasion of its Writing mention'd by the Antients, *viz.* in opposition to the Heresies of *Cerinthus* and *Ebion*, who deny'd the Pre-existence and Divinity of our Saviour, does also better agree with the former Time, when those Heresies first sprang up, than to that so much later, just before the end of the Century, which is usually assign'd to it. (7) No Original Writings of our Religion, which quote the *other Three Gospels* with any frequency do omit *this*: Nay I believe no such Writings quote *those Three* so much oftner than they quote *this*, as to imply any such difference in the Time of their Writing as is usually suppos'd: Which yet must in all probability have been the case, had the other Three Gospels been Publish'd between Thirty and Forty Years earlier than this before us. (8) After all, what some very Antient Testimonies speak of, that this Gospel was Written with the *Apocalypse* in *Patmos*, a little before the Death of *John*, *A. D.* 96. is a plain mistake; since the *Apocalypse* it self, which was seen in *Patmos*, was Written nor there

See Mills Proleg. p. 22.

Ibid.

See y Comment upon y Three Ibid. & in Epist. Calce Jean. of S. J. pag. 8. 9. 10.

but at *Ephesus*. And if that be suppos'd a mistake as to place only, but not as to time, yet will this be easily accounted for on our Hypothesis, wherein the first Twenty Chapters are suppos'd Written, *A. D.* 63. but the last is freely own'd to be later, and not long before the Death of *John*: Which indeed its Nature and Circumstances plainly imply: But so, that it appears as an evident Appendix, added after the compiling the main part of the Book: Which indeed seems to be the case, as to the greatest part of the last Mar. 16. 9. Chapter of *Mark* also. — 20 And that this is not a meer Hypothesis, made upon an emergent difficulty, in way of Evasion only, is evident, because these very Constitutions, which have no fewer than Fifty Five Citations or References to this Gospel, have yet not one Citation from, or Reference to that last Chapter, as will easily be observ'd on a particular Examination: Which Remark, highly deserves the Readers Reflection; and is a great Confirmation of the present Hypothesis, and also of the genuine Antiquity of these Constitutions at the same time.

Coroll. All those Hypotheses or Solutions of difficulties, which depend on the late Writing the main of *John*'s Gospel, after the Destruction of *Jerusalem*, are without Foundation, and must be laid aside; unless we suppose, that when he wrote his last Chapter long afterward, he alter'd any of his former

Ex-

Expressions, and so suited them to those later Circumstances: Which indeed is not impossible to be suppos'd. Yet because such an Opinion, without some Proof, must be very weak, all those Hypotheses and Solutions, will in the mean time deserve to be esteem'd very weak also. Nor can I deny but this *Corollary* does therefore much weaken the Fifth Proposition, in my Harmony of the Evangelists, with its Corollaries: As I take freely to acknowledge upon this occasion.

(5) The Epistle to the *Philippians*, *A. D.* 66. That this was Written so early as *A. D.* 62. nor together with those to the *Ephesians*, to the *Colossians*, and to *Philemon*, as the forecited Authors suppose; but as late as is here assign'd, seems to me highly probable, *because* it is quite on another Subject; *because* 'tis but once quoted in the Constitutions; *because Paul* therein speaks of their *Fellowship with him in the Gospel from the first Day till now*; of one at least of his Solemn *Apologies for the Gospel* as then over; of the *Courage his Bonds and Sufferings had inspir'd others with*; of his doubtfulness whether he should desire to *Live* or *Dye*; with his hopes of Living for their sakes, and also of seeing them again; of the *Persecutions He*, as well as *they were then under*; *because Paul* here mentions those *Dogs*, *evil Workers*, and *the Concision*, or those Jewish persecuting

Philip. 1. 5. v. 7. 12. &c. 20. &c. 27. &c. 2. 17. 24. 3. 2. &c.

Here-

Hereticks which spread much towards the end of *Paul*'s life; because he takes notice
4. 15, 16 that these *Philippians had communicated to him in the beginning of the Gospel*, as at a time *then* long past, and that they had *once and again sent supplies to him to Thessalonica*. All which circumstances are signs of a later date; and some of them particularly are indications that the Persecution by *Nero* was then begun at *Philippi*, which could not be before *A. D.* 64. at the soonest, when it began at *Rome*; but might well be somewhat later; because places remote from *Rome* must be still slower in the execution of the Emperors Orders, than those nearer to it.

(6) The Epistle of *James A. D.* 66. That this Epistle was not written so soon as *A. D.* 60, nor much before the Death of *James*, and Destruction of *Jerusalem*, is also plain by the following Arguments. (1) This Epistle speaks of such *Trials* or
Jam. 1. 1. &c. *Temptations*, such Exercise of Faith and Pa-
v. 12. &c. tience then peculiarly necessary, and so represents the reward of those suffering Virtues, it so directly affirms, that the Heathen
5. 6, 7, 8. already *drew them before their Judgment Seats*, and that they *condemned* and *slew the just*; that 'tis highly probable *Nero*'s Persecution was then begun in *Judæa*; which was not till *Anno Domini* 64. or la-
v. 1. &c. ter. (2) This Epistle so plainly upbraids the rich Jews with their Folly in cheating

the

the Poor, and hoarding up Wealth, and living in Luxury, when they already felt, and would soon feel more the *Miseries* already *come*, and coming upon them; nay, it so directly speaks of their doing all this *in the last Days* of their Common-wealth; v. 3. and so fully assures the Christians, that *the coming of the Lord drew nigh*, and the *Judge* v. 8, 9. *stood before the Door*; and so expressly speaks of those *Wars* and *Fightings* that were then among them; and that they *slew*, and *fought*, and *war'd* with one another; 4. 1, 2. that it seems plain the Jewish War and its Tumults were then begun; which was about the middle of *A. D.* 66. Probably the *Hire of those Labourers*, which by the rich v. 4. Jews were *kept back by Fraud* here intimated, belongs to the Harvest *A. D.* 66. and this Epistle might well be written towards the latter part of the same Year, after both the Persecution, and the War of *Judea* were begun among them. These seem strong Evidences in this case. Yet is there one grand Objection to be here consider'd, since it has forc'd the most Learned to overlook these Arguments, and to place the Death of *James* much sooner, about *A. D.* 62. and that is the seeming Affirmation of *Josephus*, that *James* was martyr'd about that very time. But in answer to this I affirm, that *Josephus* does not say that he was then actually *put to Death*, but only (*deliver'd up*) *Antiq. L. XX. c. 8. p. 698.*

up among others *to be stoned* by the High Priest *Ananus*. His Words are these: ἀναβὰς καθίζει συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, (Ἰάκωβος ὄνομα αὐτῷ) καί τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. *He deliver'd them up to be stoned*; without affirming that they actually were stoned; much less that they all were slain thereby. For we must consider, (1) That the Condemnation by a Jewish High Priest was not sufficient regularly to put any one to Death at that time, without the Sentence of the Roman Governor: As we know from the History of our Lord's Condemnation, and the Jews own Words at that time, *it is not lawful for us to put any Man to Death.* (2) That had this Sentence been immediately executed, or attempted to be executed; yet would it not certainly follow, that *James* had been actually slain. *Paul* was truly *stoned* at *Lystra*, nay, and *drawn out of the City for dead*; yet did he live many Years afterwards. (3) *Josephus* informs us in the same place, that this Proceeding of *Ananus*, to convene Judges, and sentence Men to Death, was immediately complained of to King *Agrippa*; who presently turn'd him out of his Office for the same. So that the least delay of Execution must save the Lives of the condemned. (4) He also there informs us, that

Joh. 18. 31

Act. 14. 19

when

when the same Complaint was presently carried to the new Governor *Albinus*, then on his way to *Jerusalem*, it was not for actually taking away the Lives of any, as if the Sentence were already executed; but for presuming to convene such a Judicature; for which he was immediately threatned by *Albinus*. (5) The same *Josephus*, in words directly alledg'd by *Origen* and *Eusebius*, tho' wanting in our present Copies, affirms that the Murder of this *James*, was the occasion of the miserable Siege and Desolations of *Jerusalem*: Ταῦτα ὃ συμβέβηκεν Ἰουδαίοις κατ' ἐκδίκησιν Ἰακώβου τοῦ δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ· ἐπειδήπερ δικαιόζαπον αὐτὸν ὄντα οἱ Ἰουδαῖοι ἀπέκτειναν. The Jewish Nation was scarcely so clear of Blood, that if this *James* had been only slain among several others, on a sudden, without a general approbation, and this Eight or Nine Years before, *Josephus* would thus ascribe those terrible miseries thereto, in so solemn a manner as he here does. (6) *Eusebius* himself, and the much antienter *Hegesippus*, whom he cites for it, do directly affirm, that this *James* was thrown down from a Pinacle of the Temple, and then ston'd, and after all Slain with a Club, *immediately before the Siege of Jerusalem*: Οὗτος πεσὼν ἀπολιορκεῖ τὴν Ἰουδαίαν· says *Hegesippus*: And *Eusebius* there says, Τούτῳ δὴ τῷ τρόπῳ τὸ μαρτύ-

Orig. Contr. Cels. L. I. p. 35. *Euseb. Hist. Eccl. L. II. C. 23. p. 65.*

Ibid.

μάρτυρίον ἀπὸ πολιορκίας τ Ἱερουσαλήμ. And
L. III. C. 11. p. 86. elsewhere, μετ' τ Ἰακώβε μάρτυρίαν, καὶ τ ἀυτίκα γενομένων ἄλωσιν τ Ἱερουσαλήμ. I need not say how well this account agrees with the foregoing Testimony of *Josephus* in *Origen* and *Eusebius*, and is therefore confirmed by it. And tho' some of the circumstances in *Eusebius*'s Copy of *Hegesippus* cannot ~~well be~~ true, yet since in the main this account of his was confirm'd by *Clemens Alexandrinus*, as
p. 65. *Eusebius* also assures us, it ought to be by no means wholly rejected; especially if we consider, (7) That a famous piece of
p. 86. Church History depends upon it, *viz.* that presently after *James*'s Death, and the taking of *Jerusalem*, all the surviving Apostles and their Companions, with the Kinsmen of our Saviour, assembled at *Jerusalem* to chuse a Successor to this *James* in that Bishoprick. So that unless we suppose a long vacancy in the See of *Jerusalem* for about Nine Years together, contrary to all reason and parallel examples, and this in the Mother Church of Christians it self, we are oblig'd to suppose the Death of *James* to have happen'd much later than it usually is plac'd: and so are at full liberty to comply with the former Characters of the date of his Epistle, towards the conclusion of *A. D.* 66. (7) The Epistles to the *Thessalonians* *A. D.* 67. That these two Epistles, com-

monly plac'd the first of all *Paul*'s Writings, were not sent till a little before his Death, seems to me very probable, *because* they are so seldom referr'd to in the Constitutions; *because* we find therein, that the *Thessalonians Fame* was then *spread over all Macedonia, and Achaia, and in every place*; *because Paul would have come to them once and again*, but had been *hindred by Satan*; *because* he was now under *Persecution*, and *many* of the *Thessalonians* were *Dead* for their Religion, and they *wanted comfort* thereupon; *because* he expressly mentions those *Persecutions and Afflictions which they endur'd*; all probably under *Nero*, after *A. D.* 64. *because* he speaks of the *mystery of iniquity*, which did *already work* in the World, and was the prelude to the *Man of Sin* himself; and, lastly, *because* he therein mentions *his own Hand-writing, as the token in every Epistle*; as if he had written not a few before that time: All which put together seem plain intimations of the very late date of these Epistles to the *Thessalonians*.

1 Thess. 1. 7. 8. — 2. 18. — 3. 3. &c. — 4. 14. &c. — 2 Thess. 1. 4. &c. — 2. 7. 9. &c. — 3. 17.

(8) The *Doctrine of the Apostles A.D.* 67. That this sacred Extract out of the Apostolical *Catholick Doctrine*, or former Five Books and a half of the Constitutions was made so early, we learn from the Apostles own Preface thereto; wherein they expressly inform us that all the Apostles even *Paul*

the

the Apostle of the Gentiles, as well as *James* the Bishop of *Jerusalem* were present at that Council, when it was written, and sent by *Clement* to the rest of the Churches. And since the Constitutions, whence this Book is deriv'd, have Quotations till this time, but no later; and since *Paul* was put to Death *Anno Domini* 68. and *James* about the same time, 'tis plain that this and this only was the real time of its Composure.

(9) The first Epistle of *John*, *A. D.* 73. I have plac'd this Epistle without any direct Evidence for the exact Time of its Writing: Only that it was sent considerably before the other Two, seems probable, because *John* does not here Stile himself *the Antient Apostle* ὁ πρεσβύτερος, as he does in the other; and because it was still look'd on as *Undoubted* when the others were not so; as being, 'tis likely, longer known in the Church than the other.

(10) *Barnabas*'s Epistle, *A. D.* 72 I have also plac'd this without any direct Evidence, only since it was certainly Written after the Destruction of *Jerusalem*; and contains in its latter Branch an Epitome of part of the Seventh Book of the Constitutions, 'tis not impossible that this might be the Time of its Writing.

(11) *Her-*

(11) *Hermas*'s Paſtor, *A. D.* 87. I have, I think, very good Evidence for the placing this Sacred Book exactly at this Time. For 'tis omitted in the laſt Canon of the Apoſtles about *A.D.*86. and yet is I think not only cited in the *Apocalypſe*, of which hereafter; but was certainly Written during the Life-time of *Clemens Romanus*; as appears from a paſſage therein; who yet dyed the next Year, *A. D.* 88. as ſhall be ſhewn hereafter. I have omitted the *Acts of Paul*, and the *Apocalypſe, and Preaching, and Goſpel, and Acts of Peter*, tho' probably, in ſome ſenſe, Sacred Books, becauſe they are now utterly loſt to the Church, and ſcarce a few Fragments remaining at this Day. ~~And concerning the Second Book of *Apocryphal Eſdras* I ſhall ſpeak more fully hereafter.~~

See Lem 6. infrà

Vid. 2. §. 4. p. 77. 78.

Euſeb Hiſt. Eccl L. III. c. 3. p. 72. c. 25. p. 97

N. B. Altho' I have already, and ſhall hereafter make uſe of ſeveral Teſtimonies out of the Conſtitutions, even in theſe *Lemmata*, which are *prior* and preparatory to the Proof of their Sacred Authority; which to ſome may look like the begging of the Queſtion; yet is this procedure far from any ſuch unfair Method; ſince 'tis moſt certain, and undeniable, and put paſt Queſtion by the admirable Notes of *Cotelerius*, that whether they be really Sacred and Apoſtolical or not, they are however a True, Faithful, and Authentick Account of the State of the Primitive Church in theſe Matters; and

therefore ought to have the firſt Place in all our Enquiries and Demonſtrations thereto belonging; at the leaſt after the Writings of the Apoſtolical Fathers; even before we come to the Proof of their more Divine ~~and Infallible~~ *Verity*, as ~~Inſpired~~ most authentick Books of the New Teſtament.

IV. All the great Mercies granted to the People of *Iſrael*, whether as to the forgiveneſs of their Sins, the averting of Gods Judgments, or the obtaining of his Favor, I mean thoſe of a publick Nature, were under the Law of *Moſes* adminiſtred, not by the Prayers and Repentance of the People only, but alſo, and that principally, by a Mediator, and by Atonements; either by *Moſes* himſelf, or by the High Prieſts, and the Prieſts appointed on purpoſe by God for ſuch ſacred Miniſtrations. This is a Propoſition of great remark under the Legal Diſpenſation; and will hereafter afford no ſmall Light to that of the Goſpel, as it was originally ſetled by our Saviour and his Apoſtles: And accordingly it ſhall be fully prov'd by an Induction of ſome of the principal Examples and Precepts in this place.

Exod. 24. *with Heb.* 9. 20. *&c.* The firſt of *Moſes*'s Covenants is confirm'd with the Blood of a Sacrifice, ſprinkled on the Book of the Covenant, and on all the People, and with the ſolemn Participation of that Sacrifice between God and the Repreſentatives of the People, in *Mount Sinai*.

The

The Building of a Tabernacle is appointed ; with its Altars, Propitiatory Sacrifices, and Prieſts, even before the Sin of the *Golden Calf.* Chap. 25. — 31

After the Sin of the *Golden Calf* God ſays to *Moſes.* — Now therefore let me alone, that my Wrath may wax hot againſt them, and that I may Conſume them : And I will make of thee a great Nation. And *Moſes* beſought the Face of the Lord his God, *&c.* And the Lord repented of the Evil which he thought to do unto his People. —It came to paſs on the Morrow, that *Moſes* ſaid unto the People, ye have Sinned a great Sin ; and now I will go up unto the Lord ; Peradventure I ſhall make an Atonement for your Sin. And *Moſes* returned unto the Lord and ſaid ; Oh ! This People have ſinned a great Sin, and have made them Gods of Gold. Yet now if thou wilt, forgive their Sin : And if not, Blot me, I pray thee, out of thy Book which thou haſt Written. And the Lord ſaid unto *Moſes.* — Behold mine Angel ſhall go before thee, *&c.* 32 10. *&c.*

The next Chapter is all of it moſt full to this purpoſe : But too long to tranſcribe, as is alſo that which follows : Where, at *Moſes* Interceſſion, a Second Covenant is made with the *Iſraelites* ; tho' not ſo ſolemnly ratify'd as the firſt was. Then follows the actual making and rearing of the Tabernacle, which was enjoyn'd before, for the ſame purpoſes 33. 34. 35. — 40

of Interceſſion, Atonement, and Sacerdotal Benediction. Then follows the Book of *Le-*
Leviticus. *viticus*, full of Precepts for the ſame grand Method of Propitiation, Interceſſion, Atonement, and Sacrifices; with others for the Solemn Inauguration and Conſecration of thoſe ſacred Perſons who were to Miniſter to God in the Tabernacle, and perform thoſe mediatory Offices for the People; with the addition of many Ceremonial and Burdenſom Laws, bound upon that Nation after the Sin of the *Golden Calf*. Then follows the Book
Numb. 6. 21. *&c.* of *Numbers*; full of the like Laws and Appointments; with the particular form of the ſacerdotal Benediction; and the Conſecration of the *Levites*, as Miniſters to the Prieſts in theſe holy Offices. But to come to ſome more particular Examples.

11. 1. 2 When the People complained it diſpleaſed the Lord, and the Lord heard it, and his Anger was kindled, and the Fire of the Lord Burnt among them.—And the People cryed unto *Moſes*; and when *Moſes* prayed unto the Lord the Fire was quenched.

12. 9. *&c.* The Anger of the Lord was kindled againſt *Miriam* and *Aaron*.—And behold *Miriam* became Leprous, [while *Aaron* was ſpar'd, at *Moſes* Interceſſion;] ~~probably becauſe of his ſacred Function.~~ And *Aaron* ſaid unto *Moſes*, Alas my Lord, *&c.*—And *Moſes* cryed unto the Lord, ſaying, Heal her now, O God, I beſeech thee. And the Lord ſaid unto *Moſes*,

Moſes.—Let her be ſhut out from the Camp Seven Days, and after that let her be received in again.

And the Lord ſaid unto *Moſes*, — I will Smite them with the Peſtilence, and diſinherit them; and will make of thee a greater Nation and mightier than they. And *Moſes* ſaid unto the Lord, —Pardon I beſeech thee the Iniquity of this People, according unto the greatneſs of thy Mercy: And as thou haſt forgiven this People from *Egypt* even until now. And the Lord ſaid, I have pardoned according to thy Word. 14. 12. &c.

The Lord ſpake unto *Moſes*, ſaying, Get you up from among this Congregation, that I may conſume them as in a moment: and they fell upon their Faces. And *Moſes* ſaid unto *Aaron*, take a cenſer, and put Fire therein from off the Altar, and put on Incenſe, and go quickly unto the Congregation, and make an Atonement for them; for there is Wrath gone out from the Lord, the Plague is begun. And *Aaron* took as *Moſes* commanded, and ran into the midſt of the Congregation, and behold the Plague was begun among the People; and he put on Incenſe, and made an Atonement for the People. See alſo *Nnmb.* xvii. and xxi. 6. *&c.* with *John* iii. 14. *Numb.* xxv. 6. 7. 8. 13. xxviii. xxix. Now for ſome Examples from the Book of *Deuteronomy*. 15. 44 &c.

I fell down before the Lord as at the firſt,

Deut. 9. 18. *&c.* Forty Days, and Forty Nights: I did neither Eat Bread, nor Drink Water; becauſe of all your Sins which ye Sinned in doing wickedly in the Sight of the Lord, to provoke him to Anger. (For I was afraid of the Anger and hot Diſpleaſure wherewith the Lord was Wrath againſt you, to deſtroy you,) but the Lord hearkened unto me at that time alſo. And the Lord was very Angry with *Aaron* to have deſtroyed him; and I prayed for *Aaron* alſo the ſame time.— *v.* 25. *&c.* Thus I fell down before the Lord Forty Days and Forty Nights, as I fell down at the firſt, becauſe the Lord had ſaid he would deſtroy you, *&c.*

10. 10. I ſtayed in the Mount according to the firſt time Forty Days and Forty Nights; and the Lord hearkened unto me at that time alſo, and the Lord would not deſtroy you.

N. B. I have ſet down Inſtances only in the Jewiſh Nation, in the Days of *Moſes*; but the ſame general way of Addreſſes to God by Sacrifices and Interceſſion for the Offenders, has been practic'd and accepted from the beginning of the World; as the known ſacred Hiſtories of *Abel*, *Noah*, *Job*, *Abraham*, *David*, *Solomon* and others, do fully inform us; and as all the moſt Antient Profane Hiſtories do Witneſs alſo.

V. The Laws given to the Jews were of ſeveral ſorts, and given at ſeveral times and

and places; and ſeem part of them to have been made common for the uſe of all the People, and part to have been intruſted only with the Governors, according as they concern'd their Duties and Employments reſpectively. In order to the right ſorting and diſtinguiſhing of theſe Laws we muſt Note, (1) that the grand diſtinction, given us fully in the Conſtitutions of the Apoſtles, and thence by ſome of the Antients afterwards, is that of Laws *before*, and Laws *after* the Sin of the *Golden Calf*. The One, generally Moral, Eaſy, and Beneficial, highly reaſonable in themſelves, and agreeable to the freedom of Mens Natures; wherein the Sacrifices mention'd were rather left to their own choice and devotion, and order'd as to the manner and object than ty'd upon them as neceſſary duties. The Other, many of them Ceremonial, Poſitive, Burdenſom, and Rigorous, bound upon them under an abſolute neceſſity, and ~~little~~ no allowance made for freedom or choice; and frequently made up of unaccountable, yet very numerous injunctions; to tye them faſt, and prevent their Idolatry, and hankering after the wicked cuſtoms of the Nations about them; and to render them ſenſible of their want of a merciful Redeemer, a gentler Law, and a new Covenant of Grace and Favor under him; as well as of ~~his~~ that Redeemer's atonement for them, and Interceſſion for the Remiſſion

Conſtitut. l. 1. c. 6. p. 205. l. 2. c. 5 p. 216. l. 6. c. 19. & c. p. 349. &c.

miſſion of their numerous Offences and Breaches of that Law. Theſe Additional Laws are thoſe which the Goſpel has generally freed us from, and no other; the reſt being ſometimes chang'd a little, and alter'd, and ſo ſuited to the nature of Chriſtianity, but not properly abrogated by our Saviour in the New Teſtament. Note (2) that the former ſort of Laws, given before the Sin of the Golden Calf, were of *three* kinds themſelves. *Firſt*, the Ten Words, or Commandments, ſpoken by our Lord himſelf, in the Name of the Supreme God, in Mount *Sinai*; and the Foundation of the whole Covenant made with that People in the Wilderneſs: And *God added no more*, in this manner, but *wrote them on two Tables of Stone*, the *Tables of the Covenant*; and order'd them to be all along preſerv'd in an Ark, called thence *the Ark of the Covenant*, in the moſt holy Place. Theſe, properly ſpeaking, are never in Scripture included under the Laws given by Angels, Meſſengers, or by *Moſes*, that Peoples Mediator with God; but were in a moſt amazing manner promulgated by the God of *Iſrael* himſelf to the whole Body of the People, *Exod. XX.* *Secondly*, The Laws given them by *Moſes* immediately after the delivery of the Ten Commandments, upon the *Iſraelites* requeſt, that God would rather deliver them by *Moſes* than by himſelf

Deut 5.22, &c.

ſelf in the former frightful manner; and their promiſe that they would faithfully obſerve them when they ſhould be thus given them. Theſe contain thoſe Moral, Equitable, and Beneficial Laws above mention'd; without that rigor and ſeverity which was made uſe of afterwards, *Exod.* xxi. xxii. xxiii. Which Portion of the *Pentateuch* ſeems to be call'd peculiarly *the Book of the Covenant*, or of this firſt Covenant made with them, before their Apoſtacy; and this, together with the moſt ſacred *Tables of the Covenant*, were the Conditions and Laws upon which God entred into Covenant with that whole Nation, in the moſt ſolemn and ſurprizing manner that ever was; as we read Chap. xxiv. *Thirdly*, The Laws and Commandments which God ſaid *He had written, that* Moſes *might teach them to the People*, and which are ſo often peculiarly referr'd to afterward, when *Moſes* is ſo frequently bid to *do all things according to the Pattern ſhewed him in the Mount*, and including all the Tabernacle Worſhip, with the Offices of the High Prieſt, Prieſts, and Levites thereto belonging. This *Law and Commandments*, tho' probably written by our Lord himſelf, and fully explain'd, and its utmoſt meaning and ſpiritual intention declar'd to *Moſes* in that Forty Days in the Mount, does never appear to have been intirely publiſh'd, or put into the hands of the

Exod. 24. 12. 25. 40. 26. 30. 27. 8. *Num.* 8 4. *Act.* 7. 44. *Heb.* 8. 5.

See 2 *Eſd.* 14. 3 6.

the Body of the People; but only so much of it told them by *Moses* as concern'd their own Duty and Practice all along; and the Book it self committed, as a sacred *Depositum*, to the Governors of the People Ecclesiastical and Civil. This sacred and secret Book of Jewish Constitutions, or at least so much of it as is still preserv'd in the Pentateuch, is contain'd at present, *Exod.* xxv. --- xxxi. Note (3) That the latter sort of Laws, given after the Apostacy by the golden Calf, are also of three several sorts. *First* the Ten Commandments, or Tables of the Covenant were the same; only the Tables themselves were now of *Moses* Workmanship and not of Gods, as the former Tables were; and 'tis possible the form of Words might be so far alter'd as that in *Deuteronomy* is different from that in *Exodus*. However, *Secondly*, a new and smaller *Book of the Covenant* was written, not now by God, but by *Moses*, in his second Forty Days stay in the Mount: And this *Second Covenant*, after the forfeiture of the *first* by the Apostacy at the golden Calf, was ratify'd, not, as before, by mutual agreement, and by sacrifice; but was made up on God's part rather of Laws given them as the conditions of this Covenant; and their Consent to them was not now so much ask'd as requir'd; and strict obedience exacted under severe Penalties. This smaller

Exod. 20. *Deut.* 5.

Book

Book of the Covenant is contain'd, *Exodus* xxxiv. Thirdly, The particular ceremonial or *burdensome Laws of* Moses, of which the New Testament so often speaks under that notion, and which were bound upon them with great rigor and severity ever afterwards, were deliver'd by God to *Moses*, as the Mediator of that People; partly in his second Forty Days stay in the Mount; which are contain'd, *Exod.* xxxv. — xl. *Lev.* i. — vii. and xxv. — xxvii. partly out of the Tabernacle it self, when it was rear'd, upon several occasions; as is every where to be observ'd; and partly in the *Plains of* Moab *by* Jordan *near* Jericho, which are contain'd in the Eleven last Chapters of the Book of *Numbers*. Where note, that the rest of the Laws given in the *Plains of* Moab, those I mean which were esteem'd the Principal, and to which the Blessings upon obedience, and Curses upon disobedience did peculiarly belong, contain'd, *Deut.* x. 12. — xxviii. 68. are to be distinguish'd from those more properly Ceremonial, and were to be written, not only in a Book, but also upon *Twelve great Stones* or Pillars, *plaister'd over with Plaister* in Mount Ebal; and to be written *very plainly*, for a standing Monument and Security to all Posterity. After which God renew'd his Covenant by Sacrifice with the new Generation at Mount Ebal, and that upon the foot of those Two sorts of Laws,

Now we must Note, that the Second Covenant or Second Book Deut. 27. of the 5. 6. 7. Covenant Deuteronomy or, with the Blessings and Curses Ex XXXIV Deut XXVII. XXVIII. seem to me to have been all that was to be written, or could be written on the two great stones that were to be plaistered with plaister, at Mount Gerizzim, as to be written plainly, & seem to me to have been all that was then appointed to be written in a Book by Moses

As their King, when they should have the Ten Commandments, and this *Book of the Covenant*: Which Book, tho' it was larger and more burdensome than the former, yet did it not include the main Body of the Ceremonial Laws, no more than the former Book of the Covenant included the Laws given in the first Forty Days in Mount *Sinai*. So that indeed the main Body of the ritual and ceremonial Laws seem never to have been part of the *Covenants* made with the Jews, but only Laws and Statutes appointed them, by way of Penalty from God, as their absolute Lord, and Governor, and Redeemer from the Egyptian Bondage, till the coming of the promised Seed for their release from them. Which distinction between the *Covenant*, and the *Ceremonial Law* seems to me favor'd by the 50*th* Psalm; and will give light to not a few Places both of the Old and New Testament besides. Now as to these several Laws given since the Apostacy by the golden Calf, as well as all those given before, they were *written in a Book* by *Moses*; who also commanded the Levites, to take *this Book of the Law, and put it in the side of the Ark of the Covenant, that it might be there for a Witness against them.* Their King also, when they had one, was order'd to *write him a Copy of this Law in a Book, out of that which was before the Priests, the Levites.* Moses also, *when he had*

17. 18.

had written this Law delivered it to the Priests, the Sons of Levi, *which bare the Ark of the Covenant of the Lord, and unto all the Elders of Israel.* ~~And accordingly~~ & was to be solemnly *read before all the People once in seven Years, at the Feast of Tabernacles, in the Year of Release.* This compleat Copy of the Law was that probably which was found in the Temple in the Days of King *Josiah*, by *Hilkiah* the High Priest, and which occasion'd a general Reformation. Accordingly *Moses* himself exhorts the People; *Take heed in the Plague of Leprosy that thou observe diligently, and do according to all that the Priests, the Levites, shall teach you. As I commanded them, so shall ye observe to do.* Malachi also tells us, that *The Priests Lips should keep knowledge, and the People should seek the Law at his mouth, because he was the Messenger of the Lord of Hosts.* All which Texts consider'd, it seems to me very probable, that the Governors, *i. e.* The Priests, and Levites, and Seventy Elders, and afterwards the Kings ~~had alone the~~ *entire Copies* of all these Laws of *Moses*; and that the Copies which the rest of the People had contain'd only the historical parts of the *Pentateuch*, with such Laws as more directly concerned themselves; yet so that all was to be read publickly before the whole Body of the People once in Seven Years; to prevent their

31. 9. 10.

2 *Kings* 22. & 23. 1 *Chron.* 34.

Deut. 24. 8

Mal. 2. 7.

their being forgotten, and to secure them from any Alteration or Corruption. I will not be too positive in this matter; but I think this Observation will deserve Consideration: and, if True, will afford great Light to the parallel Settlement of the Affairs of Christianity (1) by the *Apostolical Constitutions*, committed to the Bishops; and (2) the *Books of Scripture* Read to all, and that publickly in their ~~daily~~ solemn Assemblies, as well as recommended to their private Reading upon all Occasions.

Coroll. If we consider how many Positive Laws God was pleas'd to give the Israelites, and many of them such as seem to have had no other visible Reason, but the holy Will and good Pleasure of the Lawgiver; and yet how strictly any wilful breach of those Laws was taken Notice of, and how severe the Penalty ~~was~~ which was to be inflicted upon the Disobedient, was it will make us Christians not so bold in breaking or neglecting the Constitutions of Christ by his Holy Apostles: I mean this not only as to Moral Duties, but as to positive Institutions also. I confess, when I lately Read over these Mosaick Laws, and Penalties, and the actual severe Punishment inflicted on the Transgressors; and withal consider'd the almost universal Breach of the Institutions of the Gospel among Christians, and that in Precepts much more concerning, and whose Reasons are of greater Con-

Conſequence, and better known alſo, it makes me almoſt Tremble to think, what a State the Chriſtian Churches (if that be not a Name too good for them in their preſent degenerate State,) are in at this Day, and how ſore Puniſhment they muſt be expoſed to on this Account; eſpecially when *Paul* plainly ſhews us, that the Conſtitutions of Chriſt are more ſacred, and the Breaches thereof to be more ſeverely puniſhed than was done under the Law of *Moſes*. *If*, ſays he to the Hebrews, *the Word ſpoken by Angels*, or Meſſengers of an inferior Degree, *was ſtedfaſt, and every Tranſgreſſion and Diſobedience received a juſt Recompence of Reward, how ſhall we eſcape if we neglect ſo great Salvation; which at the firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard him? And again, He that deſpiſed Moſes's Law Dyed, without Mercy, under Two or Three Witneſſes. Of how much ſorer Puniſhment ſuppoſe ye ſhall he be thought Worthy, who hath trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith he was ſanctify'd, an unholy thing, and hath done deſpite unto the Spirit of Grace? For we know him that hath ſaid, Vengeance is mine, I will repay ſaith the Lord: And again, the Lord ſhall judge his People. It is a fearful thing to fall into the Hands of the living God.* And if we think theſe terrible Threatnings have no Relation to theſe Poſitive Laws

Heb. 2. 2. 3. — Rom. 10. 28. — 31.

I am here ſpeaking of, of which ſort are ſeveral contain'd in the Apoſtolical Conſtitutions, I deſire the Reader to hear *Paul*'s own Companion *Clement*, in his undoubted Epiſtle, concerning theſe ſorts of Laws, both among Jews and Chriſtians. Οἱ ἓν ᾧδᾷ τὸ καθῆκον τῆς ϐουλήσεως ἀυτῦ ποιῦντες τὸ δύνατον τὸ πρόσιμον ἔχουσιν. ὁρᾶτε, ἀδελφοὶ, ὅσῳ πλέονος κατηξιώθημεν γνώσεως, τοσούτῳ μᾶλλον ὑποκείμεθα κινδύνῳ. God does not at preſent think it neceſſary to give us a full Account of the Reaſons of his Laws; but without that, gives us thoſe Laws, and expects our ready Obedience to them. If we venture to break thoſe Laws, let our pretences be never ſo plauſible, we incur the Penalty denounc'd to the Tranſgreſſor, and muſt try how valid our Excuſes and Reaſons for ſuch our Diſobedience will prove, before our Law-giver and our Judge another Day; at that Day when it will appear that *our God is a conſuming Fire.*

Ep. 1. §. 41. *p.* 169. 170

Heb. 12.29

VI. The *Canon* of Scripture, or the *Canonical Books* of the Old and New Teſtament are thoſe, and only thoſe, which are inſerted into the laſt *Apoſtolical Canon*; and were ſo ſtil'd by the Antients only on that Account; but do not include all the Sacred and Inſpired Writings originally belonging to the Chriſtian Church; ſince there were ſeveral Written after the compiling of that Canon, of much the ſame Authority with the

the reſt; altho' being not extant when that Canon was made, they could not be inſerted into the ſame. This is an Obſervation of great Conſequence, and yet little known in the Church at this Day. We every one ſpeak of *Canonical* Books; of *Canonical* Scriptures; of Books *in the Canon*, without knowing generally what thoſe Expreſſions diſtinctly mean; and as ſuppoſing that all the ſacred Books are ſtill to be included under thoſe Characters: And yet all without the leaſt Footing in Genuine Antiquity. Let *Blaſtares*, *Balſamon*, and *Zonaras*, in their Comments on the Canon of the Council of *Laodicea* hereto relating; (the very firſt Canon of any Council which innovated in this matter, and ventur'd to exclude all but Canonical Books from the publick Aſſemblies of Chriſtians;) inform us what a *Canonical* Book was, and what one that is *not Canonical*: And their account deſerves to be well conſider'd, becauſe it fully agrees with all the other Teſtimonies of Antiquity belonging to this matter. The Canon runs thus, *Can. Laodic. LIX.* Ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανονίστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης. The Commentators words are theſe. *Blaſtar.* Ὅτι δὲ ἐν Λαοδικείᾳ [ζωσίμου κρίνων] εἰς, καὶ ὁ νῦν ὁσονοῦν πλέον τῶν κεκριμένων βιβλίων τε παλαιᾶς καὶ καινῆς [διαθήκης] ἐπ' ἐκκλησίας ἀναγινώσκεσθαι

ἄσφ κ) τῷ πέ ἀποστολικῷ δηλωθὴ κηρύνι διείληπται.

Balsam. Ευρίσκονται τινες ψαλμοὶ ωδαὶ τὲς ρ' ψαλμὲς τῦ δαυὶδ, λεγόμενοι τῦ Σολομῶντος εἶ), κ) ἄλλων τινων. τέτες ὧν ὀνομάσαντες οἱ πατέρες ἰδιωτικὲς, διεζάξαντο μήτε τέτες, μήτε ἄλλο τι ἐπ' ἐκκλησίας ἀναγινώσκεδζ, μὴ ὂν ἀπὸ τῶ ἀπριθμηθέντων ἐν τῷ πέ ἀποστολικῷ κηρύνι.

Zonar. Ἐκτὸς τῶν ρ' ψαλμῶν τῦ Δαυὶδ ευρίσκον) καί τινες ἕτεροι λεγόμενοι τῦ Σολομῶντός εἶ), κ) ἄλλων τινων, ὡς κ) ἰδιωτικὲς ὠνόμασε οἱ πατέρες, κ) μὴ λέγεδαι ἐν τῇ ἐκκλησία διετάξαντο· μήτε μὴν βιβλία ἀναγινώσκεδαι ἀκρονόνισα, μόνα ἃ κηρονικά. κηρονικὰ δ' ἐκάλεζ τὰ τῷ πέ κηρύν τῶν ἁγίων ἀποστόλων ἀπριθμέμενα· ὥσε ἀκηρύνιστα ὧν ὁ κηρὼν σὺν ἐμπάδη. This is a plain and clear account of this matter. But that no Sacred or Inspir'd Books were written after the making of this Canon, which I think was about *A. D.* 86. we have no reason to suppose. Thus *Hermas*'s Shepherd is plainly a Sacred and Inspir'd Book of the New Testament; 'tis quoted as Scripture by *Irenæus*; by *Clement* of *Alexandria*; by *Origen*, and by *Tertullian*, before he fell into the Montanist Heresy. It was highly esteem'd by many in the very Days of *Eusebius*, and then read in several Churches. It has in it Divine Visions exactly of a piece with those in the Apocalypse: Nay is, I think, ~~frequently~~ referr'd to by *John* in that Book, as Sacred and Inspir'd.

Iren. L. IV. c. 37. p. 330, 331. Clem. Alex. Strom I. p. 311. 356. II. p. 360. 379. 384, 385. IV. p. 503. VI p. 679. Tertull. de Orat. c. 12. p. Euseb. Hist. Eccl. L. III. c. 3. p. 72.

Take

Take one instance: When *John* in the Apocalypse speaks of some that were come ἐκ τῆς θλίψεως τῆς μεγάλης, *out of the great tribulation*; *of which great tribulation* he had said nothing before; what can he be supposed to allude to but to *Hermas*'s second and fourth Visions, where the Title of the latter is expresly *De Tentatione & Tribulatione hominibus superventura*; and which Tribulation is thrice called *magna Tribulatio*, *a great*, or *the great Tribulation*: especially when it appears to belong to the very same event, the same Persecution of the Antichristian State, which *John* means by the expression before us. Nor can the allusion be made the other way by *Hermas* to *John*; since the Shepherd of *Hermas* was written in the Days of *Clement*, as we lately observ'd, or before *A. D.* 88. whilst the Apocalypse of *John* was not seen till Eight Years later, *A. D.* 96. To say nothing here of the attestation of the Author of the second Book of *Apocryphal Esdras*, who about *A. D.* 99, or 100, appears several times to refer to it, and that as to a Book alike sacred with the Apocalypse it self. Thus also the Epistle of *Barnabas*, one *separated* by a Divine Command for the Preaching of the Gospel; one call'd an *Apostle*; and said to be *a good Man, full of the Holy Ghost, and of Faith*; and one that had the power of working Miracles also, can certainly be no

Apoc. 7. 14.

Vis. II. § 3. p. 77. & p. 82, 83.

Act. 11. 24. & 13. 2. & 14. 4. 14. & 15. 12.

Thus ye 2d Book of Apocryphal Esdras, called ye 4th in ye vulgar Latin, does now appear to be a Sacred Book of ye Old Testament, and of ye greatest consequence of almost any prophetick Book of ye Old Testament. See Authentick Records pag. 46. — 114.

other than a Sacred Book. Thus perhaps the second Book of Apocryphal *Esdras* it self, had we an uncorrupt Copy, might prove a Sacred and Inspired Book, as it appears *Irenæus*, *Clemens* of *Alexandria* and *Tertullian* esteem'd it to be; tho' I suppose it written not by the old Jewish *Esrah* of the Old Testament, but by an unknown Person at the end of the first Century of Christianity. Thus the Epistles of *Ignatius* seem to be quoted as sacred by the Antients; and by *Eusebius* himself are esteem'd little or nothing inferior to those of *Clement*, which are in the Canon. Thus the Epistles of *Polycarp*, at least that to the *Philippians*, still extant, is known to have been read in the Churches, in the earliest Ages; and was therefore then look'd on as a Sacred Book of our Religion. And to say nothing of the Apocalypse of *Peter*, and the *Acts* of *Paul*, as not now extant; nor of the Διδαχη των Αποστολων, or principal *Extract* out of the Apostolical Constitutions, as rather on that account a Canonical Book, the Apocalypse it self, tho' not in the 85th Canon, and so not properly Canonical, is yet one of the most certainly and in the highest manner an Inspired Book of the New Testament; and as such was ever esteem'd by the first Christians. And the reason why few of these Sacred Books were put into that Canon is very evident, *viz.* because they all appear

Hist. Eccl. L. III c. 36, 37, 38. p. 106. &c. Hieron. in Catal.

appear, to have been written later than that laſt Aſſembly or Council of the Apoſtles, when the Canon was made; and by conſequence could not be inſerted thereinto. But then, any one that peruſes Dr. *Mills*'s careful account of this matter, will find that the ſeveral Sacred Books were always own'd for ſuch immediately in thoſe Countries and Churches whereto they belong'd, and where they were known; that ſeveral Churches for a conſiderable time had a ſomewhat different Catalogue; that the doubtful Epiſtles were not eſteemed ſuch originally in the Eaſt whereto they belong'd, and that their Authority gradually prevail'd from the Eaſt to the Weſt; I may add, probably by the very means of this 85*th* Apoſtolical Canon which recommended them; and which by degrees ſpread over the Chriſtian World; And on account of its Apoſtolical Authority occaſion'd the Books contain'd in it to be of the higheſt eſteem; and made a *Canonical* Book to be at laſt of the ſame import as a Sacred or Inſpir'd one alſo. Hear *Auſtin*'s account of the different Catalogues of *Canonical Books*, as he improperly calls them, in different Churches; and his prudential advice about their admiſſion. *In Canonicis Scripturis, Eccleſiarum Canonicarum quamplurium auctoritatem ſequatur; inter quas ſane illæ ſunt quæ Apoſtolicas ſedes habere, & Epiſtolas accipere meruerunt. Te-*

Prolegom. p. 22. &c.

De Doctr. Chriſt. L. II. c. 18.

nebit itaque hunc modum in Scripturis Canonicis, ut eas quæ ab omnibus accipiuntur Eccleſiis Catholicis, præponat eis quas quædam non accipiunt. In eis verò quæ non accipiuntur ab omnibus, præponat eas quas plures gravioreſque accipiunt eis quas pauciores minoriſque auctoritatis Eccleſiæ tenent. Si autem alias invenerit à pluribus, aliàs à grandioribus haberi; quanquam hoc facile invenire non poſſit; æqualis tamen auctoritatis eas habendas puto.

Corollary. The intire Catalogue of Canonical and Sacred Books of the Old and New Teſtament, receiv'd by the firſt Chriſtians, ſeems to have been this. The ſame that we now receive of the Old Teſtament; with the addition of *Baruch*, as an Appendix to *Jeremiah*; and perhaps of the Wiſdom of *Solomon*, as a partial Appendix to the Books of *Wiſdom* or *Proverbs*; and of the Books of the *Maccabees*; and of *Eccleſiaſticus* alſo. Nay, the Book of *Tobit*; the Book of *Judith*; I mean that belonging to *Darius*, as the Conſtitutions quote that Hiſtory, not the preſent belonging to *Nebuchadnezzar*; and the reſt of *Daniel*, ſeem alſo to have been of more than bare human Authority both among Jews and Chriſtians. The Sacred Books of the New Teſtament ſtill extant, both thoſe in the 85*th* Canon, and thoſe written afterwards, are the ſame we now receive; together with

the Eight Books of Apostolical Constitutions, and its Epitome, the Doctrine of the Apostles: The Two Epistles of *Clement*, the Epistle of *Barnabas*, the Shepherd of *Hermas*; and perhaps the second Book of Apocryphal *Esdras*; with the Epistles of *Ignatius*, and *Polycarp*.

Coroll. (2) The Song of Songs, or *Canticles*, stands upon *very* good but not upon the greatest Authority among Christians. It has certainly been in the Jewish Catalogue of Sacred Books since the Days of *Josephus*. Yet the most I remember there any of the other Books of the Old Testament, or *Apocrypha*, as ever quote or allude to it; as they frequently do to the rest of the Inspired Writings. 'Tis in all the present Copies of the last Apostolical Canon, and in almost all the antient Catalogues deriv'd from it in all Ages; And as cited by *Ignatius* as a mystical and inspired Book in his larger or genuine Epistle to the *Ephesians*, it is never cited by our Saviour, or any of the Writers of the known Books of the New Testament; or indeed by any of their Companions, but in this place by *Ignatius*. Nor is it nam'd distinctly in the Body of the Constitutions among the Sacred Books; but only in general τὰ τῆ Σολομῶντος the *Books of Solomon*: Nor indeed is it certain that 'tis any farther cited therein than as a Phrase out of it is twice made use of. And what

what is chiefly remarkable, when the Apoſtles therein recommend ποιητικὴ, Σοφιστικὴ, καὶ ἀσματικὴ, they entirely, and as it were on purpoſe, omit this ἄσμα ἀσμάτων, and mention the Prophets, *Job*, the *Proverbs*, and *Pſalms* only. ~~So that for my part I muſt~~ take the liberty to ſay, that as I am not equally ſatisfy'd of this Books ſpiritual meaning, and conſequent Sacred Authority with the reſt; ſo neither dare I expound it literally, nor reject it. Only this I more aſſuredly believe; that if it be really a Sacred and Myſtical Book, with a ſpiritual and divine meaning; of which there appears now ſmall viſible ſigns in the compoſure it ſelf; it no way concerns the Church in her preſent State; but wholly belongs to that its future condition, which is ſo frequently repreſented in Scripture under the ſtile of the *Marriage of the Lamb*, and the parallel expreſſions: And till that time comes will probably be of little or no advantage to the ~~Church of Chriſt.~~

Coroll. (4) If any one has a mind to ſort the ſeveral Sacred Books of the New Teſtament, he may in the firſt place ſet the Apoſtolical Conſtitutions; with its Extract, or Doctrine of the Apoſtles, as derived from the Body or College of the Apoſtles met in Councils. In the next Rank he may place the four Goſpels, with their Appendix, *the Acts of the Apoſtles*; the Apocalypſe of *John* alſo

alſo cannot be reckon'd at all inferior to them, tho' it be quite of another nature from them.

In the third Rank may ſtand the Epiſtles of the Apoſtles, *Paul*, *Peter*, and *John*. In the fourth Rank may ſtand the Epiſtles of the Brethren of our Lord, *James* and *Jude*. In the fifth and laſt Rank may ſtand the Epiſtles and Writings of the Companions and Attendants of the Apoſtles, *Barnabas*, *Clement*, *Hermas*, *Ignatius*, and *Polycarp*. All which, ~~with the addition perhaps of the ſecond Book of Apocryphal *Eſdras*~~; and ~~the~~ the Apocalypſe of *Peter*, and the Acts of *Paul*, were they now Extant, I look upon, tho' in different Degrees, as the Sacred Books of the New Teſtament.

VII. The *Therapeutæ* mention'd by *Philo* ſeem to have been thoſe firſt ~~Chriſtian~~ Aſceticks which were converted ~~from the Jews~~, chiefly in *Egypt*, ſoon after our Saviour's Paſſion, ~~before the~~ coming of *Mark* thither ~~and to have both imperfectly underſtood~~ and practic'd the Chriſtian Religion. 'Tis well known that *Philo* gives us a particular account of a Sect of Men ſpread over all *Egypt*, and in other Regions, both among the Greeks and Barbarians, call'd *Therapeutæ*; who were Aſceticks, and who ſeem to have, as it were, begun the Monaſtick way of living in the World. Theſe he diſtinguiſhes from the Eſſenes among the Jews; to whoſe Character 'tis alſo plain his Deſcription

scription does not fully agree. Nor is there any where else the least account of any such Sect among them. ~~Yet did these *Therapeutæ* own, and admire, and contemplate the sacred Scriptures of the Old Testament;~~ and they explain'd ~~them~~ all in an allegorical and mystical manner. Several of their Customs certainly bear a near Resemblance to those in the Apostolical Constitutions; yet with considerable Variations from them. And they had Old Men and Mystical Books to guide them in their Expositions ~~of Scripture.~~ *Eusebius*, *Epiphanius*, and *Jerom* plainly take them for Christians; and their sacred, antient, mystical Books are by *Eusebius* suppos'd to be the Gospels and Epistles of the New Testament. The modern Criticks are entirely puzzled about these *Therapeutæ*; and ~~are not willing commonly~~ cannot find evidence enough to believe them Christians. And indeed *Eusebius*'s Opinion, that their ancient Allegorical Books were our Gospels and Epistles, is lyable to great Exceptions, since they are not Allegorical in their Nature, nor were they publish'd any considerable time before *Philo*'s own Writings. So that upon the whole, I believe 'tis more reasonable to say, these *Therapeutæ* were those first Christian Ascetick, who ~~had gotten very imperfect Accounts of Christianity, and were~~ guided by the *Gospel according to the Egyptians*, (which we know by the remaining Fragments was a Gospel sufficiently

Hist. Eccl. L. II. c. 17. p. 53. &c.

sufficiently mystical and allegorical; according to the Genius of that Nation:) And by the Traditions of *Matthias*, perhaps, and other such uncertain Books current in those most early times of Christianity. Nor can I find any other *probable*, nay hardly *possible* account to be given of them. And, by the way, it may not be unworthy our Enquiry whether *Philo*, from whom 'tis commonly suppos'd the *Allegorical* way of expounding Scripture was deriv'd to Christians, did not rather himself derive it first from these Egyptian *Therapeutæ*, for whom he seems to have had a great Veneration, and with whom it plainly appears, by his own account, it mightily obtain'd before any of his Writings were publish'd. However, I shall take the boldness in due place to exhibit several of the Practices and Observations of these *Therapeutæ* out of *Philo*'s Account of them, and to compare them with those of the Christians in the Constitutions of the Apostles: Since this Comparison will either confirm those particular Constitutions themselves; or at least shew how great a Resemblance they have to those Rules, which a numerous and strict Sect of Men embrac'd in the very first times of the Gospel; and both Parts will however serve for the mutual Illustration of one another. Nay it may also afford hints for the better understanding the Origin and Nature of several

Grabe Spicileg. Tom. 1. p. 31. &c.

C. 4. Cent. 1. n. 1. infra

veral of those antient Ascetick Rules, which appear in *Philo*, and afterward obtain'd among the Christian Monks of that Country and elsewhere.

VIII. The Second Book of Apocryphal *Esdras*, both in the Latin and Arabick Copies, seems to be a Prophesy belonging to early times, during the Babylonian Captivity; but is perhaps a real History, as to many Parts of it, written soon after *Hermas*'s Pastor; and the Apocalypse of *John*; and giving Light to many important Affairs of the Christian Religion, in the first Times of the Gospel. And if we had the genuine Copy, as it was originally written, might perhaps prove to be a sacred Book of our Religion. That the present Book, as it stands in our Common Bibles, from the Latin Copy, cannot be a real prophetick Book, written by the true *Esdras*, there are the strongest Arguments to evince; as my Learned Friend has a particular Dissertation to shew. Yet that the Book is no idle Sham or Imposture, seems plain from the Nobleness of its prophetick Stile, from the plain Citations of it, as of a prophetick Book, by *Irenæus*, *Clement* of *Alexandria*, and *Tertullian*; and principally by a Series of prophetick Predictions applicable to half a Century after the Book is quoted by *Irenæus*; if not to times much later. This is also farther attested to by the Arabick Copy, which I have now first published, which confirms the Genuineness

Iren. l. c. 2. Clem. Alex. Tertull. 2 Esd. 12. 19. &c.

neſs of that Series of Prophesy, and at the ſame time prevents moſt of the Objections which the Common Copy is lyable to. And that the ſame Common Copy is not at all perfect and uncorrupt in other Caſes alſo, appears from the Arabick Verſion; which as it wants the Two firſt and Two laſt Chapters of the Book, without any ſign of defect in the Manuſcript it ſelf; ſo does it very often differ in Paſſages of great conſequence from our vulgar reading; and ſo inclines us to ſuſpect that we want the Original it ſelf, or ſome more antient Verſions, e'er we can pretend this Book is wholly pure and uncorrupt among us. Which if we had, 'tis very likely that it might prove, like *Hermas* and the Apocalypſe, a ſacred Book of Chriſtianity, written after the Eighty fifth Canon, and ſo the more eaſily loſt or diſregarded by the later Ages of the Church. The Author ſeems one well vers'd in the prophetick Scriptures, both of the Old and New Teſtament, particularly in *Hermas*'s Shepherd, and in the Apocalypſe of *John*; to the Contents of both which Books he makes frequent References; as he does ſome to other Books of the New Teſtament; but not to any later Authors whomſoever. He alſo lays his main Scene at *Babylon, in the 30th Year after the Ruin of the City*, which being in a kind of Prophesy, may well belong to *Rome*, and to the thir-

c. 3. 1. 19. 9. 43, 45. 10. 45, 46.

tieth

tieth Year after the Deſtruction of *Jeruſalem* by *Titus*. So that it ſeems not improbable to me, that it was written by a Converted Jew *A.D.* 99 or 100, tho' it has been hitherto ſuppos'd by all to belong to *Eſrah* of the Old Teſtament, and to the Babylonian Captivity.

p. 14. Nay indeed, the Authors Account concerning his writing over again the whole Law of *Moſes*, if not all the Books of the Old Teſtament alſo, appears to me to have quite another meaning; and to have been all along miſunderſtood, and ſo miſapply'd to purpoſes, for which I believe it was not originally intended. It will however well deſerve anew the Examination of the Learned; and whether it be really a ſacred and prophetick Book, of Divine Inſpiration; or only an Imitation of ſuch an one by a notable Impoſtor, at the end of the firſt Century, it will however afford us no ſmall Light to the Apoſtolical Conſtitutions, and to ſeveral very important Circumſtances re-

ibid. lating to them. A famous Paſſage wherein to our preſent purpoſe, I ſhall hereafter take the liberty to propoſe to the Reader for his conſideration.

VIII. The Apoſtles, with their Companions, and the Kinſmen of our Lord, while they were any Number of them alive, met ſeveral times together in Council, and that generally at *Jeruſalem*, for the Ordination of Biſhops, for the Compoſure of Differences

ces in Opinion, for the declaring the true Chriſtian Doctrine, and for the ſetting down the Laws and Conſtitutions they had heard from Chriſt, to be tranſmitted to all Poſterity. This is an Obſervation of great conſequence; becauſe the Apoſtolical Conſtitutions before us do pretend to be the publick Acts of ſuch Councils; and I ſuppoſe of all ſuch Councils that met in the Apoſtolick Age. And that theſe Councils were held, we learn as well from the Conſtitutions themſelves, and from their Extract the *Doctrine of the Apoſtles*; as from *Luke*, and *Euſebius*; with other occaſional Intimations in Antiquity. The Teſtimonies of the Conſtitutions, and of the Doctrine of the Apoſtles are not ſo proper for this place. So I defer to produce them till hereafter. But the Teſtimony of *Luke*, and that of *Euſebius* cannot but be fit for our Conſideration here. *Luke* then, as well as theſe Conſtitutions, aſſures us that about *A. D.* 48. upon occaſion of ſome of the Judaizing Chriſtians preaching up the neceſſity of Circumciſion, and of the Obſervance of the Ceremonial Laws of *Moſes*, even by the Gentile Converts themſelves, συνήχθησαν οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. And accordingly we have the Acts of this firſt Council of *Jeruſalem*, ſomewhat more briefly in the Acts of the Apoſtles; and ſomewhat more fully in theſe Conſtitutions. Thus alſo we learn from theſe Conſtitutions;

Act. 15. 6.
Conſtitut. L. VI. c. 12. *p.* 341, 342

stitutions; and from *Varadatus*'s Testimony in the Fifth Century; that there was a Second famous and general Council of the Apostles at *Jerusalem*, about ~~the beginning of~~ *A. D.* 60. for the ordering the Affairs of the Christian Church; or for the setting down in Writing by *Clement*, probably as their *Amanuensis*, the *Catholick Doctrine*, or the main original Laws and Constitutions of the Gospel, which the Eleven Apostles had personally received from our Saviours Mouth, after his Resurrection. This they did accordingly, and sent them to the several Churches by *Clement*, *Barnabas*, *Timothy*, and *Mark*. Thus also we learn from the Preface of the *Doctrine of the Apostles*, that there was a third more general Council of the Apostles at *Jerusalem*, about *A. D.* 67. where not only *James* the Bishop the Brother of our Lord, but *Paul* the Apostle of the Gentiles also was present: At which Council, as we there learn, the forementionⁿd Catholick Doctrine of the former Five Books and an half of the Constitutions was confirmⁿd, and the Canons and Constitutions also containⁿd in the Two last Books were drawn up and compleated; and this *Doctrine of the Apostles* was also written, or extracted, and sent to the several Churches by *Clement*, for the general Instruction of the Christian World. Thus also we learn not only from the Constitutions, but from *Euse-*

Constitut. L. VI. c. 14. — 18. p. 343. — 349. Concil. Lab. Tom. 4. col. 978. & ap. Grabe ubi priùs.

See c. 4. Cent. 1. n. 4. infrà

Constitut. L. VI. c. 18. — 30. p. 349. — 360

Euſebius alſo, that about *A. D.* 71. or ſoon after the Deſtruction of *Jeruſalem*, there was a fourth General Council of the Apoſtles at *Jeruſalem*, for the cautioning Chriſtians againſt the Jewiſh Impoſitions and Obſervances; and for the Ordination of *Simeon* the Son of *Cleopas* Biſhop of *Jeruſalem* in the room of *James* the Lord's Brother. *Euſebius*'s Account of this General Aſſembly or Council of the Apoſtles is very full in theſe words: Μετὰ τὴν ἰακώβου μαρτυρίαν, καὶ τὴν αὐτίκα γενομένην ἅλωσιν τῶν ἱεροσολύμων, λόγος κατέχει τοὺς ἀποστόλους καὶ τοὺς τοῦ κυρίου μαθητὰς τοὺς εἰσέτι τοῦ βίου λειπομένους ὅτι τ' αὐτὸ πάντας ἐλθεῖν, ἅμα τοῖς σὺν αὐτοῖς οὖσι καὶ τῇ κατὰ τοῦ κυρίου συγγενείᾳ· πλείους γὰρ καὶ τούτων ἔτι τότε τοῦ βίου· βιαίῳ τε ὁμοῦ τοὺς πάντας, καὶ τοῦ τίνα χρὴ τὸν ἰακώβου διαδοχῆς ἐπικρῖναι ἄξιον, ποιήσασθαι. *Euſebius* indeed takes no direct notice of any other buſineſs for the aſſembling of this great Council, beſides the Choice and Ordination of a Succeſſor to *James* in the See of *Jeruſalem*. But ſince ſingle Apoſtles, nay ſingle Evangeliſts did then ſo frequently Ordain Biſhops, even in the greateſt Churches, this could hardly be all the buſineſs for which this famous Council was held. When therefore we learn from the Conſtitutions, that after the Deſtruction of *Jeruſalem*, there was ſuch a great Council whoſe Acts are herein extant, and were ſent to the Churches by *Titus*, *Luke*, *Lucius*, *Jaſon*, and *Soſi-*

Hiſt. Eccl. L. III. c. 11. p. 86, 87.

Conſtitut VII. 46.

L. VI. c. 18. — 30. p. 349 — 360

Soſipater, it ſeems to me ~~highly~~ somewhat probable, that it was the very ſame Council mentioned by *Euſebius*; tho' ~~his accurate Obſervance of the antient Secrecy in ſuch things, made him~~ he did not give us any particular Account of theſe other Matters. Which will be the more eaſily believ'd, when we ſhall hereafter ſee how frequently theſe very Acts, and the ſending the Conſtitutions from ſuch a Council, after the Deſtruction of *Jeruſalem*, to the Gentile Churches, are hinted at in the other Writings of the ſame *Euſebius*. And this Council ſeems enigmatically deſcrib'd, according to the myſtical Language of that Author, in the Second Book of Apocryphal *Eſdras*, as we ſhall ſee hereafter. Perhaps the Ethiopick and Coptick Records do mean this Council, by that which they mention as Aſſembled for the *ordering the Affairs of the Chriſtian Church* alſo; of which hereafter. Thus we know from the Conſtitutions, that there muſt have been a Fifth Council at *Jeruſalem*, or elſewhere, about *A. D.* 86. for the compleating the whole Body of the earlier Conſtitutions, and putting the laſt hand to them: As alſo for the extracting and adding the 85 Canons of the Apoſtles, and probably for extracting alſo the Διδαχὴ Βαρνάβα from the former part of the ſeventh Book at the ſame time; and all for the general Uſe of the Biſhops, and of the Churches; which becauſe they were not publick-

2 Eſd. 14. 22. — 48.

ly

ly to read and use the intire Body of the Constitutions themselves, had the Advantage of these Two Extracts, with ~~the large~~ ~~are~~ from the Catholic ~~Doctrine~~ of the first Six Books, contain'd in the Doctrine of the Apostles so often mentioned already, for their compleat Instruction and Edification. For

IX. The *Ecclesiastical* or *Apostolical Canons* are really Apostolical, and were own'd as such in all the earliest Ages of Christianity. This Proposition, how strange soever it may appear in our Days, is not only prov'd by all imaginable internal Characters in these Canons, as having no Marks later than the Apostolick Age; I mean when a few gross Interpolations of After-ages are corrected, of which hereafter; but is most plainly demonstrated by the original Testimonies and References to them in all Antiquity. And when the very Learned Bishop *Beveridge* undertook to prove that they belong'd to the second and third Centuries, as made by Councils of Bishops in those Ages, he is forced to demonstrate his Assertion by Manuscripts and Testimonies, not one of which, say they were made so late, or by such Councils; but which universally agree that they were made by the Apostles or their Companions in the first Century. Take ~~the Antient~~ ~~of these~~ Testimonies in order as follows; chiefly from the same Bishop *Beveridge*, who has collected most of them to my hand.

t. 5. *infra*

Concerning y nature of which testimonies in gen Diss. 1. eral I have spoken my mind above in ~~occasion of~~ my remarks on D^r. Grabes Essay & in good measure in my Observations on M^r. Turner's after S^t. Clement's & S^t. Irenæus's vindication of these Constitutions pag. 33 — 48.

Tertull. ad Uxor. L. I. c. 7. p.

Disciplina Ecclesiæ, & Præscriptio Apostoli digamos non sinit præsidere.

Canon. Apost. XVII.

Alexand. Alexandrin. ap Theodorit. Hist. Eccl. L. I. c. 4 p.

Ὅθεν καὶ συμβαίνῃ τινὰς τοῖς γράμμασιν αὐτῶν ἐπαγγελλομένους εἰς ἐκκλησίαν εἰσδέχεσθαι· μείζονος, ὡς οἶμαι, βασάνου ὑπακουσόμενοι τοῖς τοῦ πολέμου συλλειτουργοῖς, ταῦτα μήτε τὸν ἀποστολικὸν κανόνα τοῦτο συγχωρεῖν.

XIII.

Euseb De Vit. Const. L. III. c. 59. p. 516.

Διὸ ὧν ἔδηνεν ἄλλοτε ἰδίᾳ μὲν ἀρχὴν ἐφ' ᾧ τὴν εἰρηνικὴν πεποίηκε μηδαμῶς ἐνδέλειν μεταποιεῖσθαι, δέσμῳ δ' ἐκκλησίας τοῦτον αἱρεῖσθαι ποιμένα ὃν αὐτὸς ἀναδείξειεν ὁ κοινὸς τῶν ὅλων Σωτήρ — ἀνέγνω πληρέστατα τὴν ὑποτολὴν καὶ τὸν κανόνα τῆς ἐκκλησιαστικῆς ὑποσήμης εἰς ἀκρίβειαν φυλαχθέντα κατανόησα, ἐμμένειν γὰρ τούτοις ἅτε ἀρεστά τε τῷ θεῷ καὶ τῇ ἀποστολικῇ παραδόσει σύμφωνα φαινόμενα — ἀλλ' ἡ σὴ σύνεσις ἤγουν ζῆλός τε ἐντολὰς τοῦ θεοῦ, καὶ τὸν ἀποστολικὸν κανόνα, καὶ τῆς ἐκκλησίας φυλάττειν ἔγνωκεν — πατρικοῖς τοῖς εὐσεβοῦς γράμμασι τὸν θεσμὸν ἐκκλησίας μᾶλλον φυλάττοντα ἐφαίνετο — καθὼς ἦν εἰκὸς — εἰσαῦθις ταῦτα ἃ τῇ τῶν ἀποστόλων παραδόσει σύμφωνα ἂν εἴη· τῶν γὰρ τοιούτων συνεπαινούντων δικαίως ἡμῖν ἡ σύνεσις κρίνει τὸν τῆς ἐκκλησίας κανόνα

XIV.

c. 61. p. 518.

c. 65 p. 519 520

καν̃ονα, καὶ τ̀ ἀποστολικὰ παραδόσιν ἔτω ῥυθμίσας τ̀ χειροτονίαν, ὡς ἂν ὁ τ̀ ἐκκλησιαστικ̃ης διηγήσεως ὑφηγητ̃ης λόγος.

Ludolph. Hiſt. Æth L. III. c. 4. § 27. &c.

Novo Teſtamento communiter annumerant [*Habeſſimi*] *volumen quod græco vocabulo* Synodum, *ſeu* Librum Synodalem *vocant. Continet antiquiſſimas illas* Conſtitutiones *quæ* Apoſtolorum *vocantur*; *illi* Præcepta *nominant*; *necnon* Canones, *multos primævos ritus exponentes, opera Clementis conſcriptos.* — *Liber Mſs egregius continet Tractatus ſequentes*, &c. *cujus pars prima extat hoc titulo*; *Synodus Sanctorum Apoſtolorum de Ordinanda Eccleſia Chriſtiana*; *nec non omnia præcepta, decreta,* & Canones *quos ſcripſit Clemens diſcipulus Petri.* — *Canones duodecim Apoſtolorum numero* 127. [*nimirum* 71 *ex Conſtitutionibus ſelecti*; & 56 *Eccleſiaſtici, omnes fere noſtros* 85 *continentes.*] — *ſequuntur* Canones Eccleſiaſtici, *quos tradiderunt Apoſtoli, per Clementem, eóſque miſerunt primo.* — *Exponemus capita* 56 *Canonum, quos de Eccleſia Ordinanda ab Apoſtolis*

stolis rogatos fuisse volunt. Sunt autem velut Epitome 85 Canonum qui in Europa græce & latine Apostolorum nomine circumferuntur.— Canones istos 127
promiscue non recipiunt modo, sed pro veris Apostolicis sanctionibus ab ipsis Apostolis per Clementem missis habent.— Deinde advertendum est quod Canones Ecclesiastici, quos Apostoli tradiderunt per manus Clementis, *ab Æthiopibus vocentur.* *Can. Apost.*

Can. Nicæn. I. Εἴ τινες ὑπὸ βαρβάρων ἢ δεσποτῶν συνηλάθησ, εὑρίσκοιντο ὄ ἄλλως ἄξιοι, τὸς τοιούτους εἰς κλῆρον προσίεσθ. ὁ κρίνων. *XXI. XXII. XXIII.*

II. Ἐπειδὴ πολλὰ ἤτοι ὑπὸ ἀνάγκης, ἢ ἄλλως ἀπειρημένων τ ἀνθρώπων ἐγκρίνεται τὰ κανόνα τ ἐκκλησιαστικόν. κ. τ. λ. *LXXX.*

V. Κρατείτω ἡ γνώμη, κ τὰ κανόνα, τὰ διαγορεύοντα τὸς ὑφ' ἑτέρων ἀποκληθέντας ὑφ' ἑτέρων μὴ προσίεσθαι κ. τ. λ. κ κανόνα ἐκκλησιαστικόν. *XII. XXXII.*

IX. Εἴ τινες ἀνεξετάστως προήχθησ πρεσβύτεροι, ἢ ἀνακεκινημένοι ὁμολογήσ τὰ ἁμαρτήματα αὐτῶν, κ ὁμολογησάντων αὐτῶν πάλιν κανόνα κινήσωσι οἱ ἄνθρωποι, τοῖς τοιούτοις χεῖρα ἐπιθείτωσαν, τέτως ὁ κανὼν ὑ προσίεσθ. Ὅσοι *LXI.*

X. Ὅσοι προχειρίζονται τῶν ἀπεπτωκότων καὶ ἀγνοίαν, ἢ καὶ προειδότων τῶν προχειρισαμένων τοῦτο, ἐ προχείνῃ τῷ κανόνι τῷ ἐκκλησιαστικῷ· γνωσθέντες γὰρ καθαιρεῖν). LXII.

XV. Διὰ τ πολιὰ τὰ ἔθεσιν, καὶ ἵνα πάσης τὰς παροικίας ἔδοξε πανταχοῦ πᾶσι προαιρεθῆναι τ ἀρχαίαν τ ἀπὸ τ κανόνα εὑρεθεῖσ ἐν τισι μέρεσιν, ὥστε ἀπὸ πόλεως εἰς πόλιν μὴ μεταβαίνειν μήτε ἐπίσκοπον, μήτε πρεσβύτερον, μήτε διάκονον. XIV.

XVI. Ὅσοι ῥιψοκινδύνως, μήτε τ φόβον θεοῦ πρὸ ὀφθαλμῶν ἔχοντες, μήτε τ ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωρήσωσι τ ἐκκλησίας, πρεσβύτεροι, ἢ διάκονοι, ἢ ὅλως ἐν τῷ κανόνι, ἐξεταζόμενοι, ἔτοι ἀδαμῶς δεκτοὶ ὀφείλουσιν εἶ) ἐν ἑτέρᾳ ἐκκλησίᾳ. XV.

Canones Antiocheni.	*Canones Apostolici.*	*Can. Ant.*	*Can. Apost.*
I.	VII.	XXI	*XIV.*
II.	VIII.IX.X.XI.XII.	XXIII	*LXXVI.*
III.	XV.XVI.	(XIII. XXIV	*XL.*
IV.	XXVIII.	XXV	*XLI.*
V.	XXXI.	*Canones Gangrens.*	*Can. Apost.*
VI.	XXII.	I.II	*LI.*
VII. VIII.	XXXIII.	VI	*XXXI.*
IX.	XXXIV.	*Præf.* & VII.VIII	*IV. XLI.*
XIII.XII.	XXXV.	*Præf.* & XVIII	*LXVI.*
XVII.XVIII.	XXXVI.	*Præf.* & XIX	*LXIX.*
XX.	XXXVII.	XXI.	*XLIII.*

Ful. Epist. Rom. Epist. ap. Athanas. Apolog. contr. Arian. §. 30. p. 149. See also. Lib. IV. Cent. 4. No. 32. infrà.

Οὐκ ἔδει τ κατάσασιν ὕτως παρανόμως, κ) ωρὸ τ ἐκκλησιασικὴν κανόνα γινέωαι· ἀλλ' ἐπ' αὐτῆς τῆς ἐκκλησίας, ἀπ' αὐτῦ τῦ ἱερατείυ, ἀπ' αὐτῦ ὃ κλήρυ, τὲς ἐν τῇ ἐπαρχίᾳ ἐπισκόπυς καταςῆσαι· κ) μὴ νῦν τὲς ἀπὸ τ ἀποςόλων κρίνας ωρολύεσ.

Athanas. Epist. Encycl ad Episc. §. 1 p. 111.

Οὐ γὰ νῦν κρίνες κ) τύποι ταῖς ἐκκλησίαις ἐδόθησ, ἀλλ' ἐκ πατέρων ἡμῖν κριθῶς κ) βεβαίως παρεδώθησ. ὥσε νῦν ἡ πίσις ἤρξαλο, ἀλλ' ἐκ τῦ ωιεῖν, ἀλλὰ τῷ μαθητῷ, εἰς ἡμᾶς ἀφαβέβηκεν. ἵνα ἂν μὴ τὰ ἐξ ἀρχαίων μέχρις ἡμῶν τηρηθέντα ἐν ἐκκλησίαις ἐν τ νῦν ἡμέραις ωρὸ πόλη, κ) τὰ ωρ' ὀλίγα ἡμῖν ζητηθῇ ωρ' ἡμῶν, κ.τ.λ.

§ 2. p. 112.

Τῦτο ὃ τὲς μὲν ἐκκλησιασικὲς κρίνας ωρολύσι, τὰ ὃ ἔθνη βλασφημεῖν ἀναγκάζει, κ) νοεῖν ὅτι μὴ κ' θεῖον θέσμον, ἀλλ' ἐξ ἐμπειρίας ωρόσασις αἱ καθάσεις γίγνον.

De Fug. in Arsen. Epist. §. 69. p 185. 186. See also Chap. 4. Cent 4. No. 32. infrà.

Τῷ ἐκκλησιασικῷ κανόνι κ' παλαιὸν νόμον ὑποζύσαντας.— μηδ' αὖ δίχα γνώμης σν τ μητροπόλεως ἐπισκόπυ ὅρον τινα ἐκφέρειν ωρὶ ὁπισόπων, ἢ ωρὶ δόγμα ἕτερν κοινῦ ἐκκλησιασικῦ, ἀλλ' ἐκεῖνο πᾶσι τοῖς ωροτυπωθεῖσαις κανόσι.

Can. Apost. XXXV.

Basil. Can. I.

Ἐκεῖνο γὰ ἔκριναν οἱ παλαιοὶ δέχεσθαι XLVI.

δέχεσθαι βάπτισμα τὸ μηδὲν τῆς πίστεως προσκεκαινον.— εἰ δὲ ἐκεῖνοι φυλάσσουσι τὸ ἡμέτερον βάπτισμα τοῦτο ἡμᾶς δὲ δυσωπεῖτω. δεῖ γὰρ ἀντιδιδόναι αὐτοῖς ἐπιδίδωμι χάριν ἐσμὲν, δηλαδὴ δηλοῦσαν ἀκριβείαν κανόνων.

III. Διότι ἀρχαῖός ἐστι κανὼν τὸς ἀπὸ βαθμοῦ πεπωκότας τούτῳ μόνῳ τῷ τρόπῳ τῆς κοινωνίας ἐπιβάλλεσθαι. [to be receiv'd only to lay Communion.] XXV.

XII. Τὸς διγάμους παντελῶς ὁ κανὼν τῆς ἱερωσύνης ἀπέκλεισε. XVII.

Synod. Constantinop. Epist. ad Damas &c. apud Theodit. Hist. Eccl. L. V. c. 9. p. 211. Περὶ ὧν τῶν οἰκονομιῶν τῶν κατὰ μέρος ἐν τῇ ἐκκλησίαις, παλαιός τις, ὡς ἴστε, δεσμὸς κεκράτηκε, καὶ τῶν ἁγίων ἐν νικαίᾳ πατέρων ὅρος κανὼν ἐκάστην ἐπαρχίαν τοὺς τῆς ἐπαρχίας, καὶ εἴπερ ἐκεῖνοι βέλτιστοι, σὺν αὐτοῖς τοὺς ὁμόρους πρὸς τὸ συμφέρον ποιεῖσθαι τὰς χειροτονίας. XXXIV. XXXV.

Synod. Carthag. 2. Can. 39 [33]. Ὁ ἀρχαῖος τύπος φυλαχθήσεται, ἵνα μὴ ἥττονες τιμῶν τῶν ὁρισθέντων εἰς χειροτονίαν ἐπισκόπων ἀρέσκωσιν. I.

Concil. Provincial. Constantinop ap Pandect. Can. ad calcem. Tom. Prim. Μὴ ξένην πρὸς τὸ ἑξῆς μηδὲ παρὰ τιμῶν, μήτοιγε παρὰ δύο τῶν ἐπιδίδωμι δοκιμαζομένων καταγρεῖσθαι· ἀλλὰ γὰρ πλείονος συνόδου ψήφῳ, καὶ τῶν τῆς ἐπαρχίας· καθὼς καὶ οἱ ἀποστολικοὶ κανόνες διωρίσαντο. LXXIV.

Concil. Ephes. p. 2. Act. 1. Τρίτη ταύτῃ κλήσει τὴν εὐλάβειαν συγκαλεῖ ἡ ἁγιοτάτη συνόδος, τῷ LXXIV.

τῷ κανόνι ὑποτασσομένη, καὶ νέμουσι τὰ ἀνοχὰς καὶ μακροθυμίαν. καταξίωσον καὶ ἡμᾶς τῆς ἀπολυτρώσεως ἀπολογήσασθαι περὶ ὧν φασί σε εἰρηκέναι ἐπ' ἐκκλησίας αἱρετικῶν δογμάτων, ὅτι τὴν καινὴν τῆς ἐκκλησίας· οἶδας ὅτι εἰ μὴ ἀπαιτήσας σὺ ἡμᾶς πρὸς τὰ ἀγεγράφως καὶ ἐγγεγράφως κατὰ σε λεγόμενα ἀνάγκην ἕξει ἡ ἁγιωτάτη Συνόδος τὰ δοκοῦντα τοῖς τῶν ἁγίων πατέρων κρίνουσιν ὅτι σοι ὁρίσαι. — τῶν ἐκκλησιαστικῶν δεσμῶν ἀρκεῖσθαι, κελεύοντων τῇ τρίτῃ κλήσει εἰς ἀπολογίαν τοὺς καλουμένους περὶ ὧν ἂν ἐγκαλοῖντο· — τῶν ὑπὸ κανόνων προσκεκλουμένων τῇ τρίτῃ κλήσει προσκαλεῖσθαι τὸν ἀπόδημον, ἀποστείλαντες πρὸς αὐτὸν αὐδῆς ἑτέρους ὁπισόπους, ἀπειθοῦντα εὐθυνόμενον. — πρᾶγμα πρὸς τοὺς ἐκκλησιαστικοὺς δεσμούς, καὶ κανόνας τῶν ἁγίων πατέρων [aliàs ἀποστόλων] καινοτομούμενον.

Act. 7. XXXV.

Αὐτὸς [οὐνόμιος] καὶ τὸ ἅγιον βάπτισμα θεσπίζει· ἀνέτρεψε τὰ ἀνέκαθεν παρὰ τοῦ κυρίου καὶ ἀποστόλων παραδεδομένα δεσμὸν, καὶ ἄντικρυς ἀντενομοθέτησε, μὴ χρῆναι λέγων τρεῖς καταδύειν τὸν βαπτιζόμενον, μηδὲ ποιεῖσθαι τὴν τριάδος ὑπόθεσιν, ἀλλ' ἅπαξ βαπτίζειν εἰς τὸν θάνατον τοῦ Χριστοῦ.

Theodorit. Hæret. Fab. L. IV. c. 3 p. 236.

Can. Apost. XLIX. L.

Κατὰ

Concil. Chalced. Act. 3. in damnat Dioscur.

Κατὰ τοὺς θείους κανόνας. — καὶ τὴν ἀκολουθίαν τῶν ἁγίων κανόνων. — καὶ τὸν τῶν κανόνων τάξεως, καὶ τῆς ἐκκλησιαστικῆς καταστάσεως.

Can. V.

Περὶ τῶν μεταβαινόντων ἀπὸ πόλεως εἰς πόλιν ἐπισκόπων, ἢ κληρικῶν ἔδοξε τοῖς περὶ τούτων πάντας κανόνας τοὺς παρὰ τῶν ἁγίων πατέρων [*aliàs* ἀποστόλων] ἔχειν τὸν ἰσχύν. XIV. XV.

XXII. Καθὼς καὶ τοῖς παλαιοῖς κανόσιν ἀπηγόρευται. XL.

Lex Theodos ap. Cod. Titul. 1. L. III. c.

Præcipimus Irenæum — post binas nuptias, ut didicimus, præter Apostolicos Canones Tyriorum civitatis Episcopum factum, ex Tyriorum quidem ecclesia dejici. XVII.

Justin. Novel. VI.

Τοῦτο γὰρ ἔοικεν, εἴ τις δύο μὲν ἢ τὴν ἱερῶν κανόνων τηρήσει φυλακὴν τοῖς, οὓς οἶδε δικαίως ὑμνημένους, καὶ παραδεδωκότας τῷ θείῳ λόγῳ τοὺς ἀποστόλους, καὶ ἁγίους πατέρας ἐφύλαξάν τε καὶ ὑφηγήσαντο.

Joan. Scholast. in Collect. Can.

Οἱ μὲν ἁγίου τῶν ἱερῶν μαθηταὶ καὶ ὁγδοήκοντα πέντε διὰ κλήμεντος κανόνας ἐξέθεντο.

Now from these plain Premises I Observe, (1) That these Canons do almost equally pretend to be, and were commonly own'd as Divine, Sacred, and Apostolical, as well

as

as the Constitutions themselves. For tho' they are frequently call'd *Antient Canons*, as all along obtaining from the first times of the Gospel; and *Canons of the Fathers*, as made partly by the Antientest Fathers, ἢ ὧν Συγγραφεῖς οἱ ἁγιοι Ἀποστολοι, as own'd all along by them; and *Ecclesiastical Canons*, as made for the use of the *Catholick Church in Ecclesiastical Affairs*; yet when their Authors are distinctly set down, they are always suppos'd made by the Apostles themselves, and their Companions, or at least by their Companions, who us'd to be joyn'd in the Councils of the Apostles, and received compleat Instructions from them. These Rules are by *Constantine* said to be ἀρεσά τε τῷ Θεῷ, καὶ τῇ ἀποστολικῇ παραδόσει σύμφωνα, and he calls them, or the Constitutions themselves, τὰς ἐντολὰς τοῦ Θεοῦ, καὶ τὸν ἀποστολικὸν κανόνα. &c. So also the Ethiopians and Copti still esteem these *Canons*, as well as the foregoing Constitutions, to be Sacred and Apostolical; written by or deliver'd to *Clement* as well as they. *Athanasius* calls them θεῖον θεσμόν. Pope *Julius* τῶν ἀποστόλων κανόνας. Which last most expres's Name of all is also frequently in the Manuscripts, in *Theodosius*, *Justinian*, and their famous Collector *Joannes Antiochenus*. Nor does the Council of *Chalcedon* imply less when they stile them θείους κανόνας, and ἁγίους κανόνας. So that as they are now the last Chapter of, or a real Appendix to the Constitutions

ſtitutions of the Apoſtles themſelves, ſo were they originally eſteemed with them truly Apoſtolical. (2) That the moſt common Names κήρυκες περὶ ἁγίων ἀποστόλων, κήρυκες ἀποστολικοί, and κήρυκες ἐκκλησιαστικοί, here given them, do exactly agree with their Titles in all our preſent Manuſcripts; and ſo do confirm thoſe Manuſcripts to be true, and their Titles, the genuine Titles thereof in all Antiquity. (3) That theſe Canons, which in the main are plainly *extracted* from the Body of the Conſtitutions were therefore revis'd, improv'd, and confirm'd by the ſurviving Apoſtles, and their Companions, before their Death; and deliver'd to the Biſhops and Clergy, and perhaps allow'd to paſs among the Body of the People alſo, for their Direction in *Eccleſiaſtical Affairs*; and as the Church's ſtanding Laws in her *Eccleſiaſtical Aſſemblies*, or Courts of Judicature. (4) That few of the Apoſtles could be alive about *A. D.* 86. when theſe Canons were made or confirm'd; and ſo this Council muſt conſiſt chiefly of the Companions of the Apoſtles; and therefore 'tis no wonder that they are frequently cited as Canons of the earlieſt *Fathers*, and their Apoſtolical Authority and Original not always mentioned in thoſe Citations; unleſs we ſuppoſe the *Apoſtles* here ſtiled *Fathers* by the Antients; as it appears they are by the Ethiopians in this very caſe before us. (5) That theſe

85 Canons ſeem ever both to have been added to the ſecret Conſtitutions themſelves, at leaſt in the Generality of the Apoſtolical Churches, as their Appendix or concluding Chapter; and alſo to have paſſed abroad in a diſtinct Volume; juſt as is now the Caſe in the preſent Copies and Manuſcripts alſo. Where note, that hence ariſes the beſt Account of the Inſertion of *Clement*'s Epiſtles and Conſtitutions in the compleat Copies added to the ſecret Conſtitutions, as they are now in all our Copies; and yet of the Omiſſion of the ſame in all the Antienteſt Catalogues of the ſacred Books, deriv'd from this Canon. For however the Copies laid up in the Archives, or kept among the Biſhops and Clergy, might admit theſe *Clementines*; yet to be ſure was it not agreeable to the Rules of thoſe Ages to permit them all to ſtand there in the ordinary Copies ſpread among the Vulgar; however not in the Catalogues made and publiſhed for Common Uſe by particular Men or Councils afterward. This would then have been thought a very great Tranſgreſſion of the Rules of the Goſpel. Whence alſo (7) we can beſt account for the different Sentiments of the Antients about theſe additional Canons; while ſome ſeem'd to look on them as of equal Authority with the Conſtitutions themſelves, which I take to be the moſt general Caſe; and others, I mean *Origen*, *Euſebius*, and perhaps *Eunomius*;

mius; who ſeem to have eſteem'd them of not quite ſo ſacred an Origin and Authority. I mean becauſe ſome took their Notions of them from their ſtanding in the Copies they had any Knowledge of, as a Part of, or original Appendix to the Conſtitutions themſelves; while others ſeeing them in diſtinct Copies, and ſo without *Clement*'s Atteſtation, and the ſolemn Apoſtolical concluding Addreſs to the Biſhops, as well as more compleat in the Archives, might doubt of their certain Apoſtolick Authority; eſpecially if they were not alſo added more compleatly in thoſe Copies of the Conſtitutions which they were acquainted with. Whence (8) we can withal give a fair Account of the Omiſſion of that laſt concluding Clauſe to the Biſhops, juſt now mentioned in ſeveral of our Copies. Since that would only appertain to ſuch as belong'd to the Biſhops, whom alone it is directed to: While it muſt be wanting in thoſe deſign'd for the Body of the People; according to the conſtant Method of thoſe times in ſuch Matters. However, (9) we may obſerve that later Additions and Interpolations would more frequently attend the publick Nature and many Copies of theſe Canons, than the private Nature and few Copies of the Conſtitutions. Accordingly there are plain Signs of ſeveral ſuch Corruptions in thoſe Copies which

which we now have. But more of this in due place hereafter. *c. 5. in calce infrà.*

XI. The Original Series of the first Bishops of *Rome*, till *A. D.* 230. was thus.

Linus began	*A. D.* 55.	sat	12 Years.
Anencletus	67		12.
Clemens	67/79		9/21.
Euaristus	88		8.
Alexander	96		10.
Xystus	106		10.
Telesphorus	116		10.
Hyginus	126		04.
Pius	130		15.
Anicetus	145		16.
Soter	161		09.
Eleutherus	170		15.
Victor	185		12.
Zephyrinus	197		20.
Callistus	217		05.
Urbanus	222		08.
Total	230		00.

'Tis very well known what miserable Uncertainty the Learned have of late been, and are still in, concerning this first Succession of the Roman Bishops. Whereas there is great evidence in Antiquity, that this, and no other is the true Chronology of them. The Reasons follow.

(1) The

(1) The Numbers themſelves in the firſt part of this Table, with which we are principally concern'd, and which are of the greateſt conſequence, are thoſe given us by the great *Euſebius* himſelf, found both in his Chronicon and Eccleſiaſtical Hiſtory: And they ſeem plainly to have been taken from ~~an Original~~ ~~almoſt faithful and authentick~~ Witneſs, *Hegeſippus*, who himſelf ſays in his Fragments, preſerv'd by the ſame *Euſebius*, *Hiſt. Eccl. L. IV. c. 22. p. 142* γενόμην ἐν ῥώμῃ διαδοχὴν ἐποιησάμην μέχρι Ἀνικήτου· οὗ διάκονος ἦν Ἐλεύθερος· καὶ πάλιν Ἀνικήτῳ διαδέχεται Σωτήρ· μεθ' ὃν Ἐλεύθερος. *I made a Series, or Table, of the Roman Biſhops Years ſucceſſively, ſo far as* Anicetus; ~~and this~~ *when I was at* Rome. Which was indeed ſcarce one whole Century from *Linus* their firſt Biſhop. Now this being ſuppos'd, that *Euſebius*'s Numbers are taken from *Hegeſippus*, there can be no room to doubt of their Verity; eſpecially ſince all the Antients, particularly *Epiphanius*, ſtill agree with them. *Epiphan. Hæres 27. §. 6. p. 107* 'Tis true, that all theſe Numbers are by *Euſebius* and others from him apply'd to wrong Years of the Roman Emperors, and ſo of the Chriſtian Æra; as Chronologers are generally compell'd to acknowledge. But that is of ſmall conſequence as to the particular *Numbers themſelves*; ſince it no way appears that *Hegeſippus* connected any of the Years in his Table with the Years of the Roman Emperors, or any other known

Æra of Chronology; which therefore is moſt probably owing to *Euſebius*'s own Conjecture. And this partly appears in Fact to be the caſe, becauſe his Chronicon and Eccleſiaſtical Hiſtory, which always exactly agree in the ſeparate Numbers, do not always ſo exactly agree in this Application; as the very Learned Mr. *Dodwell* obſerves. Theſe particular Numbers therefore being ſuppos'd, we muſt ſeek for other Evidence to guide us in this Connection and Application. Nor is there wanting ſuch evidence in the caſe, and that Satisfactory and Authentick alſo, and, ſo far as I can judge, ſufficient to put an end to this Diſpute for the future. For

De Succeſſ. Pontif. c. 3. §. 6. p. 22.

(2) The Commencement of this Series with *Linus A. D.* 55. which fixes the whole Succeſſion, not only agrees with the firſt Origin of Epiſcopacy, as ſooneſt ſettled in the great or Patriarchal Churches, of which *Rome* was the chief; nor only with that account we have of one or two Succeſſions, before that undoubted one of *Clement*, the Companion of *Peter* and *Paul*, who originally planted this Church; nor only with the Words of *Irenæus*, who ſpeaking of the Churches founded by the Apoſtles, calls this *Antiquiſſima*, one of the *moſt Antient* Churches of them all; nor only with *Paul*'s writing to them as a flouriſhing Church about *A. D.* 58. and one whoſe *Faith was already ſpoken*

See chap. 4. cent. 2. n°. 15 infrà

Rom. 1. 8.

ſpoken of throughout the whole World, and therefore ſure not ~~left till that time unſetled, or without a Biſhop~~, but is directly confirmed by the beſt Authorities we have; and is no other than the moſt learned and judicious Biſhop *Pearſon*'s own Account and Determination. His Words, including the original Proofs, are theſe, *Cùm Petrus & Paulus fundarent Eccleſiam, hoc eſt Apoſtolis illis adhuc ſuperſtitibus, Linus Romæ Epiſcopus conſtitutus eſt, ut docet Irenæus. Sedit autem uſque ad Annum Domini* 67. *jam vergentem, Imperii Neroniani* 14. *ineuntem: Conſulibus Capitone & Rufo; ut tradit Catalogus Bucherianus; cui conſonant Catalogus ſecundus, Liber Pontificialis, Anaſtaſius, & Breviaria vetera; in quibus hæc verba de Lino conſervata erant; Fuit temporibus Neronis, à Conſulatu Saturnini & Scipionis, uſque Capitone & Rufo.* Which are ſuch punctual Authorities, and ſo agreeable to all the other valuable Characters of Chronology, which we ſhall meet with preſently, as ought not to be ſet aſide for any particular Fancies or Hypotheſes whatſoever.

Church under a Biſhop, Presbyters, & Deacons, & upon the firſt coming of ſome Apoſtle thither;

De Ann. Pontif. Diſſert. 2. c. 5. p. 168

(3) This Series is mightily confirm'd by a notable Paſſage in *Tertullian*, when corrected and rightly apply'd. His Words are theſe: *Anno* 15°. *Tiberii Cæſaris Jeſus de Cœlo manare dignatus eſt, Spiritus ſalutaris. Marcionis ſalutem, qui ita voluit; quoto quidem anno Antonini Majoris de Ponto ſuo exhala-*

Adv. Marcion. L. 1. §. 19. p. 443

exhalaverit aura canicularis non curavi inveſtigare. De quo tamen conſtat, Antonianus hæreticus eſt, ſub Pio Impius. A Tiberio autem uſque ad Antoninum anni fere 115. *& dimidium anni, cum dimidio menſis. Tantundem temporis* ponunt *inter Chriſtum & Marcionem.* Here we ſee that ſome nice Chronologers had examin'd the time of the Riſe of *Marcion*, and compar'd it with that of *Pius*. Not the Emperor *Pius*, as *Tertullian* miſtakes: For that Period is different from this Number many Years in truth, and more in *Tertullian*'s own Opinion elſewhere; but of *Pius* Biſhop of *Rome*. For with the Years of thoſe Biſhops, not of theſe Emperors, we uſually find the Riſe or coming to *Rome* of theſe Hereticks to be connected by the Fathers, on all Occaſions. And this is the more probable here, becauſe we know from the Teſtimony of *Epiphanius*, that *Marcion* came to *Rome* juſt before the Beginning of *Pope Pius*. Μαρκίων, ſays he, ἀνέβαινεν εἰς τὴν ῥώμην ἐπὶ τοῦ πελευτῆσαι ὑγίνου τὸν ὄγδοον ἐπίσκοπον ῥώμης. κ. τ. λ. And indeed this Chronological Account appears to have been made by ſome accurate Perſon, ſince it deſcends to the uncommon nicety not only of Months, but of half a Month. So that by this notable Remains of an original Teſtimony, we find that there were 115½ Years, and half a Month between the Days of *Tiberius* and Pope *Pius*: And that the Epocha belongs to the *beginning*

Vid. Tertul. adv. Jud. c. 8. p. 215.

Hæreſ. 43. § 1. p. 302, 303

ning of their Times is very probable; becauſe the Riſe and *Beginning* of the one is here deſign'd, and therefore in all reaſon the *Beginning* of *Tiberius* muſt be alſo intended; and becauſe there is no evidence for any Agreement with Truth on the other Suppoſition. Account therefore 115½ Years, and half a Month from *Aug.* 19. *A. D.* 14. when *Tiberius* began to reign, and you will come to the beginning of *March A. D.* 130. for the Date of Pope *Pius*; which is the very Year when he began, according to the foregoing Series.

(4) In the moſt Antient Latin Catalogue of the Popes, the former part of which is by the Learned ſuppoſed to be written about *A. D.* 235. and which therefore may well be depended on for the former part, as belonging to times near the Authors own Age; (as accordingly it is followed there by Biſhop *Pearſon* himſelf, and *Pagi*, as well as in this our Catalogue;) we find this Account, *Pius — fuit temporibus Antonini Pii, à Conſulatu Clari & Severi, uſque duobus Auguſtis.* If for *Pius*, the wrong Name, we put *Anicetus* the right one; (for ſo moſt certainly was the Name of the Perſon the Author ſhould mean, the Predeceſſor to *Soter*;) and if we conſider the peculiar Method of that part of the Catalogue, as *Pagi* has ſtated it, we ſhall hence learn that *Anicetus* the Predeceſſor of *Soter* began *A. D.* 145.

Ap Bucher. de Doctrin. Temp. p. 269. &c.

Pearſ. Diſſ. I. c. 13. p. 132. &c.

Pagi in Baron. A. D. 67.

Cave Hiſt. Literar. part 1. p. 183.

Ad An. Dom. 67.

and ended *A. D.* 161. exactly according to the present Series.

(5) By this account *Linus* must continue Bishop no longer than *A. D.* 67. or a little before the Martyrdom of *Peter*, and so permits his Successor *Clement* to be ordained Bishop after *Linus*'s Death by *Peter*, as we know he was by the Antient Testimonies, of which hereafter. So that as there is no Temptation from Antiquity for the placing him sooner, so is there no possibility of placing him later than this Table does assign.

Chap. 3. §. 5. *infrà.*

(6) This Series is confirm'd by the time of the writing *Clement*'s Epistle to the *Corinthians*, in the Name of the whole Church of *Rome*, which no Man certainly could pretend to do but their own Bishop. For since this Epistle must be written before the Destruction of *Jerusalem*, or about *A. D.* 69. by the Bishop of *Rome*, it thence appears that *Linus* was then dead, and *Clement* become their Bishop before that time; exactly according to the present Table. The difficulty about *Anencletus* shall be hereafter consider'd. I take *Clement* to have been the proper Apostolical Bishop immediately after the Death of *Linus*.

Grabe Spicileg Tom. 1 *p.* 254 *&c.*

(7) *Ignatius* writing to this Church of *Rome A. D.* 116 and dating his Epistle *Aug.* 24. the same Year, never salutes their Bishop at all, as if it were in the Interval of the See, or before *Ignatius* knew whether they

§. 10.

they had choſen a new Biſhop or not. Accordingly this Table informs us that very year Biſhop *Xiſtus* dyed, and *Teleſphorus* ſucceeded. Which Exactneſs of Co-incidence is a ſtrong Argument for the Truth of the ſame Table alſo.

(8) *Teleſphorus* was certainly a Martyr; as *Irenæus* aſſures us. According to our preſent Table he muſt have ſuffer'd *A. D.* 126. in the 10th or 11th of *Adrian.* Now a little before this very time, we know was that remarkable Perſecution of Chriſtians, when *Euſebius* informs us, that *Quadratus* and *Ariſtides* offer'd their Apologies to the Emperor and the Senate, and ſo procur'd a Stop to be put to the ſame Perſecution ſoon afterwards. *L. III. c. 3. p. 203.* *Hiſt. Eccl. L. IV c. 3. p. 116, 117*

(9) *Polycarp* was alive even after *Anicetus* was made Biſhop of *Rome*; and he came to *Rome* in his Days; as we are aſſur'd by *Irenæus* himſelf, the Scholar of *Polycarp.* Now according to Biſhop *Pearſon*'s moſt Account of the time of the Martyrdom of this *Polycarp*, it was *March* 26. *A. D.* 147. Accordingly in the foregoing Series *Anicetus* began *A. D.* 145. in exact Agreement with this Chronological Character. *Epiſt. ad Victor. ap. Euſeb Eccl. Hiſt. L. V. c. 24. p. 193*

(10) *Marcion* the Heretick, who came to *Rome* at the beginning of Pope *Pius*, had been ſpreading his Hereſy ſeveral Years before the beginning of the Emperor *Pius.* This we learn from an unexceptionable

Witness, *Justin Martyr*, who in his first Apology, written most probably in the ~~end of the~~ first ~~or beginning of the second~~ Year of that Emperor, A. D. 138, plainly supposes that *Marcion* had then for several Years been teaching his Followers there: μαρκίωνα δέ τινα ποντικὸν, ὃς ἔτι νῦν ἐπὶ τῆς διδάσκων. κ. τ. λ. §. 35. p. 52, 53 This confirms the present Series almost beyond Dispute. For therein Pope *Pius* began 8 or 9 Years before the Emperor *Pius*; exactly according to the present Testimony. And, by the way, this Citation fully confirms our former Explication of *Tertullian*'s Testimony in this matter; since 'tis hereby plain, that his Words cannot, with any truth, be understood of the Emperor *Pius*, but only of the Bishop of the same Name; and yet *Tertullian* or his Acquaintance could hardly be very much deceiv'd in the Rise of an Heretick so little before their own time.

N.B. How, and in what Sense *Anencletus* was Bishop of *Rome* after *Linus*, whereas not the Constitutions only, but *Tertullian*, from the publick Records of the Church of *Rome* in his Neighbourhood, affirms *Clement* to have been Ordain'd by *Peter* himself. [*Hoc enim modo*, says he, *Ecclesiæ Apostolicæ census suos deferunt. Sicut Smyrnæorum Ecclesia Polycarpum ab Joanne conlocatum refert; sicut Romanorum Clementem à Petro Ordinatum itidem*;] 'tis not very easy to determine. 'Tis certain the Constitutions directly affirm

De Præscr. Hær. c. 32. p. 243.

firm *Clement* to have been the immediate Successor to *Linus*, and that in Words after an unusual manner expres's: κλήμης ὃ μετὰ τὸν λίνου διάδοχον ὢν ἐμοῦ πέτρου δόγμασιν κεχειροτόνηται· as if they guarded against some other Pretender. 'Tis also certain that *Irenæus*, and all the Western Catalogues, do interpose *Anencletus*. Nay *Epiphanius* himself, who had most certainly these Constitutions before him, puts him in by the Name of *Cletus*; tho' he acknowledges the Antient Tradition that *Clemens* was Ordain'd by *Peter* himself; and so there could be no Room for the 12 Years of *Anencletus*. Nay, he appeals to some Antient Memoirs for it also, δεδεμένα γὰρ, says he, ἐν τισὶν ὑπομνηματισμοῖς τοῦτο ἐγκείμενον. His Conjectures about this Difficulty may be seen in his own Book. My Conjecture is this; that upon the Death of *Linus*, while the Apostles *Peter* and *Paul* were absent, the Roman Church elected *Anencletus*, before ~~they knew that~~ *Peter* ~~had~~ Ordain'd *Clement* himself for that See. So *Anencletus* retain'd the Name, especially in the West, till he dyed, 12 Years afterwards. Tho' indeed *Clement*'s writing the famous Epistle to the *Corinthians* in the Name of that Church, with all other the Circumstances of those times, confirm the Opinion, that *Clement* acted as Bishop in all things ever after the Death of *Linus*; and give us not the least Intimation of any thing done in the

L. VII. c. 46 p. 383, 384

Iren. L. III. c. 3. p. 202.

Epiphan. Hæres. XXVII. §. 6. p. 107

Affairs

Affairs of that Church by *Anencletus:* Which, during that important Interval, would hardly have been wholly forgot, had he been compleatly Bishop, and acted as such till his Death.

XI. *Paul* the Apostle, who was martyr'd under *Nero A. D.* 68. preached the Gospel in *Spain*, and the most western Parts, a little before his Death; and that for an entire Year or two after. The Reasons for this Assertion are these:

(1) *Clement*, in his undoubted Epistle, assures us, that *Paul* did not only in the former part of his Life, preach in all Parts of the World, but that particularly *he came to the utmost Bounds of the West*, εἰς τὸ τέρμα τῆς δύσεως, *i. e.* most probably to *Spain*, whither he intended formerly to go; and whether others of the Antients also say he really did go; and perhaps to the other neighbouring Nations. Nay the earliest Observation of *Easter* in *Britain*, according to the Apostolical Rule in the Constitutions, as preferved in *Epiphanius*, on the 14th of the first Jewish Month, according to the Apostles own Observations thereof, while all the *West*, that depended on *Rome*, had alter'd that Original Appointment, and defer'd it to the Lord's Day following, even at the beginning of the second Century it self, seems to me strongly to prove that he, or some sent by him, or that were converted by him in this

Ad. Corinth. §. 5. p. 148. 149
Epiphan. ubi Supra
Chrysost. Orat. 7. in S. Paulum Op. Tom. VIII. p. 59.
Theodorit. in Philip. I. 25.
Bed. Hist. Eccl. L. II. c. 2.

See Observation on Mr. Turner pag. 32.

this Journey, ſpread the Goſpel, and ſettled the Chriſtian Rules even in this our own Country of *Britain*. Now there is no other place in all *Paul*'s Hiſtory for this his famous Voyage, but that here aſſign'd, Ch. 65. and Ch. Biſhop *Pearſon*, our moſt accurate Annaliſt, as to the Life and Acts of *Paul*, is ſtrangely miſtaken in this matter; and is forc'd to ſet this Voyage of his juſt after his Epiſtles to the Epheſians, Coloſſians, Philemon, and the Hebrews, before his Return into *Aſia* and *Judea*. Whereas it plainly appears, that when he wrote thoſe Epiſtles, he was *preſently* coming into thoſe Eaſtern Parts, and accordingly deſires them to *prepare him a Lodging*, and implies that unleſs *Timothy* came to him *quickly*, he would be too late to accompany him. Now to place ſo long and conſiderable a Voyage, after theſe Expreſſions, and before *Paul*'s coming according to them, *i. e.* to ſend him directly into the *Weſt*, at that very time when himſelf particularly tells us, he was coming into the *Eaſt*; and then to croud ſo important and tedious a Voyage into a few Months, or rather a few Weeks time on that account; and all this without any proper evidence at all, is utterly unreaſonable: Eſpecially if we obſerve,

Annal. Paulin. A. D. 63. p. 20, 21.

Philem. v. 22. Heb. XIII. 23.

(2) That the ſame Paſſage in *Clement* which informs us of this Weſtern Voyage, implies alſo that it was in a manner the laſt

laſt part of *Paul*'s life; and that ſoon after it was over he ſuffered Martyrdom. Hear *Clement*'s own words again, διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη· ὑπομονῆς γενόμενος μέγας ὑποτύπωσις.

Vid ſupra

(3) *Paul* himſelf, in his ſecond Epiſtle to *Timothy*, written *A. D.* 67. a little before his Martyrdom implies, that God had *deliver'd him from the mouth of the Lion*, when he made his *firſt Apology*, on purpoſe that he might finiſh the ſpreading of his Goſpel among *all* the Heathen Nations, before his Death. Hear his own Words: *The Lord ſtood by me, and ſtrengthened me, that by me the Preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lion. And the Lord will deliver me from every evil work, and preſerve me unto his heavenly Kingdom.* Accordingly in this Epiſtle he concludes that he muſt ſoon be *offered*, that his *courſe was finiſhed*, and his *time of departure was at hand*; as having now made the *Preaching fully known*, and took care that *all the Gentiles might hear* by this concluding Voyage.

2 *Tim.* 4. 17, 18.

v. 6, 7.

N. B. The Series of *Paul*'s Acts in theſe laſt Years of his Life ought, I think, to ſtand as they are placed in the Hiſtory of the New Teſtament: to which I refer the Reader.

A. D.

A. D.

63 *Paul* leaves *Italy*, and, with *Timothy*, comes to *Judea*; probably at the Passover, or *Pentecost*; thence, without any long stay, he goes into *Asia*; thence to *Philippi*: having now *Titus* along with him, but not *Timothy*.

64 *Paul* from *Philippi* goes to *Crete*; where he and *Titus* stay, and Preach the Gospel. He leaves *Titus* in *Crete*, and Winters at *Nicopolis* in *Epirus*.

65 *Paul* early in the Spring goes his famous *Western Voyage*, and Preaches the Gospel in *Spain*, *&c.* for near Two Years.

66 *Paul* towards the end of this Year returns to the East, to *Asia* and *Troas*.

67 *Paul* journeys to *Jerusalem*, and settles Bishops in many Churches before his Death; and takes his farewell of them all. He is imprison'd, perhaps at *Cæsarea*. He writes to *Timothy* at *Ephesus*, whither he did not go: How *all those in Asia had forsaken him*; probably on the violence of this Persecution under *Nero*. He desires him to *come to him quickly, before Winter*; and to bring with him those *Books and Parchments* which he had left behind him at *Troas*. He writes out of Prison also to the *Philippians*, and expresses

2 *Tim.* 1. 15. 4. 9. 21.

v. 13.

expresses great hopes of seeing them again. He also sends *Timothy* to the *Thessalonians*. *Timothy* returns with an acceptable account of them: He writes to those *Thessalonians* twice. He is releas'd out of Prison, and goes to the third Council of *Jerusalem*, and thence to *Philippi*. *Peter* comes to *Rome*, and is crucified there under *Nero*.

68 *Paul* comes to *Rome* again, and is Slain with the Sword under the same *Nero*.

XII. The famous Dispute between *Peter* and *Simon Magus* at *Cæsarea*, concerning the *Unity of God*, and concerning the *true Prophet*, hinted at by *Eusebius*, but directly mention'd in the Constitutions and Recognitions, seems to have been held *A. D.* For

Euseb. Hist. Eccl. L. II. c. 14. p. 52. Constit. L. VI. c. 8. p. 337. Recog. passim.

(1) *Simon Magus*'s Heresy, which was here oppos'd, seems in part to have arisen from the abuse of *Paul* the Apostles Doctrine of *justification by faith without the deeds of the Law*, in his Epistles to the *Romans* and *Galatians*, written about *A. D.* as *Irenæus* implies. For these are his words of *Simon*'s Doctrine; *Secundum enim ipsius gratiam salvari homines, sed non secundum operas justas.* Which abuse of *Paul*'s Doctrine is refuted by *James* not very long afterwards. 'Tis therefore probable this Heresy

L. I. c. 20. p. 95.

resy spread, and *Peter* endeavor'd to put some stop to it by this Disputation in *Judea* about this time. *A. D.* 54.

(2) Surely *Paul* was absent from *Cæsarea* when this famous Disputation happen'd, otherwise he must in all likelyhood have been concern'd, at least nam'd in it; which yet he is not. So it must most probably have happen'd after *A. D.* 58, 59. and 60. since *Paul* was in Prison those Two Years at *Cæsarea*. *Annal. Paulin. A. D.* 58, 59, 60.

(3) Nor could it be *A. D.* 61. or 62, since *Peter* was rather then at *Rome* with *Paul*, jointly settling the Affairs of that famous Church; as *Irenæus* seems to imply; and therefore he could not in probability be then disputing with *Simon Magus* at *Cæsarea*. *L. III. c. 3. p.* 202.

(4) *Luke*, who finish'd his *Acts of the Apostles* about *A. D.* 58. at *Alexandria* in *Egypt*, says not a word of this famous Disputation, nor of that famous Council of *Jerusalem* which was held afterwards, against *Simon* and the rest of those early Hereticks; nor indeed of that wonderful judgment of God on *Simon* by *Peter*'s means at *Rome*, so famous in Antiquity; which I think happen'd between the Disputation and the Council. All which most remarkable events would hardly have been pass'd over in silence, had they then been well known in the World. So that 'tis by no means probable that these things happen'd before *A.D.* 54.

(4) It appears by y ancient testimonies of Hegesippus & others y this overthrow of Simon magus at Rome, which soon followed y dispute at Cæsarea, was about y very end of Claudius or beginning of Nero: which was about y middle of A.D. 54. See Sacred Records of y N.T. at A.D.

Nor (5) Could this Dispute be much later: For after it *Peter* went to *Rome*, and executed that Judgment on *Simon Magus*: After it the Apostles, all but *Paul*, celebrated the famous second Council of *Jerusalem*; nay, they did still later after this celebrate the third Council there, when *Paul* was present also: After this *Peter* went to *Rome*, and wrote probably both his Epistles thence, and yet was Martyr'd about *A. D.* 67. So that this Disputation could not happen much later than this Year.

Constitut. L. VI. c. 12. &c. p. 342. &c.

Corollary. Since the second Council of *Jerusalem* now mention'd plainly met upon occasion of the great spreading of the antient Heresies, particularly that of *Simon Magus*, and his first followers, [illegible] seems to be the time of its celebration. And indeed all the Characters of Chronology do suit this time, and this time only, and make it still most highly probable, if not next to certain; as will now appear.

XII. The Apostles, all that were then alive, excepting *Paul*, met together at *Jerusalem*, with *James* the Lord's Brother, and several of their Companions, about the beginning of *A. D.* 64. and there held a famous Assembly for the solemn Declaration or Exposition of the Christian Faith and Practice, in opposition to the antient Heresies then pre-

predominant; and this may be called the *Second Council of the Apostles* there. This Council not meeting till about the time of *Luke's* writing his *Acts of the Apostles*, A. C. 58. not rather before it, we cannot expect an account of it there, as we have of the *first*. But the Constitutions give us a full and distinct, a certain and authentick account of the Acts both of the first and of this second Council; and such an one of this second as shews it to have been the most important Council that ever was held in the Christian Church. Since therein was set down in Writing, or engrav'd in Box Tables, the *Catholick Doctrine*, or main Account of the Laws, Doctrines, and Rules of the Gospel, formerly deliver'd to the Apostles in Mount *Sion* after our Lord's Resurrection, and now written down or engrav'd by the hand of *Clement* himself, as is most probable; (who appears to have been the Apostles Scribe or *Amanuensis* upon this great occasion,) at least sent by him principally to the Apostolical Churches, as the grand System of the Christian Religion; the main Rule both of Faith and Practice; to be preserv'd by the Bishops in their Archives, and transmitted as a sacred *Depositum* to all future Generations. Hear the Apostles account of this Council from their own words in the Constitutions: Αὐτοὶ ὃ ἐν ἡμέραις πλείοσιν ἐν Ibid. supra. Ibid. supra.

κοινωφελὲς εἰς διόρθωσιν. μὴ γὰρ χρόνον ἐκβιῶναι βουλόμενοι τὰς ἀδελφὰς, καὶ σπείσαντες αὐτὰς τῷ λόγῳ τῆς εὐσεβείας, καὶ προσγυμνάσαντες φεύγειν αὐτὰς τοῖς ἐπ' ὀνόματι χειρὶ καὶ μισθοῦ πολεμοῦσι χειρὶ καὶ μισθοῖ, καὶ ἐν δορᾷ προβάτων τὸ λύκον κλαπρύπτουσιν· ἔτοι γάρ εἰσι ψευδόχριστοι, καὶ ψευδοπροφῆται, καὶ ψευδαπόστολοι, πλάνοι, καὶ φθορεῖς, ἀλωπέκων μορφὰς, καὶ χαμαιζήλων ἀμπελώνων ἀφανισταί· δι' ὃς ψωθήσεται ἡ τῶν πολλῶν ἀγάπη· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. πρὸ ὧν ἀσφαλιζόμενος ἡμᾶς ὁ κύριος παρήγγειλεν, ἐλεύσονται, λέγων, πρὸς ὑμᾶς ἄνθρωποι ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. πρόσεχε ἀπ' αὐτῶν· ἀναγκαῖον γὰρ ψευδόχριστοι, καὶ ψευδοπροφῆται, καὶ πλανήσουσι πολλούς. δι' ὃς καὶ ἡμεῖς νῦν ἅμα πάντες, ἐκτὸς παύλου, ἰακώβου τε καὶ τοῦ κυρίου ἀδελφοὶ, καὶ ἱεροσολύμων ἐπίσκοποι, ὅτι τὸ αὐτὸ γινόμενοι ἐγράψαμεν ὑμῖν τὴν καθολικὴν ταύτην διδασκαλίαν, εἰς ἐπιστηριγμὸν ὑμῶν τῆς καθόλου ἐπισκοπῆς πεπιστευμένων. I have set this important Paſſage down intirely, not as it is interpolated in our ordinary Copies, but as it was read by *Varadatus* in the fifth Century, *i. e.* but one Century after its original Publication; of which matter more will be ſpoken preſently. Then follows a moſt eminent Branch of the ſame Catholick Doctrine, or a kind of ſhort Rule of Faith and Practice; which it was the particular buſineſs of this Council to explain in oppoſition to the old Hereticks. After which this

this Apoſtolical Account goes on thus: Καὶ ζῶν τὰ κατὰ πόλιν πάντα χῶρα εἰς ὅλον τὸν οἰκουμένην τῶν κόσμων πεποιήκαμεν. καταλιπόντες ὑμῖν τοῖς ἐπισκόποις καὶ λοιποῖς ἱερεῦσι τοῦτο τὸ καθολικὸν διδασκαλίαν, ἀξίως καὶ δικαίως, εἰς μνημόσυνον ἐπιστειλάμενοι τοῖς πεπιστευκόσι Θεῷ· ἅτινα παρελάβομεν ἀπὸ τῶν συλλειτουργῶν ἡμῶν κληθέντων, τῶν πρόσθεν καὶ ὁμοψύχων ἡμῖν ὄντων κυρίῳ, ἅμα καὶ Βαρνάβᾳ, καὶ Παύλῳ, τῷ πολυετοῦτῳ υἱῷ, καὶ μάρκῳ τῷ γνησίῳ. C. 18. p. 349

What can be more ſolemn or authentick than this account? With the very Names of thoſe four Companions of the Apoſtles with whom it was intruſted, to be communicated to the ſeveral Churches: Nay, as it immediately follows, with the addition of Five more Names of the like Companions of the Apoſtles, abſent it ſeems at this time, but preſent at the fourth Council at *Jeruſalem* which made ſome addition to this Catholick Doctrine, *Titus*, *Luke*, *Jaſon*, *Lucius*, and *Soſipater*; which Council we ſhall ſee preſently was held ſoon after the deſtruction of *Jeruſalem*. And what reaſon we have to believe both Peter and Jude refer to this part of the Constitutions See Biſhop Sherlock of Prophecy Diſſert. I. pag. 228–230.

Now for our farther ſecurity as to the genuineneſs of this ſecond Council, and of its Acts before us, I ſhall here ſhew that thoſe here nam'd as preſent might well be ſo; and thoſe Six here nam'd as abſent, were or well might be abſent at the ſame time: So far I mean as our other authentick accounts of thoſe times can give us any Information: And then I ſhall ſhew that we have a full and expreſs Teſtimony for the ſame

same Council in the Fifth Century, and for these Acts of it also, as then own'd for genuine from these Constitutions; nay, for that genuine reading of the account which I have above given. As to the first part of this proof *Paul* is here suppos'd to be absent, as well as *Titus*; and that most justly, since it appears that they two ~~were~~ had been then Preaching the Gospel in *Crete*, and that *Titus* was soon after *left in Crete*, while *Paul* went thence into ~~*Asia*~~ [illegible] where before the Year was expir'd we find him at *Colosse*, and soon after in *Macedonia* at *Philippi*, writing his Epistle to *Titus*. So that two of the Six absent were really so, by other collateral evidence. *Luke* is another absent Person. Accordingly about, ~~or soon after~~ this very time we find him at *Alexandria* in *Egypt*, writing his *Acts of the Apostles*. Of *Jason*, *Lucius*, and *Sosipater*, who are among the absent, we have at this time no other intimations that I know of; and so can have no reason to dispute about them. As to the Apostles, and *James* the Bishop, with *Clement*, *Barnabas*, *Timothy*, and *Mark*, who are suppos'd present, we have no reason to imagin any of them to be otherwise, from any good evidence whatsoever. *Peter* had just before been at *Cæsarea*, and at *Rome*, on purpose to oppose the Ring-leader of those very Heresies which this Council was design'd against; and whose account of them, and of those his

Tit. 1. 5.

Annal. Paulin. & Mills Prolegom.

Mills Prolegom.

his Acts against them are inserted into the History of this very Council in the Constitutions; so that he had the greatest occasion to be there of any of the Apostles, nor do we know that he was elsewhere at the same time. *James* was Bishop of *Jerusalem*, where no question this Council met, and could not be absent from it. *Barnabas* was with *Peter* a little before at *Cæsarea*, in his Disputation with *Simon Magus*, and so just at hand for the celebration of this Council with him at *Jerusalem*. *Clement* is one present, and principally concern'd, as being probably the Scribe or *Amanuensis* of the Apostles therein. Accordingly the stile and language is here the most agreeable to those of *Clement* of all the Writers we have of the Apostolick Age: Nor have we the least reason to suppose him absent. *Timothy* is one present also, as he well might be, since we find it very probable that he came into the East with *Paul* about the beginning of the foregoing Year, and yet no body but *Titus* appears with him at *Crete* at this time. *Mark* is present: And having not the least hint of his being elsewhere at this time, as he had been at *Alexandria A. D.* 62. when *Annianus* was made Bishop by him there, we have no reason to suppose it otherwise. So that all the marks of genuine truth and sincerity that can be, do appear in this account of the second Council of *Jerusalem* before us. Which

Constitut. L. VI. c. 8. p. 337. Recogn. L. I. §. 12. p. 489. &c.

Ibid.

Heb. 13. 23.

I ſhall now farther confirm by an Eaſtern Teſtimony in the Fifth Century; which I take to be ineſtimable, becauſe it is ſo full, ſo direct, and in ſuch a nice place where there is one of the moſt aukward and pernicious interpolations now in our preſent Copies that do appear in the whole Conſtitutions. 'Tis a paſſage cited by Dr. *Grabe*, which yet he owns he could not underſtand; but which is ſufficiently plain and obvious with relation to this Council, and its Acts now before us. It was written to the Emperor *Leo*, by a Monk *Varadatus*, in theſe words: *Sancti Apoſtoli, dum Congregati eſſent in Jeruſalem, præter Paulum Apoſtolum omnes ſimul Librum Actuum conſcripſerunt, propter fidem Domini Jeſu Chriſti; & permanet in Sanctis Eccleſiis quod ſcripſerunt.* Theſe Words are too plain to need a Comment. But the Acts of this Council being abridg'd in the *Doctrine of the Apoſtles* made in the third Council of *Jeruſalem*, and enlarg'd in the fourth held at the ſame place; nay, being intirely inſerted into the Acts of the fourth, of both which preſently, this Propoſition will receive new light from both thoſe that follow, relating to thoſe two other Councils.

Epiſtolæ. Tom. I. p. 38. ex Concil. Labb. Tom 4. Col. 978. D.

XIV. The ſame intire College of the Apoſtles, together with *James* the Biſhop, and *Paul* the Apoſtle of the Gentiles celebrated a third Council at *Jeruſalem*, *A.D.* 67. when they

they ~~agreed upon~~ sit down to writing the Canons and Conſtitutions contain'd in the Eighth Book, whereunto, by way of Preface, they added, ~~and finiſh'd~~ having or at y next Council the Seventh Book; belonging rather to the earlier Church of the Jews, as to its main Parts and original State; and after all compil'd that famous Extract out of the foregoing *Catholick* ~~Doctrine~~ Didascaly contain'd in the Six former Books, the διδαχὴ τῶν δώδεκα ἀποστόλων, called Doctrine of y Apostles, which is mention'd by the Antients, and own'd by the *Ethiopians*, the *Copti*, and the *Arabs*; ~~and of which we have ſtill Two Arabick Copies in the Bodleian Library at Oxford.~~ of whose Preface we have still two Arabick Copies in y Bodleian Library at Oxford. The Preface to this *Doctrine of the Apoſtles* gives us ſuch an authentick account of this Council, and of its Acts, that we need ſeek for no other: Such parts of which therefore as belong directly to the preſent matter ſhall be here ſet down; tho' it has been intirely Printed in Engliſh already. *Nos duodecim Apoſtoli Unigeniti Filii Dei Patris Omnipotentis, Domini noſtri & Salvatoris noſtri Jeſu Meſſiæ, (cui ſit gloria,) congregati ſumus ſimul in Jeruſalem, civitate Regis magni, & nobiſcum frater noſter* Paulus, *vas electionis, Apoſtolus Gentium; & Jacobus* ~~Apoſtolus~~ Episcopus *hujus civitatis unicæ Jeruſalem: & confirmavimus hanc* Didaſcaliam Univerſalem *in eâ* [*ſc. civitate.*] — *Finem autem fecimus* Conſtituendi Canones; *& poſuimus eos in* ~~his Eccleſiis.~~ Ecclesia. *Eſt autem hic alter* Liber Doctrinæ, *quem etiam ſcripſimus, & miſimus*

See Reply to Dr. Allix, at the end: & have after in this Volume pag 287. 288.

utrumq; eorum per manum Clementis ſocii noſtri, &c. This whole Book is to be added to this Work; and ſo I ſhall lay no more here about it.

XV. The Apoſtles who ſurviv'd the Deſtruction of *Jeruſalem*, together with the remaining Kinſmen of Chriſt, and ſeveral of their Companions, aſſembled at *Jeruſalem*, ſoon after its Deſtruction, to make *Simeon* the Son of *Cleopas* Biſhop of that place; and held a fourth Council there, when they made a remarkable Addition, or Appendix, to the *Catholick* Doctrine contained in the former Books of the Conſtitutions, which is now the laſt part of the Sixth Book. This we learn from the ſame Conſtitutions, and from *Euſebius*; if not alſo from the Ethiopick and Coptick Accounts, and from the ſecond Book of Apocryphal *Eſdras* alſo. *Euſebius*'s Words have been already produc'd: So I ſhall omit them here, and go to the reſt. Thoſe of the Conſtitutions themſelves follow: *σὺν οἷς καὶ πάντων ὑμῖν γνωρίζομεν, καὶ λευκὴν, ἰάσπιδά τε, καὶ λίθον, καὶ σαπφεῖρον· δι' ὧν καὶ παρακαλοῦμεν ὑμᾶς ἐν καιρῷ· &c.* That this Council was after the Deſtruction of *Jeruſalem* appears in its Acts, which plainly ſpeak of the *Jews* as in Captivity, or diſperſed from the Holy Land; as do no *prior* Parts of the ſame Conſtitutions: That this Branch was added as an Appendix to the reſt of the *Catholick* Doctrine, and is not coeval with it, appears by the Original Extract, the *Doctrine of the Apoſtles*,

L. VI. c. 18 p. 349.

c. 24, 25. p. 353, 354

Apoſtles, whoſe firſt Edition plainly ended before the writing of this. This appears alſo by *Clement*'s undoubted Epiſtle, which referring frequently *A. D.* 69. to almoſt all the parts of theſe Conſtitutions, does yet never refer to this Branch at all; as not then added to the former; all which will hereafter appear. The Atteſtation of the ſecond Book of *Apocryphal Eſdras* has been touch'd upon already as to this matter; and will hereafter be more largely inſiſted on: So I ſhall not here ſet it down. But then for the Teſtimony of the Ethiopick and Coptick Churches, tho' 'tis not certain whether they belong to this, or to one of the foregoing Councils, as heaping all together without diſtinction, yet is it not improper to be produc'd on this occaſion. One of their moſt celebrated Manuſcripts begins thus: *Synodus Sanctorum Apoſtolum de Ordinanda Eccleſia Chriſtiana; necnon omnia præcepta, decreta & Canones quos ſcripſit Clemens, diſcipulus Petri.* And elſewhere, *Iſti ſunt Canones Patrum Apoſtolorum, quos conſtituerunt ad ordinandam Eccleſiam Chriſtianam.* And the Coptick Records ſay thus: *Dum eſſent congregati in cœnaculo Sionis, poſt Aſcenſionem, & Deſcenſionem Spiritus Sancti.* And again elſewhere, *Iſti ſunt Canones quos conſtituerunt Apoſtoli Sancti, & Diſcipuli puri, qui vocantur Tituli; ſuper quibus congregati fuerunt Apoſtoli, & Ordinaverunt*

Ludolph. Hiſt. Æth. L. III. c. 4. §. 27. 32.

Comment. in Hiſt. in L. III. c. 4. n°. 30. p. 314.

In L. II. c. 6. n°. 29. p. 239.

In L. III. c. 4. n°. 30. p. 330.

naverunt eos ope Spiritus Sancti, in cœnaculo Sionis: Quos collegit, [*vel compilavit*] *Clemens Diſcipulus Petri Apoſtoli.* Accordingly the Ethiopians call their Conſtitutions, which are for the main an Extract out of the genuine ones, the *Synod*, in Contradiſtinction from the Old and New Teſtament. If theſe Churches were not directly impos'd upon as to this grand Council they ſpeak of, it muſt be ſome one of theſe already mentioned; unleſs it be that concluding one, which put the laſt Hand to the whole Collection; of which preſently. But ſince I cannot well determine this point, I ſtill leave it to the Conſideration of the Learned, in order to try, whether this Council and its Acts be true and genuine,

Let us ſee, whether the Perſons named as preſent, the ſurviving Apoſtles, with *Titus*, *Luke*, *Jaſon*, *Lucius* and *Soſipater* were alive; and ſo might be preſent or not: And whether thoſe that, as it ſeems, were abſent, *Clement*, *Barnabas*, *Timothy* and *Mark* were, or might be abſent at the ſame time. Now as we have ſmall Records, diſtinct from theſe, to conſult on the occaſion, ſo we can ſay but very little to the matter. Only that all thoſe nam'd as preſent, were very probably then alive, and not at any remote diſtance from *Judea*, that we know of; and that the four abſent do no way appear to have been in thoſe Parts at this time:

Parti-

Particularly *Clement* was certainly now Biſhop of *Rome*, and at a vaſt diſtance from them; and therefore will be ſuppos'd abſent; as this Account in the Conſtitutions does imply.

Coroll. (1) *Clement* therefore could not in probability be the Scribe or *Amanuenſis* of this Council, but *Titus* rather, who is firſt named; tho' the ſame *Clement* might well collect all the parts of the Conſtitutions together, and ſend the whole Eight Books to the ſeveral Churches afterwards; as all the original Evidence does every where affirm.

Coroll. (2) Nor does this Branch ſeem to contain any New Conſtitutions of Chriſt himſelf; but to be rather an Apoſtolical Exhortation, and the Enforcement of Laws formerly deliver'd; with ſome Rules of Chriſtian Perfection, collected from former Laws, or the Nature of Chriſtianity.

XVI. The few ſurviving Apoſtles with their Companions, between the Years *A. D.* 84, and 88. celebrated a Fifth Council, whether at *Jeruſalem*, or elſewhere, is uncertain: Wherein the Apoſtolical Canons, commonly known by that Name, were drawn up; ſome few Additions were made to the former Parts of the whole Work, and a ſolemn farewel taken of their Biſhops, to whom the intire Conſtitutions were entruſted, This we have formerly intimated; and

and its Acts appear in the Conſtitutions and Canons, eſpecially in the laſt 85 Canons at this day; of all which we ſhall diſtinctly ſpeak on other Occaſions. Only I am to add the Reaſons why I place this Council between *A. D.* 84, and 88. which are plainly theſe, *viz.* That the lateſt Additions to the Conſtitutions belong nearly to this time; and that in particular, *Avilius* is here nam'd as already made Biſhop of *Alexandria*, who yet, according to *Euſebius* and all Chronologers, began to ſit there but *A. D.* 84. and that *Clement* atteſts to the whole Work under his own Hand in its laſt Canon; who yet, as we have ſeen, dyed *A. D.* 88. the Compariſon of which two Characters together exactly determins this matter. Accordingly I always place this fifth and laſt Council of the Apoſtles about the middle of theſe Limits; or *A. D.* 86.

Conſtitut. L. VII. c. 46. p. 383.

XVIII. Beſides *Mark* the Valentinian Heretick and Magician, mentioned by *Irenæus*, and others afterwards, there was another more Antient Heretick of that or the like Name, contemporary with the Apoſtles. The Hereticks who aroſe after *Simon Magus*, are reckon'd up in the Conſtitutions in this order, *Cerinthus*, *Marcus*, *Menander*, *Baſilides* and *Saturnilus*. Now ſince *Marcus* is ſuppos'd to be the ſame with the Valentinian Magician of that Name; the mention of him ſeems to imply, that theſe Books were

L. VI. c. 8. p. 335. 336.

were written later than they pretend; and indeed not till the Second Century. Now in answer to this, I venture to affirm that this *Marcus* is different from, and much earlier than the other. My Reasons follow; besides that from this place of the Constitutions.

(1) When the Apostles mention occasionally the Name of *Mark* the Evangelist in the Constitutions they do it thus, καὶ Μάρκῳ τῷ γνησίῳ, *and to the genuine Mark*; as if there were at that time an heretical or *spurious* Mark also. c. 18. p. 349.

(2) In the Catalogue of Heresies call'd *Prædestinatus*, written about *A. D.* 440, or 450. the fourteenth Heresy is that of *Mark* the Valentinian, who was excommunicated by *Clement* Bishop of *Rome*. Which could not be true of the Valentinian *Mark*, but might be so of this Antienter Heretick of the same Name. L. I. Hær. 14.

(3) The famous *Marcion* became not an Heretick, at least did not openly appear as such till about *A. D.* 130. as we have already seen. Yet does *Clemens Alexandrinus*, an Authentick Witness, speak of one *Marcion* as living so much before *Basilides* and *Valentinus*, that his Old Age was contemporary with their Youth. Nay, he speaks as if he, together with *Simon Magus*, heard *Peter himself*. Hear the Words themselves, which have so long puzzled the Learned:

κατὰ δὲ, τὴν ἀδελφὴν τὴν βασιλέως χρόνους, αἱ πᾶσαι αἱρέσεις ὑπεφύοντο γεγραται, καὶ μέχρι Strom. VII. p. 549.

γὰρ

γε τ ἀντονίνυ τῦ πρεσβυτέρυ διέτειναν ἡλικίαν καθάπερ ὁ βασιλείδης, κἂν γλαυκίαν ὑπηγεάφε διδάσκαλον, ὡς αὐχῦσιν αὐτοὶ τ πέτρυ ἑρμηνέα. Ὡσαύτως ἢ κ̀ ὑαλεντίνῳ θεοδάδι ἀκηκοῆναι φέρυσιν ἀμφοτέρυ ἢ τοῦ ἐγηγόρει παύλυ. μαρκίων γὰρ τ αὐτὸν αὐτοῖς ἡλικίαν γενόμενον, ὡς πρεσβύτης νεωτέροις συνεγένετο· μᾶλλον [lege μᾶλλ ἢ] σιμῶν ἐπ' ὀλίγον κηρύσσοντος τῦ πέτρυ ὑπήκυσεν. Now if *Clement* meant by this *Marcion* that Antienter Heretick *Mark*, he writes very consistently; that *Mark* being probably enough present with *Simon Magus*, when he heard *Peter* and *John* in *Samaria*; or however heard *Peter* at *Cæsarea*; since he would certainly be old when *Basilides* and *Saturnilus* were young. But if the Passage be suppos'd to be meant of the later *Marcion*, in the second Century, 'tis such a strange Parachronism and Confusion as an Author so learned, and so near those very times, can by no means be believed guilty of. So 'tis most probable he meant the Antienteſt *Marcion* or *Mark* before us.

De Hæres. cap. de Marcion.

(4) *Philastrius* also writes of one *Marcion*, that being by *John* the Apostle driven from *Ephesus*, he fled to *Rome*; [the common Rendezvouz of the Antient Hereticks] which cannot be true neither of *Marcion* in the second Century; who came not to *Rome* till about 30 Years after *John*'s Death; but is very consistent if refer'd to *Marcion* or *Mark* the Elder, the follower of *Simon Magus*;

Magus; who therefore was an Heretick in the Days of the Apoſtles, and capable of being mentioned in their Conſtitutions before us.

XVIII. *Baſilides* and *Saturnilus* began to be known as Hereticks, conſiderably before the end of the firſt Century; and ſo might well be mentioned by the Apoſtles, when they made the lateſt Additions to their Conſtitutions, about *A. D.* 86. For, to paſs over the Argument from their Companions in the Conſtitutions, *Doſitheus*, *Simon Magus*, *Cerinthus*, *Marcus*, and *Menander*, all Hereticks of the firſt Century, and early in the ſame Century alſo; I look on this Propoſition as true for the Reaſons following. *L. VI. c. 8. p. 335, 336*

(1) This Catalogue, and all the reſt of the Conſtitutions mention theſe two as the laſt Hereticks then ariſen, without a Word of *Valentinus*; who yet aroſe about *A. D.* 128. So that if we allow any proportionable Interval between *Menander*, who ſeems to have been known before, or not long after the Deſtruction of *Jeruſalem A. D.* 70. we may eaſily allow, that theſe Contemporary Hereticks, *Baſilides* and *Saturnilus* were not wholly unknown, conſiderably before the end of the firſt Century alſo, and ſo might be mention'd by the Apoſtles in their laſt Additions to their Conſtitutions about *A. D.* 86.

(2) The ſeveral Series of the firſt Hereticks in all the Antient Writers, prove that *Baſili-*

Basilides and *Saturnilus* arose sufficiently before the end of the first Century. Take these Accounts distinctly in the following Table.

Irenæus	*Tertullianus*	*Epiphanius*	*Philastrius.*	*Prædestinatus*
1 *Simon*	1 *Simon*	1 *Simon*	1 *Simon*	1 *Simon*
2 *Menander*	2 *Menander*	2 *Menander*	2 *Menander*	2 *Menander*
3 *Saturninus*	3 *Saturninus*	3 *Saturnilus*	3 *Saturninus*	3 *Basilides*
4 *Basilides*	4 *Basilides*	4 *Basilides*	4 *Basilides*	4 *Nicolaus*
5 *Carpocrates*	5 *Nicolaus*	5 *Nicolaus*	5 *Nacolaus*	5 *Saturninus*
6 *Cerinthus*	6 *Ophitæ*	6 *Gnostici*	6 *De Juda*	6 *Gnostici*
7 *Ebion*	7 *Cainæi.*	7 *Carpocrates*	7 *Carpocras*	7 *Carpocrates*
8 *Nicolaitæ*	8 *Sethitæ*	8 *Cerinthus*	8 *Cerinthus*	8 *Cerinthus*
&c.	9 *Carpocrates*	9 *Nazareni*	9 *Hebion,*	9 *Nazarei*
	10 *Cerinthus*	10 *Ebionitæ,*	*&c.*	10 *Ebion,*
	11 *Hebion*	*&c.*		*&c.*

Iren. L. I. *c.* 20. *&c. p.* 94. *&c.* *Tertull. de Præscript.* §. 46. *&c.* *Epiphan. in hasce Hæreses.* *Philastr. Hæres. Prædestinat.* L. I.

Here we see that *Saturninus* and *Basilides* are not only in general among these Hereticks of the first Century; nay among those that were such long before the end of that Century; but that they are plac'd not very low among them neither; these always possessing the third and fourth, or third and fifth Places in the Catalogues before us.

(3) *Basilides*, as we have seen from *Clemens Alexandrinus*, convers'd with that eminent *Mark* or *Marcion*, who heard *Peter* himself; so that he is justly to be plac'd among the Hereticks of the first Century.

(4) *Saturninus* is generally plac'd in these Catalogues, in all but the last, before *Basilides*. Only the Catalogue stil'd *Prædestinatus*

tus places him a little later. But then the ſame Author is of all the reſt the moſt expreſs for his great Antiquity; as affirming, that he was excommunicated by *Thomas* the Apoſtle himſelf. Hear the Words at large, becauſe they include a remarkable Paſſage, not elſewhere recorded, I think, in all Antiquity. *Quinta Hæreſis Saturnianorum eſt, à Saturnino. Hic docuit ſeptem Angelos mundum feciſſe; quibus cordi fuit libidines inſerere, ut dum ſeſe concupiſcit ex alterutro diverſitas ſexus mundus à ſui fine refrænatus poſſit eſſe perpetuus. Hos anathematizavit Beatus Thomas, Chriſti Apoſtolus; docens rationabiliter Mundum initium habuiſſe; & quia initium habuit ad finem eſſe venturum: Angelos autem omnipotentiam habere non poſſe: & ideo mundum eos non potuiſſe conſtituere: Conditorem autem Mundi unum eſſe Deum, quem Moyſes prædicavit feciſſe cælum, & terram, & maria, & omnia quæ in eis ſunt.* L. I. Hæreſ. 5.

'Tis true that *Clemens Alexandrinus*, and others after him, affirm that theſe two Hereticks liv'd later, in the Days of *Adrian*; nay, that ſome of theſe elder Hereticks, particularly *Baſilides*, liv'd till the very days of *Antoninus* the Elder; κάτω ἦ, φασὶ τὰς ἀδελφὰς τῦ βασιλέως χρόνυς, οἱ τὰς αἱρέσεις ὀπινοήσαντες γεγόναση· καὶ μέχρι γε τ ἀντονίνυ τῦ πρεσβυτέρυ διέτειναν ἡλικίας· καθάπερ ὁ βασιλείδης. But this does not contradict the preſent Aſſertion; ſince 'tis no way ſtrange that ſome, See alſo Pearſ. vind. Ignat. part 2. c. 7. p. 379. &c.

ſome, who began to be Hereticks 15 or 20 Years within the *firſt* Century, ſhould not all be dead 30 or 40 Years in the *ſecond*.

XIX. The Apoſtles of our Lord, and their Succeſſors, for many Ages, carefully deliver'd and ſtrictly obſerv'd a *Doctrina & Diſciplina Arcana*; or *conceal'd* the *myſtical* Parts of our Religion from the Heathens, Jews, and Catechumens, conveying thoſe Doctrines and Precepts to Poſterity not by their own publick Writings, but by theſe ſecret Conſtitutions of the Apoſtles, taken from their mouths and preaching, by ſome of their Companions, as a Sacred Traditionary *Depoſitum*; and entruſted with the Biſhops of the ſeveral Apoſtolical Churches. This *Concealment* in general is the main thing I ſhall prove under this Propoſition. Altho' ſo many of the Teſtimonies will alſo ſhew, that the things concealed, were ſuch as are contained in theſe Conſtitutions, as diſtinguiſh'd from the known Scriptures, and no other, that I take in that latter Aſſertion alſo. Now this being, as to both its Parts, a plain Matter of Fact, I ſhall prove it by an Induction of particular Teſtimonies, belonging all to the firſt Ages of the Chriſtian Church; many of which are collected by the Learned *Schelſtrate* in his *Diſciplina Arcani*; and are as follows.

Romæ A.D. 1685. 4°.

1 Cor. 11. 2. Καὶ ἐπαινῶ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.

V. 23. Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν.

ὑμῶν. *Vid. IV.* 17. *XV.* 1, 2, 3. 2 *Thess. II.* 2.

Κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν. 2 *Thess.* 2. 15.

Παραγγέλλομεν ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν. *Vid.* 2 *Pet. II.* 21. *Jud. v.* 3. 3. 6.

Ὦ Τιμόθεε, τὴν παραθήκην φύλαξον· ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. 1 *Tim.* 6. 20.

Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. Τὴν καλὴν παραθήκην φύλαξον, διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 2 *Tim.* 1. 13, 14.

Περὶ δὲ τῆς ἕξεως, περιττῶς τι μὴ ἀποκεινέσθω, ὅπως μήτι ἀμαθῶς φθεγξάμενος βλασφημίαν περιρίψῃ τῷ λόγῳ· πόκκῳ γὰρ σινάπεως ἐοικέναι τὸν λόγον ὁ κύριος ἐδογμάτισε· τοῦτο δ' ἔστι σπέρμα, ὃ ἐὰν τις ἀπείρως χρήσηται πικρὸν αὐτὸ εὑρήσει. Χρὴ γὰρ ἐν τοῖς μυστικοῖς μὴ περιόντα εἶναι, ἀλλ' ἀσφαλῆ· φθαίνει γὰρ ἡμῖν ὁ κύριος, λέγων, μὴ βάλλετε τοῖς μαργαρίταις ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. ἀκάθαρτοι γὰρ οἱ ἄπιστοι τὸν περὶ χριστοῦ λόγον ὑ δεόντως. ἀλλ' ἐνδεῶς, καὶ μάλιστα τὸν περὶ ἐνσωματώσεως, ἢ τοῦ πάθους αὐτοῦ, μυκτηρίζοντες χλευάσουσιν μᾶλλον ὡς ψευδῆ, ἢ δοξάσουσι· καὶ ἔνοχος ἔσται τῆς περιττείας ἡ προσβύτις, καὶ τῆς βλασφημίας, καὶ τὸ βάπτισμα κληρονομήσει· βάπτισμα δὲ φησι διὰ τὸ ὄνομα μὲν βλασφημεῖσθαι ἐν τοῖς ἔθνεσιν. *Constitut. L. III. c. 5. p. 277.*

Can. 85. p. 449. Αἱ διαταγαὶ ὑμῖν τοῖς ἐπισκόποις διʼ ἐμοῦ κληθεῖσαι ἐν ὀκτὼ βιβλίοις προσαναφωνηθῆναι· ἃς ὁ χρὴ δημοσιεύειν ὅτι πάντων, διὰ τὰ ἐν αὐταῖς μυστικὰ μυστήρια.

Ignat. ad Antioch. §. 7. p. 111. Ad Heron. §. 7. p. 116. Hyppolit. de Antichrist. apud Combefis. Auctar §. 1. p. 26. Μὴ ἀπολέσητε τὴν προαίρεσιν.

Φύλαξόν με τὴν προαίρεσιν, ἣν ἐγὼ καὶ ὁ χριστὸς παρεθέμεθά σοι.

Ὅρα δὲ μὴ εἰς ἀπίστους καὶ βλασφήμους γλώσσας ἐγκαλέσῃ ταῦτα· κίνδυνος γὰρ ὁ τυχών, μεταδοῦναι οἷς συλλαβέσι καὶ πιστοῖς ἀνθρώποις, τοῖς ἐθέλουσιν ὁσίως καὶ δικαίως μετὰ φόβου ζῆν. ὁ γοῦν μάτιλλα ὁ μακαρίου ἀποστόλου προαιρεῖται Τιμοθέῳ λέγει, ὦ Τιμόθεε, τὴν παραθήκην φύλαξον· ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· ἥντινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησε. καὶ πάλιν, σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν χριστῷ Ἰησοῦ· καὶ ἃ ἤκουσας παρ᾽ ἐμοῦ διὰ πολλῶν παρακλήσεων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. Εἰ οὖν ὁ μακάριος μετὰ συλλαβείας παρεδίδου ταῦτα, ἅτε ἅπασιν εὐγνωστα ὄντα, βλέπων τῷ πνεύματι ὅτι οὐ πάντων ἦν ἡ πίστις, πόσῳ μᾶλλον ἡμεῖς κινδυνεύσομεν εἰ ἁπλῶς, καὶ ὡς ἔτυχε, τὰ τοῦ θεοῦ λόγια μεταδώσομεν βεβήλοις καὶ ἀναξίοις ἀνδράσιν;

Clem. Alex. Strom. 6. p. 487. Ἀλλ᾽ οἱ εἰς τὰ κυριώτατα παρασπόνδους, καὶ ἀθετοῦντες μᾶλλον τὸ κύριον, τὸ ὅσον ἐπ᾽ αὐτοῖς, ἀποστεροῦντες τὴν κυρίου τὴν ἀληθῆ διδασκαλίαν· οἱ μὴ κατ᾽ ἀξίαν τοῦ Θεοῦ καὶ τοῦ κυρίου τὰς γραφὰς λέγοντές τε καὶ παραδίδοντες· παραθήκη γὰρ ἀποδίδομένη οὕτω καὶ τὴν τοῦ κυρίου διδασκαλίαν, διὰ τῶν ἀποστόλων αὐτοῦ τὴν θεοσεβῆ παραδόσεως σωσεῖς τε καὶ ζωὰς σκήπτεις· ἃ δὴ ἀκούετε εἰς τὸ ὦς, ὅπω κεκρυμμένως

κεκρυμμένως δηλονότι, καὶ ἐν μυστηρίῳ, τὰ τοιαῦτα γὰρ εἰς τὸ δεῖν λέγεσθαι ἀλληγορεῖται, ἐπὶ τῶν δωμάτων, φησὶ, κηρύξατε· μεγαλοφρόνως τε ἀκδεξάμενοι, καὶ ὑψηγόρως παραδίδοντες, καὶ κατὰ τὴν τῆς ἀληθείας ἡθμὸν διαφθύντες τὰς γραφάς.

Οὐκ ἔγραφον δὲ οἱ πρεσβύτεροι, μήτε ἀποκρύπτειν βουλόμενοι τὴν διδασκαλικὴν τῆς παραδόσεως φροντίδα τῇ πρὸς τὸ γράφειν ἄνευ φροντίδος· μήτε μὴν τῷ προσκέπτεσθαι τὰ λεγόμενα καιρὸν καταλείποντες εἰς γραφήν· πάντα δὲ ἀπὸ τῆς αὐτῆς φύσεως καθόρθωμα τὸ ζωτακτικὸν καὶ διδασκαλικὸν εἶδος ἔχει πεπεισμένοι, τοῖς εἰς τοῦτο πεφυκόσι ζωγρεῖν· τὸ μὲν γὰρ ἀκωλύτως καὶ μετὰ ῥύμης φέρεσθαι ῥεῦμα τοῦ λέγοντος, καὶ πρὸς πάντα καὶ ζωαρπάσαι δυνάμενον· τὸ δὲ ὑπὸ τῶν ἐντυγχανόντων ἑκάστοτε βασανιζόμενον ἀκριβῶς τῆς ἐξετάσεως τυγχάνει ἀκρας, καὶ τῆς ἐπιμελείας ἀξιοῦται, καὶ ἔστιν, οἷον εἰπεῖν, ἔγγραφος διδασκαλίας βεβαίωσις, καὶ εἰς τὸς ὑφηγόνους ὕπτως διὰ τῆς ζωταξέως ἀδιαπεμπομένης τῆς φωνῆς· ἡ γὰρ τῶν πρεσβυτέρων ἀδιακατάληκτη διὰ τῆς γραφῆς λαλιὰ ὑπουργῷ δεῖται τῷ γράφοντι, πρὸς τὴν ἀδιάδοσιν τῶν ἐντυχομένων.

Τῷ ἐπισκόπῳ μὲν, τῷ τιμὴν αὐτὴν ἔχοντι πίστιν, καὶ ἀπὸ τῆς αὐτῆς ὁρμώμενος, ἀδιακατάληκτος· εἰ δὲ καὶ τύχοι με νοσῆσαι, καὶ τὸν θάνατον ὑποπτεῦσαι, ἐὰν ἀτεκνωθῶ, ὁμοίως ποιήσω· ἀλλ' εἰ καὶ πλούτου τέκνον ἔχων οὐκ ἄξιον, ἢ μηδὲ πω δυνάμενον, ὁμοίως ποιήσω· τῷ γὰρ ἐπισκόπῳ μὲν ἀδιακατάληκτος· ἵνα εἰ μὴ τύχοι ἐφ' ἡλικίας γενομένου ἀξιοῦσθαι τῆς πίστεως, ὡς παντὸς ἀδιακατάληκτον τῷ τέκνῳ ἀποδώσῃ, καὶ τὴν τῆς βαπτισμάτων λόγον. *Vid. & Epistolas integras Petri & Clementis*

Ἐκλογαὶ *apud Combef. Auctar.* §. 27. p. 203

Ep. spur. Petr. ad Jacob. post Recognit. p. 604.

ad Jacobum; ſpurias quidem, ſed perantiquas; apud Coteler. p. 602—611.

Recogn. L. III §. 1. p. 519.

Nihil eſt difficilius, Fratres mei, quam de veritate apud permixti populi multitudinem diſputare. Quod enim eſt, omnibus ut eſt, dici non licet, propter eos qui maligne & inſidioſe audiunt. Fallere vero non expedit propter eos qui ſincere audire deſiderant veritatem. Quid ergo faciet, cui ad indiſcretum populum ſermo eſt? Occultet quod verum eſt? Et quomodo inſtruet eos qui digni ſunt? Sed ſi meram proferat veritatem his qui ſalutem conſequi non deſiderent, illi à quo miſſus eſt injuriam facit, à quo mandatum accepit, ne mittat verborum ejus margaritas ante porcos & canes, qui adverſum eas argumentis ac ſophiſmatibus reluctantes, ipſas quidem cæno intelligentiæ carnalis involvant; latratibus autem ſuis & reſponſionibus ſordidis rumpant & fatigent prædicatores verbi Dei. Propter quod & ego [Petrus] in pluribus circuitu quodam verbi utens, tentare nitebar ne principalem de ſumma divinitate intelligentiam minus dignis auribus prædicarem.

Clem. Alex. Strom. 5. p. 422. vid. p 201, 203, 217, 218, 271, 419, 420, 545, 549, 550.

Ἀδελφὰ τούτοις ὁ ἅγιος ἀπόστολος Παῦλος λέγει, τὸ σοφητικὸν καὶ τῷ ὄντι ἀρχηγὸν ζώων ὑπάρχειν, ἀφ' ἧς ἂν καλὰ τοῖς ἕλλησιν ἐρρύη δόγματα· σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων. σοφίαν λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην· ἔπειτα ὑποβὰς τὸ

ἐν λα-

συλλαβὲς τ εἰς τὰς πολλὰς τῶν λόγων ἀκροάσεως, ὧδε πῶς διδάσκῃ, καὶγὼ, ἀδελφοὶ, οὐκ ἰδιωτικῶς ὑμῖν λαλῶν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν χριστῷ· γάλα ὑμᾶς ἐπότισα, ὐ βρῶμα, οὔπω γὰρ ἐδύνασθε, ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, ἔτι γὰρ ἐστε σαρκικοί. εἰ τοίνυν τὸ μὲν γάλα τῶν νηπίων, τὸ βρῶμα τῶν τελείων τροφὴ ὡφελεῖ τὴν ἀποστολικὴν αἵρεσιν, γάλα μὲν ἡ κατήχησις, οἱονεὶ ὡρεωτάτη ψυχῆς τροφὴ νοηθήσεται· βρῶμα δὲ ἡ ἐποπτικὴ θεωρία· σάρκες αὖται καὶ αἷμα τοῦ λόγου, τυπικὴ καταλήψις τ θείας δυνάμεως καὶ οὐσίας· γνῶσθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος, φησὶν, ὅτως γὰρ ἑαυτὸν μεταδίδωσι τοῖς πνευματικώτερον τ τοιαύτης μεταλαμβάνουσι βρώσεως.

Non omittam ipsius etiam conversationis haereticæ descriptionem, quam futilis, quam terrena, quam humana sit; sine gravitate, sine authoritate, sine disciplina; ut fidei suæ congruens. In primis quis Catechumenus, quis Fidelis incertum est. Pariter adeunt, pariter audiunt, pariter orant; etiam Ethnici si supervenerint. Sanctum canibus, & porcis Margaritas, licet non veras, jactabunt. Tertull. de Præscript. Hæret. §. 41 p. 247.

Si quem tamen apud vos prudentiæ locum iniquitas reliquisset, ad explorandam famæ fidem utique justitia poscebat dispicere à quibus potuisset fama in vulgus, & ita in totum orbem dari. Ab ipsis enim Christianis non opinor; cum vel ex forma & lege omnium mysteriorum silentii fides debeatur: Quanto magis talium, quæ prodita non evitarent interim humana animadversione præsentaneum Ad Nation. L. I. §. 7. p. 51.

ſupplicium. Si ergo non ipſi proditores ſui, ſequitur & extranei. Oro vos extraneis unde notitia? Cum etiam juſta & licita myſteria omnem arbitrii extraneum caveant.

Apologet. §. 7. p. 8. *Imo à quibus prodi potuit? ab ipſis enim enim reis non utique; cum vel ex forma omnibus myſteriis ſilentii fides debeatur. Samothracia & Eleuſinia reticentur: Quanto magis talia, quæ prodita interim etiam humanam animadverſionem provocabunt, dum divina ſervatur. Si ergo non ipſi proditores ſui, ſequitur ut extranei. Et unde extraneis notitia? cum ſemper etiam piæ initiationes arceant profanos, & arbitris careant.*

Ad uxor. l. II. §. 4. p. 189. 190 *Hoc eſt igitur delictum quod Gentiles noſtra noverunt, quod ſub conſcientia iſtorum ſumus, quod beneficium eorum eſt, ſi quid operamur. Non poteſt ſe dicere neſcire qui ſuſtinet; aut, ſi celatur, quia non ſuſtinet, timetur. Cum autem Scriptura utrumque mandet, & ſine alterius conſcientia, & ſine noſtra preſſura operari, Domino nihil intereſt in qua parte delinquas, aut in conſcientiam mariti, ſi ſit patiens, aut in conflictatione tui, dum vitatur impatiens. Nolite, inquit, Margaritas veſtras porcis jactare, ne conculcent eas, & converſi vos quoque evertant. Margaritæ veſtræ ſunt etiam quotidianæ converſationis inſignia. Quanto curaveris ea occultare, tanto ſuſpectiora feceris, & magis cavenda Gentili curioſitati. Latebiſne tu cum lectulum, cum corpuſculum tuum ſignas, cum aliquid immundum flantis*

[*flatu*]

[*flatu*] *explodis, cum etiam per noctem exurgis oratum? & non magiæ aliquid videberis operari? Non ſciet maritus quid ſecreto, ante omnem cibum guſtes? & ſi ſciverit panem non illum credet eſſe qui dicitur?*

Τὸ δ' εἶναί τινα, οἷον μὴ τὰ ἐξωτερικά, μὴ εἰς τὰς πολλὰς φθάνοντα, ἃ μόνα ἴδιον τῶν χριστιανῶν λόγων, ἀλλὰ καὶ τῶν φιλοσόφων. [*Appellaverat nimirum Celſus circa ſeculi ſecundi medium* δόγμα χριστιανῶν κύριον, *unde hac apologia utitur Origines.*] *Vid. & Homil. XIII. in Exod. apud opera Latina.* Orig. contra Celſ. L. I. p. 7.

Novit qui myſteriis imbutus eſt, & carnem & ſanguinem verbi Dei. Non ergo immoremur in his, quæ & ſcientibus nota ſunt, & ignorantibus patere non poſſunt. Vid. & Homil. XIII. p. 168. *In Num. Homil. IV. p.* 189. *In Matth. Gr. p.* 400. *Ad Rom. Lat. L. X. p.* 624. In Levit. Hom. IX. p. 157.

Verecundius ac melius exiſtimans errantis imperitiam ſilentio ſpernere, quam loquendo dementis inſaniam provocare. Nec hoc ſine Magiſterii divini, & nominis auctoritate faciebam; cum ſcriptum ſit, in aures imprudentis noli quidquam dicere, ne quando audierit irrideat ſenſatos Sermones tuos.— Et ſanctum quoque jubeamur intra conſcientiam noſtram tenere, nec inculcandum porcis & canibus exponere; loquente Domino & dicente, Ne dederitis Sanctum canibus, neque miſeritis margaritas veſtras ante porcos, ne conculcent eas pedibus & converſi elidant vos. Cyprian. ad Demetrian. in initio p. 185.

Ὅτι

Cyril. Hierosolym. Cateches. Præf. §. 7. p. 9, 10. Vid. & Cateches. 5. §. 7, 8. p. 75, 76.

Ὅτε τοίνυν κατήχησις λέγῃ, ἐὰν σε κατηχήσω. ἐξέπασε τί εἰρήκασιν οἱ διδάσκοντες; μηδὲν λέγε τῷ ἔξω· μυστήριον γάρ σοι παραδίδομι, καὶ ἐλπίδα μέλλοντος αἰῶνος· τήρησον τὸ μυστήριον τῷ μαθητῇ, μή ποτέ σοι τις εἴπῃ τί βλάπτῃ ἐὰν κἀγὼ μάθω; καὶ οἱ νοσοῦντες τὸν οἶνον ζητοῦσιν, ἀλλ' ἐὰν ἀκαίρως δοθῇ φρενῖτιν ἐργάζεται, καὶ δύο κακὰ γίνεται· καὶ ὁ νοσῶν ἀπόλλυται, καὶ ὁ ἰατρὸς διαβάλλεται. οὕτως ὁ κατηχούμενος ἐὰν ἀκούσῃ ταῦτα πιστοῦ, καὶ ὁ κατηχούμενος φρενιτιᾷ, οὐκ οἶδε γὰρ τί ἤκουσε, καὶ ἐλέγχει τὸ πρᾶγμα, καὶ ἐκμυκτηρίζει τὸ λεγόμενον. καὶ ὁ πιστὸς ὡς προδότης καταγινώσκεται. ἤδη δὲ σὺ μεθορίῳ εἶ, βλέπε μοι μὴ ἐκπλαγῇς. οὐχ ὅτι οὐκ ἄξια λαλιᾶς τὰ λεγόμενα, ἀλλ' ὅτι ἡ ἀκοὴ ἀναξία τοῦ δέξασθαι. ἵνα ποτὲ καὶ σὺ κατηχούμενος, ὑπισχνοῦμαί σοι τὰ προκείμενα· ὅταν τῇ πείρᾳ λάβῃς τὸ ὕψωμα τῶν διδασκομένων τότε ἂν γνώσῃ ὅτι ἀνάξιοι οἱ κατηχούμενοι τῆς ἀκοῆς.

Præf. ad calcem p. 13

Τὰς τῶν φωτιζομένων κατηχήσεις τοῖς ἐπὶ τῷ βαπτίσματι προσερχομένοις, καὶ τοῖς τὸ λυτρὸν ἔχουσιν ἤδη πιστοῖς εἰς ἀνάγνωσιν παραφέρομεν, μὴ δὸς τὸ σιώλον μήτε κατηχουμένοις, μήτε ἄλλοις τισὶ τοῖς μὴ ὖσι χριστιανοῖς, ἐπεὶ τῷ κυρίῳ λόγον δώσεις.

Cateches. 6. §. 16. p. 97.

Ταῦτα τὰ μυστήρια νῦν ἡ ἐκκλησία διηγεῖται τοῖς κατηχουμένοις μεταβαλλομένῳ· οὐκ ἔστιν ἔθος ἐθνικοῖς διηγεῖσθαι· ἡμεῖς γὰρ ἐθνικῷ τὰ περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος διηγούμεθα μυστήρια· οὐδὲ τῶν μυστηρίων ὅτι κατηχουμένοις λαλοῦμεν· ἀλλὰ πολλὰ πολλάκις λέγομεν ὑπεκκαλυμμένως, ἵνα εἰδότες οἱ πιστοὶ νοήσωσι, καὶ οἱ μὴ εἰδότες μὴ βλασφήσωσι.

Κα

Καὶ σὺν αὐχμοῦσι τοῦτα ὅτι ἑλλήνων τεταγμένοι τὰ μυστήρια, δέον, ὡς γέγραπται, μυστήριον βασιλέως κρύπτειν, καὶ, ὡς ὁ κύριος παρήγγειλε, μὴ δῶτε τὰ ἅγια τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ἔμπροσθεν τῶν χοίρων· ἃ χρὴ γὰρ τὰ μυστήρια ἀμύητοις τεταγμένοις, ἵνα μὴ ἔλλωβες μὴν ἀγνοοῦντες γελῶσι, κατηχούμενοι ἢ βέβηλοι γενόμενοι σκιρτᾶλίζωσι. — Καὶ τοὺς μὴν λειτουργοὺς ἐκώλυον παρεῖναι, ὅτι δὲ τῆς ἐθνικῆς ἐζήτουν περὶ ἐκκλησίας, περὶ ποτηρίου, καὶ τραπέζης, καὶ τῶν ἁγίων, καὶ, τὸ δεινότερον, ἐθνικοὺς σκάλων μάρτυρας περὶ ποτηρίου μυστικοῦ ζητοῦντες. *Synod. Alexandrin. ap. Athanas. Apolog.* §. 11. p. 133. §. 14. p. 135.

Ἐκ τῶν ὑπομνημάτων δὲ τῶν ἐν Μαρεώτῃ, καὶ μηνομέρειαν γεγενημένων ἐδείκνυσεν ὁ ὑπόκριτος Ἀθανάσιος ἕνα κατηχούμενον ἐξεταδένθ καὶ εἰπόντα, ἔνδον εἶναι τὴν Ἰκύρα, ὅτε Μακάριος ὁ πρεσβύτερος Ἀθανασίου, ὡς λέγουσιν, ἐπέστη τῷ τόπῳ· καὶ ἀμφοῖς δὲ ἐξεταδένθας καὶ εἰπόντας, τὸ μὲν ἐν κελλίῳ μικρῷ, τὸ δὲ ὀπαδεῖν τῶν δύο κατακεῖσθαι τὴν Ἰκύραν, τότε νοσοῦσαν ὅτε Μακάριον λέγουσιν ἀπιντικέναι ἐκεῖ. Ἀπὸ δὲ τούτων ὧν ἔλεγε καὶ ἡμεῖς ἀκριβέστερον ἐζητάζομεν ὅτι πῶς οἷόν τε τὸν ὀπαδεῖν τῶν δύο νόσῳ κατακείμενον τότε ἐπικέναι, καὶ λειτουργεῖν, καὶ προσφέρειν; ἢ πῶς οἷόν τε ἦν προσφορὰν προσκεῖσθαι, ἔνδον ὄντων τῶν κατηχουμένων· εἰ γὰρ ἔνδον ἦσαν οἱ κατηχούμενοι, ὅπου ἦν ὁ χωρὸς τῆς προσφορᾶς. *Vide plura deinceps.* *Jul. Pap. Rom. Epist. ad Orient. ibid.* §. 28. p. 147. &c.

Ὡς ἡ κρυφία καὶ ἡ ἱερατικὴ παράδοσις ὑφηγήσαιτο. Σὺ δὲ, ὦ παῖ, καὶ τῷ ὁσίῳ τὰ καθ' ἡμᾶς ἱερατικῆς παραδόσεως δεσμοθετήσῃ, αὐτός τε ἱεροπρεπῶς ἄκουε τῶν ἱερῶς λεγομένων, ἔνθεος ἐνθέων, ἐν μυήσει γινόμενος, καὶ τῇ καὶ νῦν κρυφιότητι τὰ ἅγια παρα- *Pseudo Dionys. Cæles. Hierarch.* c. 2. §. 3. p. 18. §. 5. p. 23.

φθειρείλας ἐκ τ ἀνιέρυ πληθύος, ὡς ἐροικδῆ ἀφυλάξον· ὑ γὰρ θέμιτον ὡς, τὰ λόγια φησιν, εἰς ὕας ἀπορρίψαι τ τῶν νοητῶν μαργαρίτων ἀμιγῆ καὶ φωτοειδῆ καὶ καλλοπτιὸν ἐυκοσμίαν.

Eccles. Hierarch. c. 1. §. 1. p. 230

Ἐκ τ ὑφηγησμίων καὶ ἱερολογίων ἡμᾶς ὑποδείξαι λογίων χρὴ τοῖς τῆς ἱερᾶς μυσταγωγίας τ πλείστων δὲ ἱεραρχικῶν μυστηρίων καὶ παραδόσεων πεπλεσμένοις· ἀλλ' ὅσα ὅπως ἐσὶ ἐξορχήσῃ τὰ ἅγια τῶν ἁγίων, ἐυλαβηθήσῃ δέ· καὶ τὰ τῦ κρυφίυ Θεῦ τ νοεραῖς καὶ ἀοράτοις γνώσεσι τιμήσῃς· ἀμέθεκτα μὴν αὐτὰ καὶ ἄῤῥητα τοῖς ἀτελέστοις ἁγιτηρῶν, ἱερεῖς μόνοις τῶν ἱερῶν μῦ ἱερᾶς ἐκλάμψεως ἱεροφερπῶς κοινωνοῦσι.

§. 4. p. 234. &c.

Οὐσία γὰρ τ καθ' ἡμᾶς ἱεραρχίας ἔξι τὰ Θεοπαράδοτα λόγια, ζεπόταται δὲ λόγια ζωῦτά φαμὴν ὅσα πρὸς τῶν ἐνθέων ἡμῶν ἱεροτελεστῶν ἐν ἁγιογεάφοις ἡμῖν καὶ θεολογικαῖς δεδώρηται δέλτοις· καὶ μὴν ὅσα πρὸς τῶν αὐτῶν ἱερῶν ἀνδρῶν αὐλωτέρα μυήσι, καὶ γείτονι πῶς ἤδη τῆς ὑρανίας ἱεραρχίας ἐκ νοὸς εἰς νῶν δι' μέσυ λόγυ, ζωματικῦ μὴν, αὐλωτέρῳ δὲ, ὅμως γεαφῆς ἐκτὸς, οἱ καθηγεμόνες ἡμῶν ἐμυήθησ· ὅσα δὲ ζαῦτα τῶν ἐνθέων ἱεραρχῶν εἰς τὸ τ ἱερυργίας κοινὸν ἀποκαλύπτοις νοήσεσιν, ἀλλ' ἐν Συμβόλοις ἱεροῖς παραδεδωκότων. ἔσι γὰρ ὁ πᾶς ἱερεύς, ὅσα πάντων, ὡς τὰ λόγια φησιν, ἡ γνῶσις, &c.

§. 10. p. 417

Τὰς δὲ τελεσικὰς ὁπλίσεις ὑ θεμιτὸν ἐν γεαφαῖς ἀφερμηνεύειν, ὅσα τὸ μυσικὸν αὐτῶν, ἢ τὰς ἐπ' αὐταῖς ἐνεργεμένας ἐκ Θεῦ δυνάμεις ἐκ τῦ κρυφίυ πρὸς τὸ κοινὸν ἐξάγειν· ἀλλ', ὡς ἡ καθ' ἡμᾶς ἱερὰ παράδοσις ἔχει, τ ἀνεκπομπόδοτοις μυήσεσιν αὐτῆς ἐκμαθόν, &c.

Σοὶ μὴν ἐν ζαῦτα φυλάξαι χρεών, ὦ καὶ Τιμόθεε,

μήθετε, κ᾽ τ ἱερολάτλω ὑφήγησιν· κ᾽ μήτε ῥητὰ, μήτε ἔκφορα τὰ θεῖα ποιεῖν εἰς τὰς ἀμυήτους. De Divin. Nomin. § 8. p. 448.

Ἄλλως τε κ᾽ τοῦτο ἐννοῆσαι χρὴ, τ διτλὴν εἶ τ πρὸ θεολόγων παράδοσιν, τ μὲν ἀπόῤῥητον κ᾽ μυστικὴν, τὴν δὲ ἐμφανῆ κ᾽ γνωριμωτέραν, &c. Epist. 9. p. 144.

Τῶν ἐν τῇ ἐκκλησίᾳ πεφυλαγμένων δογμάτων κ᾽ κηρυγμάτων τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας ἐχόμεν, τὰ δὲ ἐκ τ τῶν ἀποστόλων παραδόσεως δεξάμενοι παρεδεξάμεθα· ἄμφω τὴν αὐτὴν ἰσχὺν ἔχειν πρὸς τὴν εὐσέβειαν· κ᾽ τούτοις οὐδεὶς ἀντερεῖ ὅστις γε κἂν κατ᾽ μικρὸν γεῦν θεσμῶν ἐκκλησιαστικῶν πεπείραται. εἰ γὰρ ἐπιχειρήσαιμεν τὰ ἄγραφα τῶν ἐθῶν, ὡς ἃ μεγάλην ἔχοντα τὴν δύναμιν, ἀργὰ εἶναι, λάθοιμεν μὲν ἂν εἰς αὐτὰ τὰ καίρια ζημιοῦντες τὸ εὐαγγέλιον· μᾶλλον δὲ εἰς ὄνομα ψιλὸν ἀφιστῶντες τὸ κήρυγμα. ὥστ (ἵνα τὸ πρῶτον κ᾽ κοινότατον πρῶτον μνημονῶ,) τῷ τύπῳ τοῦ βαπτίσματος εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Basil. Epist. ad Amphiloch. De Spiritu S. Op. Tom. 2. c. 27. p. 210. &c.

ἐλπίζοντας καταξιούμεθα, τίς ὁ τὰ γράμματα διδάξας; τὸ τρὶς ἀνακλιθῆναι κατ᾽ τὴν προσευχήν, ποῖον ἐδίδαξεν ἡμᾶς γράμμα; τὰ δ ὑπακούσεως ῥήματα ὑπὸ τῇ ἀναδείξει τοῦ ἄρτου τῆς εὐχαριστίας, κ᾽ τοῦ ποτηρίου τ εὐλογίας, τίς τῶν ἁγίων ἐγγράφως ἡμῖν καταλέλοιπεν; οὐ γὰρ δὲ τούτοις ἀρκούμεθα, ὧν ὁ ἀπόστολος, ἢ τὸ εὐαγγέλιον ἐπεμνήσθη, ἀλλὰ κ᾽ προλέγομεν κ᾽ ἐπιλέγομεν ἕτερα, ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον τ ἰσχύν, ἐκ τ ἀγράφου διδασκαλίας παραλαβόντες. εὐλογοῦμεν δ κ᾽ τὸ ὕδωρ τοῦ βαπτίσματος, κ᾽ τὸ ἔλαιον τ χρίσεως, κ᾽ προσέτι αὐτὸν τ βαπτιζόμενον, ἀπὸ ποίων ἐγγράφων; οὐκ ἀπὸ τ σιωπωμένης κ᾽ μυστικῆς παραδόσεως; τί δὲ αὐτὸ τοῦτο τὸ ἔλαιον τὴν χρίσιν,

σιν, τις λόγος γεγραμμένος ἐδίδαξε; τὸ δὲ περὶ βαπτίζεσθαι τὸν ἄνθρωπον, πόθεν; ἀλλὰ δὲ ὅλως περὶ τοῦ βαπτίσματος, ἀποβαίνειν τῆς σωτηρίας, καὶ τοῖς ἄλλοις αὐτῶν, ὁπόσας ἔστι γραφῆς; ἆρα ὁπόσα τὰ ἀδημοσιεύτως ζαίτησις καὶ ἀπορρήτως διδασκαλίας; ἦν ἐν ἀπολυτοφαγμονήτῳ καὶ ἀθεριεργάστῳ ζιγῇ οἱ πατέρες ἐφύλαξαν; καλῶς ἐκεῖνοι δὲ διδαγμένοι τῆς μυστηρίων τὰ ζεμνά, ζιωπῇ ἀγαθώζεσθαι· ἃ γὰρ ἔστι ἐποπτεύειν ἔξεστι τοῖς ἀμυήτοις, τούτων πῶς ἂν ἦν εἰκὸς τὴν διδασκαλίαν ἀναμένειν ἐν γεγράμμασιν; —— Κατὰ τὸν αὐτὸν δὲ τρόπον καὶ οἱ περὶ τὰς ἐκκλησίας ἐξαρχῆς διαθεσμοθετήσαντες ἀποστολοι καὶ πατέρες, ἐν τῷ κεκρυμμένῳ καὶ ἀφθέγκτῳ τὸ σέμνον τοῖς μυστηρίοις ἐφύλαττον. οὐδὲ γὰρ ὅλως μυστήριον τὸ εἰς τὴν δημώδη καὶ εἰκαίαν ἀκοὴν ἐκφερόμενον. ἔστι δὲ ὁ λόγος τῆς ἀγράφων παραδόσεως, ὡς μὴ καταμελητεθείσης τῆς δογμάτων τὴν γνῶσιν, ἀναταφρόνητον τοῖς πολλοῖς γενέσθαι διὰ συνήθειαν. —— πάντες μὲν ὁμοῦ καὶ ἀνατολὰς ὑπὲρ τῆς εὐσεβείας χῶν, ὀλίγοι δὲ ἴσμεν ὅτι τὴν ἀρχαίαν ἐπιζητοῦμεν παιδείαν, ἣν ἐδίδαξεν, ὃν ἐφύτευσεν ὁ Θεὸς ἐν Ἐδὲμ, καὶ ἀνατολάς· καὶ ὀρθοὶ μὲν πληροῦμεν τὰς εὐχὰς ἐν τῇ μιᾷ τῶν Σαββάτων, &c. —— ἐπιλείπει με ἡ ἡμέρα τὰ ἄγραφα τῆς ἐκκλησίας μυστήρια διηγούμενον· ἐῶ τὰ ἄλλα· αὐτοῦ δὲ τὴν ὁμολογίαν τῆς πίστεως, πιστεύειν εἰς πατέρα, καὶ υἱόν, καὶ ἅγιον πνεῦμα, ἐκ ποίων γραμμάτων ἔχομεν; &c. —— Εἰ δὲ τὰ πλεῖστα τῆς μυστικῆς ἀγράφως ἡμῖν ἐμπολιτεύεται, μὴ πολλῶν ἕνεκεν καὶ τοῦτο καταδεξώμεθα· ἀποστολικὸν δοκεῖ καὶ τοῦ τὰ ἀγράφοις παραδόσει παραμένειν, ἐπαινῶ γάρ, φησιν, ὑμᾶς, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις

δόσις κατέχειν καὶ τὸ, κρατεῖν τὰς παραδόσεις, ἃς παρελάβετε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς.— ἔτι δὲ πόθεν ἡμῖν ἡ γραφὴς μυστηρίων αὐτῶν ἤρξατο, ἢ τὴν ἀποστολικὴν παραδόσεων τὰς περὶ ἀμήλυς αὐτοῖς διαλαμβανούσας βραβεύσων.

N. B. By these most remarkable Passages out of *Basil*, 'tis undenyable that he own'd the secret and mystical Constitutions and Traditions of the Apostles, to be very many, and very important, formerly preserv'd in a profound Silence, but then beginning to be publish'd to the World, contrary, it should seem, to his Opinion of that Matter. Nor does his, or others so often speaking of them as *Traditions not written*, ἄγραφα, seem to mean any more, than that they were *not written in the Scripture*, nor by any of the holy Apostles themselves, nor permitted to be *written* or *transcrib'd* by any Christians; but only the Originals preserv'd in the Archives of the Churches. For he here reckons among these unwritten Traditions the trine Immersion, which was written down not only by *Tertullian.* &c. but in the *Ecclesiastical Canons* themselves; which *Basil* esteems part of the Apostolical Tradition: So that unless those *Canons* were in his Days also *unwritten*, 'tis plain, the Constitutions are not supposed absolutely *unwritten* also. And indeed *Clemens* of *Alexandria* so directly supposes, that these Apostolical Appointments in the Church *were written*,

Vid. Beveg. Cod. Can. Vind. L. II. c. 6. §. 6. p. 106, 107.

written, even when he, in the same Breath, calls them *unwritten Traditions*, that 'tis very remarkable, and affords us the plain Interpretation of that Antient Language in this case. In one place he speaks of τὴν ἀλήθειαν τὴν ἐγγράφως καὶ ἄγραφα δηλοῦσθαι; and elsewhere says, ἡ τὸ ἐγγράφου ἄγραφον ἤδη καὶ εἰς ἡμᾶς διαδοθὲν παράδοσις. And indeed the Antients were here in a great strait; being willing sometimes to speak of these things, and yet oblig'd in great part to conceal them; which makes their Expressions and Citations all along, so very cautious, obscure and ambiguous on such occasions; and has afforded a Handle to the generality of the Moderns, to overlook their References to these Books of the *Apostolical Constitutions*, which yet are most frequent and numerous among them. But to proceed,

Strom. I. p. 200. Vid. p. 201. VI. p. 489.

Epiphan. Hæres. 42. §. 4. p. 305

Παρ' ἀλλοις γὰρ πάντα κλοιὸς ἔμπλεα καὶ ὁδὸν ἕτερον ὁποτὲ καὶ τὰ μυστήρια ἀνώποτον καταχεμμύων ἐπιτελεῖν τολμῶσιν.

Nazianz. Orat. 42. Orat. 40.

Ὅτι μηδὲ ἀκροᾶσθαι τοῖς ἔξω τὰ πολλὰ τῶν ἡμετέρων μυστηρίων.

Κρύψεις παρὰ σεαυτῷ σφραγῖδι κεκλεισμένα.

Hilar. in Psal. 118. Lit. 2. §. 6. p. 253.

Tertius iste secundæ literæ versus est, In corde meo abscondi eloquia tua; ut non peccarem tibi. *Meminimus simile huic dicto legi solere, ubi dicitur*, Mysterium Regis bonum est abscondere. *Meminimus & Paulum ad Corinthios, adhuc in fide parvulos, scribentem, quædam Dei eloquia occuluisse, tum dicit,*

cit, Lacte vos potavi, non cibo; nondum enim poteratis, neque adhuc poteſtis. *Legimus & in Evangelio, in agro uberi & fœcundo* repertum theſaurum, *eundémque empto agro occultari. Novimus neque* margaritas ante porcos projiciendas eſſe, *neque* ſanctum canibus dare *opportere. Ergo intelligimus quædam nos cordis noſtri ſecreto continere, quæ divulgata inexpiabilis peccati culpam comparabunt. Ita enim dixit*, In corde meo abſcondi eloquia tua, ut non peccarem tibi, *quia cum cætera peccata, ſecundum differentias rerum, aut in nos ipſos, aut in alios exſererentur, tamen fierent in Deum propria, cum quæ occultorum cordium eſſent condenda ſecreto, hæc in profanæ cognitionis ſcientiam proderentur.*

Non enim omnes vident alta myſteriorum, quia operiuntur à Levitis; ne videant, qui videre non debent; & ſumant, qui ſervare non poſſunt. *Ambroſ. Offic. L. I. c. 50.*

Græcè ἐσχρύφια *dicuntur, hoc eſt abſcondita; eo quod latere debeat omne myſterium, & quaſi operiri fidei ſilentio; ne profanis temere divulgetur auribus.* *De Abraham L. I. c. 5.*

Poſt lectiones & Tractatum, dimiſſis Catechumenis, Symbolum aliquibus competentibus in Baptiſteriis tradebam. Propterea ergo myſterium Regis bonum eſt abſcondere; *Peccat enim Deo qui commiſſa ſibi myſteria putaverit indignis eſſe vulganda. Periculum itaque eſt non ſolum falſa dicere, ſed etiam vera,* *Epiſt. 33. ad Soror. In Pſal. 118*

ſi quis ea inſinuet quibus non oportet. [*Citatque mox Matth. VII.* Nolite mittere margaritas veſtras ante Porcos.]

Gaudent Serm. 2. in Vigil Paſch.

Modo autem ea ſolum de ipſa lectione carpenda ſunt, quæ præſentibus Catechumenis explanari non poſſunt, & neceſſario tamen ſunt aperienda neophytis.

In Exod. Tract. V.

Ordinem lectionis Exodi, ubi lex celebrandi Paſchatis deſcribitur, idcirco præpoſteravimus, ut myſteriis reſervandis debitæ reverentiæ ordinem teneremus. Quia oportebat in illa ſplendidiſſima nocte Vigiliarum ſecundo tractatu non dictorum ſequentia, ſed congrua neophytis explanari, ut edendi Paſchalis ſacrificii diſciplinam rudes neophyti diſcerent, inſtructi fideles agnoſcerent.

Zeno Veron. in Pſal. 126.

Conventus quidem Eccleſiarum, ſive Templi, quos ad ſecretam Sacramentorum religionem Ædificiorum ſepta concludunt, conſuetudo noſtra vel Domum Dei ſolita eſt nominare, vel Templum.

De continentia.

Ethnici ſacrificium publicum eſt, tuum ſecretum; illius à quovis libere tractari poteſt, tuum etiam à Chriſtianis ipſis, minime conſecratis, ſine ſacrilegio videri non poteſt.

Ruffin. in Symbol. poſt Cypr. Op. p.

Sed jam nobis etiam de ipſis aliquid tractandum eſt margaritis; in quibus primo in loco fons & origo omnium ponitur, cum dicitur, Credo in deum Patrem.

Hieron. ad Euagr. in Heb. 5.

Difficultatem rei in proœmio exaggerat, dicens, Super quæ multus nobis ſermo eſt, & ininterpretabilis: *Non quia Apoſtolus non potuerit*

tuerit id interpretari, sed quia illius temporis non fuerit. Hebræis enim, id est Judæis persuadebat, non jam fidelibus, quibus passim proderet Sacramentum.

Ἰδωμὲν γὰρ καὶ τὰ ἐξῆς, μὴ δῶτε, φησὶ, τὰ ἅγια τοῖς κυσὶ, μηδὲ ῥίψητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· ἡμεῖς γὰρ ὑπὸ κενοδοξίας καὶ φιλοτιμίας ἀλόγου καὶ τοῦτο τὸ πρόσταγμα ἀνεστρέψαμεν, ἀνθρώπους φθόρους καὶ ἀπίστους καὶ μυρίων γέμοντας κακῶν ἁπλῶς καὶ ἀνεξετάστως εἰς τὸ τῶν μυστηρίων προσδεχόμενοι κοινωνίαν, καὶ πρὶν ἢ τὸ οἰκεῖας γνώμης δοῦναι βάσανον ἀκριβῆ πάντα τὸ περὶ τῶν δογμάτων αὐτοῖς ἐκκαλύπτοντες λόγον, καὶ τὰ πρόπυλαια ὅπου διωηθένται ἰδεῖν ἀθρόως εἰς τὰ ἄδυτα ἄγοντες· ἀλλὰ γὰρ τοῦτο τῶν ὅπου πλεοδέντων τινὲς ταχέως ἀποπηδήσαντες μυρία εἰργάζαντο δεινά. καὶ οὐκ ὀπὶ τῶν ἄλλων μόνον, ἀλλὰ καὶ ἐφ' ἡμῶν αὐτῶν τὴν φερεκδεστάτην ταύτην προβαίνομεν ἐντολὴν, ἵνικα ἂν τῶν ἀδιανάτων μυστηρίων δέῃ μεταλαχεῖν, μὴ τῆς ἐγκειμένης ἡμῖν ἀκαθαρσίας τε καὶ ἀναξιωτίας τοῦτο ποιοῦντες πολλάκις. *Chrysost. de Compunct. Cord. c. 6.*

Καὶ βέλομαι μὲν ἁπλῶς αὐτὸ εἰπεῖν, ὁ τολμῶ δὲ ὅμως· ἀλλὰ τοὺς ἀμυήτους· ἔστι γὰρ δυσκολωτέραν ἡμῖν ποιῆσι τὴν ἐξήγησιν, ἀναγκάζοντες ἢ μὴ λέγειν ἁπλῶς, ἢ εἰς αὐτοὺς ἐκφέρειν τὰ ἀπόῤῥητα· πλὴν ἀλλ' ὡς οἷός τε ὢν συνεσκιασμένως ἐρῶ· μὴ γὰρ τὴν ἐπαγγελίαν τῆς μυστικῆς ῥημάτων ἐκείνων καὶ φοβερῶν, καὶ τοὺς φρικτοὺς κανόνας τῆς ἐκ τοῦ θεανθρώπου καταπεχθέντων δογμάτων, καὶ τοῦτο πρὸς τῷ πέλει προσιόντες, ὅταν μέλλωμεν βαπτίζειν, κελεύοντες λέγειν, ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ὅτι τῇ πίστει ταύτῃ βαπτιζόμεθα· μὴ γὰρ τὸ ὁμολογῆσαι τοῦτο, *In 1 Cor. Homil. 40.*

μὴ τῆς ἀγῶνος, τότε καὶ διείμεθα εἰς τὴν πομπὴν τῆς ἱερῶν ναμάτων ἐκείνων.

Καὶ οὐδὲν ἐνταῦθα εἰρήκει τὸ δεινὸν, ἀλλ' ἔνθα τὰ ἅγια ἀπέκειντο ἐλθόντες οἱ στρατιῶται, ὧν ἔνιοι, καθὼς ἔγνωμεν, καὶ ἀμυήτοι ἦσαν, πάντα ἐθεώρουν τὰ ἔνδον, καὶ τὸ ἀκώταιον αἷμα τῶν χειρῶν, ὡς ἐν τοσούτῳ θορύβῳ, εἰς τὰ τῆς παρειμένων ἱμάτια ἐξεχεῖτο. *Vid. in* 1 *Cor. Hom. XVI. & in Act. Hom. XLVI.*

In 2 Cor. Homil. 18. Μὴ δεῖν τὰς χειροτονίας ἐπὶ παρουσίᾳ ἀκροωμένων γίνεσθαι. Ὁ μέλλων χειροτονεῖν καὶ τὰς ἐκείνων ψυχὰς κρίνει, καὶ αὐτοὶ ὑπομφίζονται καὶ ὑποδοῦσιν, ἅπαν ἴσασιν οἱ μεμυημένοι. ἐγὼ δὲ δέμας ἐπὶ τῆς ἀμυήτων ἐκκαλύπτεσθαι ἅπαντα. [*Hæc loquendi formula* ἴσασιν οἱ μεμυημένοι, *inquit Casaubonus, in uniùs Chrysostomi homiliis, aut aliis scriptis minimum quinquaginta locis potest observari: — Et apud Augustinum non multo rarius.*] *In Baron. Exercit. XVI.*

In 2 Thess. 2. 15. Ἐντεῦθεν δῆλον ὅτι οὐ πάντα δι' ἐπιστολῆς παρεδίδοσαν, ἀλλὰ πολλὰ καὶ ἀγράφως· ὁμοίως δὲ κἀκεῖνα καὶ παντὸς ἄξιόπιστα. ὥστε καὶ τὴν παράδοσιν τῆς ἐκκλησίας ἀξιόπιστον ἡγώμεθα· παράδοσις ἐστίν; μηδὲν πλέον ζήτει. See *Sozom. Hist. Eccl. L. I. c.* 20. *p.* 434, 435.

N. B. We may observe in the second of these Citations from *Chrysostom*, what an exalted Character he gives us of the *Articles of the Baptismal Creed*, when he calls them φοβερὰς νόμους τῆς ἐκ τοῦ οὐρανοῦ καταπεμφθέντων δογμάτων, *the tremendous Canons of those Doctrines which were brought from Heaven*,

as

as if he were perſwaded that theſe ſacred Doctrines, and the Baptiſmal Creed containing them, were deliver'd *from Heaven*, or given the Apoſtles by our Lord after his firſt Aſcenſion, when he came *from Heaven* upon Mount *Sion*, on purpoſe to declare ſuch Divine and Heavenly Doctrines and Rules to his Followers, as we have already obſerv'd. Nor do I know any other ſenſe theſe words are fairly capable of.

XXd. Theſe ſacred and ſecret Conſtitutions were peculiarly intruſted with the *Apoſtolical Biſhops*, or the Biſhops of thoſe 19 Churches which were made in the life-time of the Apoſtles. But it does not appear that the original Copies were afterward multiplyed, or tranſcrib'd for the uſe of other Churches; but appeals ſtill were made to theſe Apoſtolical Churches, where theſe ſacred *depoſita* were alone preſerv'd. This appears (1) From the Conſtitutions themſelves, as to the καθολικὴ διδασκαλία, or former Books. Ἐγεάψαμεν ὑμῖν τὴν καθολικὴν ταύτην διδασκαλίαν, εἰς ἐπισκεψιν ὑμῶν, περὶ τῆς καθόλου ἐπισκοπῆς περιεχομένων. — καὶ λοιπὸν ἐσὶν ὑμῖν τοῖς ἐπισκόποις καὶ λοιποῖς ἱερεῦσι τήνδε τὴν καθολικὴν διδασκαλίαν. (2) From the general concluſion, or atteſtation, of *Clement*, in the laſt Canon, καὶ αἱ διαταγαὶ ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ κλήμεντος ἐν ὀκτὼ βιβλίοις περιεφωνήμεναι. (3) From the Apoſtles own

L. VI. c. 14. p. 343. c. 18. p. 349. Can. 85

atteſtation in the Preface to their famous Διδαχὴ, *Poſuimus eos* [*Canones*] *in his Eccleſiis, in theſe* particular *Churches:* which Churches we ſhall ſoon diſcover from the original Conſtitutions themſelves. (4) From the common voice of Antiquity, eſpecially in *Irenæus* and *Tertullian*, which ſtill Appeals to the *Biſhops of the Apoſtolical Churches*, and principally of *Rome*, where *Clement* their Writer, or Collector, was Biſhop, for the ſettling all the Diſputes which might ariſe of this nature, as we ſhall ſee hereafter. (5) From a Paſſage in *Clemens Alexandrinus* hereto relating, ἡγωῦσις ἣ, ſays he, αὐτὴ ἡ κτ̃ ἀλαδοχὰς εἰς ὀλίγυς ἀπὸ τ̃ῦ ἀποςόλων ἀγεάφως παραδοθεῖσα κατιλήλυθε, which ſeems plainly to imply, that the Apoſtles intruſted theſe ſecret Conſtitutions with ſome particular Churches only.† Which theſe Churches or Biſhops were, the Conſtitutions themſelves ſuffer us not to doubt, when they on purpoſe give us a Catalogue of all the Biſhops made by the Apoſtles in their life-time, as late as the Conſtitutions reach; and ſet down every one of them by Name, with the Name of his Church, and the diſtinct Apoſtle, or Evangeliſt, that made him Biſhop all the way. And that theſe Conſtitutions were not afterwards ſent to other Churches is very probable, *becauſe* the great ſecrecy wherein they were to be kept would have been more difficultly preſerv'd with ſuch nu-

Strom. VI. p. 465.

(6) From the most remarkable atteſtations of Ignatius, Biſhop Antioch 382 who eſtoned 385 & more directly quotes them than any other Apoſtolical writer whatſoever Ad Philadelp. §. 8. ℣ us follows. I have heard ſome ſay, Unleſs I can find ℣ ſame things in ℣ Archives, I will not believe ℣ Gospel. To such as these I say, My Archives are Jesus Christ; whom not to hearken to is manifest destruction: My untouch Archives are his cross, & death, & his resurrection, and

numerous Copies; *because* they are still stil'd ἄγραφα, as being *never written out*, or transcrib'd, by any body; and *because* their very words are seldom cited by others, but very frequently by the Bishops of those Churches, as will hereafter appear. The Liturgical Offices and Creed seem always to have been perfectly learn'd by heart, by all those who ministred; and to have been taught them, not by Book, but by hearing the same repeated to them, without writing them down; which I do not perceive was then thought to be lawful. The most generally necessary parts were extracted immediately, and made publick to all, in the Διδαχὴ τῶν Ἀποστόλων, & Διδαχὴ Βαρνάβα· and the Epistles of *Clement*, *Ignatius* and *Polycarp*, and the rest of the Rules for the Bishops Government of the Church were also extracted, and became common among them, under the Name of the *Apostolical*, or *Ecclesiastical Canons*. Nay, when the Churches of *Ethiopia* were planted, they had an intire but very imperfect Extract made for their use, probably by *Athanasius*, or his Order; and this divided into Eight Books, according to the original number: Which, together with the Apostolical Canons, and the known Books of Scripture have ever since been their original, sacred, and inviolable Guide in Divine Matters, and that extract is extant at this Day; of which more hereafter.

ter. But I find no cause to believe that the Original Constitutions themselves were ever transcrib'd, or sent to other Churches; but if any doubts arose, the Resolution was expected from such Bishops as were the Keepers of the same, or the Successors of the Apostles original Bishops in those Nineteen Churches. Possibly these most sacred Constitutions were design'd to be thus secretly preserv'd from unbaptiz'd Heathens, Jews, and Catechumens, till a proper time should come for their universal publication: I mean such a time, when *the Kingdoms of this World were to become the Kingdoms of our Lord, and of his Christ, and he was to reign for ever and ever:* And when, by consequence, there would be small occasion for such concealment any longer. For my self, I believe that happy time is now hastening, and I take it for one eminent sign of such its approach, that these divine and heavenly *Constitutions of our Blessed Lord*, by which his Kingdom is certainly to be then administred, are now by his good Providence beginning to be reviv'd among us. *May this*, O Lord, *Thy Kingdom come*; and *may this thy Will be done on Earth, as it is in Heaven!*

Apoc. 11. 15

XXIII. These secret Constitutions were first *published*, or began in some places to be transcrib'd and ordinarily known, about the middle of the Fourth Century; when the Antient Faith, Worship and Practice

was

was begun to be alter'd; and they ſeem firſt to have been publiſh'd in *Syria*, and the neighbouring Parts, from the Copy belonging to *Antioch*, one of the prime Apoſtolical Churches; and that perhaps by *Euzoius* its Biſhop, in Vindication of the ~~*Arians*~~ againſt *Athanaſius*, and the other Corrupters of the Faith, who then call'd themſelves the *Orthodox*. That about this very time, the Conſtitutions began to be publick is plain, becauſe before this time, they were kept moſt ſtrictly ſecret; inſomuch, that *Euſebius*, who mentions the Antienteſt Extract out of them, or the διδαχὴ τῶν ἀποστόλων, and himſelf makes moſt frequent Uſe of them and Alluſions to them, as we ſhall ſee anon; yet does he never give any direct and formal Account of them, as he does of the Books of the New Teſtament, and of other known Writings. Yet *after* this time, we ſoon find this Book made publick uſe of by the *Audians*; its Publication hinted and diſapprov'd by *Baſil*; the Cenſures paſs'd upon it, as on a known Book, mentioned by *Epiphanius*; and it ſelf cited very frequently, and not ſeldom nam'd by the ſame *Epiphanius*, as then well known in the Parts where he liv'd. So that about the middle of this Century, was certainly the firſt Publication of it there to the World. I ſay the *firſt Publication there* only; for in ſome Parts, it was a great while e're it was publick, eſpecially ſuch as were ſufficiently remote

remote from *Syria* and *Antioch*; whence I take its original publick Appearance to have proceeded. For if we consider what contrary Doctrines the *Athanasians* had rais'd; what unjustifiable and unheard of Practices they had begun to build upon those Doctrines; and what hard Censures and Penalties they excited against the Body of the honest old Christians, under the Name of *Arians*; if we remember, how solemnly the great Council of *Jerusalem* had appeal'd to it against the Athanasians, and for the Sufficiency and Truth of *Arius*'s Creed, of which hereafter; if we consider, that the See of *Antioch* was fill'd with *Euzoius*, a famous Defender of the Antient Faith, and one who had join'd in the Composure of that very Creed, for the Justification of which, the Council of *Jerusalem* made that solemn Appeal before mentioned; if we observe that the first publick Use of these Constitutions was made by the *Audians* in *Syria* or *Mesopotamia*; the next by *Basil* in *Cappadocia*, near adjoining: the next by *Epiphanius* in *Cyprus*, still nearer; and that the Council of *Antioch* it self, made the most publick References to the same, or to the Canons extracted thence, by confirming, and almost transcribing so many of those Canons. And if we note how long it was in parts remote from *Antioch*, e're these Constitutions became equally publick, or were cited in the

See c. 4. cent. 4. n°. 29. infrà.

the ſame open manner, that they are by the forementionʼd *Epiphanius* in thoſe Parts; if I ſay we rightly conſider all theſe Circumſtances we ſhall be inclinʼd to believe, that the *place*, as well as *time*, for their firſt Publication, is not amiſs ſtated in the preſent Propoſition. Nay, one Circumſtance will deſerve highly to be obſervʼd, as to the laſt of thoſe Additional Canons, belonging to the Conſtitutions, with regard to this *place* of the Publication of the whole Collection; and ʼtis this: That from hence that Clauſe where the *Clementines* in general, or the Epiſtles and Conſtitutions of *Clement* appear among the reſt of the Books of Scripture ſeems to have prevailʼd over the Church. For all the other Canons or Catalogues of the Sacred Books, omit them for many Ages, whether at *Jeruſalem*, *Cæſarea*, *Alexandria*, or elſewhere: While at *Antioch* we find ſtill Footings of its Original Inſertion ever ſince that Canon was received there. *Ignatius* himſelf, who cites the Conſtitutions ſo often, alſo cite even the *ſecond Epiſtle* of *Clement* as a Sacred Book; which is the only very Antient Citation out of it, now extant. Accordingly, we find this Clauſe not only in all the modern Copies of this Canon, but even in that of *Joannes Scholaſticus* in the fifth Century, which I eſteem the moſt uncorrupt that is extant. Now this *Joannes Scho-*

Ignat. Ad Philadelph. §. 7. *See c.* 4. *cent.* 2. n°. 9. *infrà.*

Scholasticus was a Presbyter of *Antioch*, when he made his Collection; and is thence commonly stil'd *Joannes Antiochenus*. Nay he does not pretend, that this was the first Publication of these Canons, but supposes, that they had been publish'd long before; and that an older Collection of such Canons had been made. We may also hence conjecture, that as *Antioch* ~~certainly~~ had *Clement*'s Epistles and Constitutions in their secret Copy of this Canon, which were not in the publick ones; so did other Churches insert other sacred Books, so esteem'd by them, into their Copies also; and that thence some Variety of Books does now appear in the several Manuscripts of the same at this Day. Nor do the *Doubts of many* as to its sacred Authority; mention'd by *Epiphanius*, and almost by him alone in all Antiquity; with the *Dislike Basil* shews at their becoming publick, agree to any thing so well as their Publication by the ~~Arians~~ Eusebians, in their own Vindication against the *Athanasians*; who, tho' they could not possibly deny their sacred Authority, yet were not overfond of them; but took care gradually to neglect and to drop them, after they were publish'd; as not favorable to their Cause; and to introduce the Creeds and Doctrines of the *Council* of *Nice*, and other ~~the like corrupt~~ Assemblies afterward, instead of that really Apostolical Creed, and those really Apostolical Doctrines,

See c. 4. cent 4. n°. 36. and p. 149. pr. us.

Doctrines, which, till then had prevail'd in the Chriſtian Church from theſe ſacred Conſtitutions. For now it appears by Church Hiſtory, that ſince theſe *Old Conſtitutions* would not patronize the Athanaſian Corruptions in Faith and Practice, *New ones* were fram'd that did; and ſince the *Old* Original *Liturgy*, did not appoint the Worſhip of Chriſtians agreeably to the novel Notions, *New Liturgies* were fram'd, or rather the old one transform'd, modell'd, and interpolated till it did. Altho' indeed, which is a ſad Caſe, all theſe Corruptions, Contradictions and Interpolations in the Faith, Practice and Worſhip, appear to have prevail'd among Chriſtians, contrary to the ſacred and Apoſtolical Standard, at the very ſame time when its Authority was undeniable. Even *Baſil* and *Epiphanius*, as little as this Book favor'd their Notions, always fully own'd their Authority. Nay, excepting that ſingle Paſſage in *Epiphanius*, ἔσι τοῖς πολλοῖς ἐν ἀμφιλέκτῳ, that it was *doubted of by many*; of the unlearned among the *Athanaſians*, I ſuppoſe, on its firſt Publication, as 'tis no wonder at all it ſhould be ſo; I do not for many Centuries find any Diſpute, Doubt, or Queſtion among Chriſtians about it; but that its was univerſally own'd moſt truly ſacred and Apoſtolical; As will appear all along in the remaining parts of this Eſſay. And as to the pretence of later Ages, that theſe

these Constitutions are miserably *interpolated by the Arians*, 'tis so utterly groundless, that every individual Interpolation hitherto discover'd, does appear to have been made by the Church, and by the Orthodox; especially by the Orthodox Church of *Rome*; and several of them on purpose against the *Arians*. Nay, the greatest Enquirer into
III these Matters we now have, and one sufficiently averse from the *Arian* Notions, I mean Dr. *Grabe*, is not, I perceive, able to produce one single Passage in Scripture or Antiquity, which can be prov'd to have been interpolated by the *Arians*: As Dr. *Mills* has intirely cleared them as to the Scriptures: while every one is sensible, how numerous and how pernicious the Orthodox Interpolations of the Antient Books, do appear in all the Citations and Manuscripts. But of these Matters the Reader may expect more in due places hereafter. Only before I end this Chapter, I must desire my Readers to make one Reflection with me, that because these Constitutions were first properly *published* about Three Hundred Years later than the known Books of the New Testament, the Comparative Antiquity of Manuscripts and Citations are to be esteem'd, generally speaking, upon the Allowance of those Three Hundred Years, and not otherwise. Thus *Epiphanius*'s Citations of the Constitutions are comparatively more Antient than

higher Sect. 5. infra.

Polycarps of the New Testament. Thus the large Citations in *Anastasius*, whereby, for the main, the Truth of our present Copies is secur'd, is much nearer the original here, than the Alexandrian MSS is for the New Testament. And our present MSS. of the Twelfth Century, are to be esteem'd as valuable as those of the Ninth, in the other Case. which is an Observation of great Consequence in this matter. *See c. 4. sect. 4. n°. 36. and 42.*

CHAP. II.

General Internal *Arguments for the Apostolical Constitutions.*

HAving thus premis'd what I thought proper and necessary by way of *preparation*, I come now directly to the first part of my main design, which is to examin these Constitutions throughout, and to observe that *Internal Evidence* in general, which their Contents do afford us, of their genuine Antiquity and sacred Authority: And truly, these Arguments seem to me very strong and cogent, ~~and such as~~ no spurious Books ever did, or ever could answer to.

I. Unless we allow these Constitutions to be genuine, we must suppose that our Lord Christ left his Church unprovided in the prin-

principal concern of all, and did never give her any certain *Body* or *Syſtem of Laws*, by which ſhe was to be govern'd and guided in after Ages; but left her, in great part, to the miſerable guidance of humane reaſonings, and the uncertain determinations of frail and fallible Men; while at the ſame Time 'tis certain, that the old more imperfect Diſpenſation by *Moſes* was exactly fix'd, in even the ſmalleſt matters, by divine Directions; and all its particular Laws digeſted into an intire Body in the Pentateuch. Yet
Rom. 14. 9. did our Lord *dye, and riſe again, and revive; that he might be the Lord both of the Dead*
Matth. 28. 18. *and Living.* Yet was there *all Power given to him in Heaven and in Earth.* Yet was
Act. 5. 31. he, after his Reſurrection, *exalted to be a Prince*, as well as *a Saviour.* Yet was he *highly exalted, and had a Name given him, which is above every Name; that at his Name*
Philip. 2. 9. 10. 11. *every Knee ſhould bow, and every Tongue confeſs that he is Lord, to the Glory of God his Father.* Yet are all Chriſtians bound to
Joh. 5. 23. *Honour the Son, even as they Honour the Father; and he that Honours not the Son*, is ſuppos'd *not to Honour the Father which ſent him.* Yet is it ſaid by himſelf of his
Luc. 10. 16. very Apoſtles, *He that Heareth you Heareth me; and he that deſpiſeth you deſpiſeth me; and he that deſpiſeth me deſpiſeth him that ſent me.* After all this, can we ſuppoſe that our Lord and King, has never made any Body of

of Laws for the Government of us his Subjects, conſider'd peculiarly as *his Subjects*? And that he, who is to be our Judge at the great Day, has not left us a Syſtem of Rules of his own, by which we as Chriſtians are to *guide* our ſelves here, and according to which we are to be *judged* hereafter? I mean all this over and above thoſe ſacred Laws of the Goſpel which our Lord deliver'd from his Heavenly Father during his Continuance on Earth, which do more directly relate to the private Duties of particular Men, than to the publick Duties of Chriſtians, conſider'd properly as Members of his Church. This certainly is perfectly Incredible, and contrary to the plaineſt Notions we have of the Divine Wiſdom, Juſtice and Conduct towards his Creatures. If it be ſaid, that the known Books of the New Teſtament, are ſuch a *Body of Chriſtian Laws* as we here ſpeak of, that they are the ſacred *Rule of Faith and Practice* for the Church, I muſt reply that this is utterly falſe in Fact; that theſe Books are never by any of the Fathers Stil'd ſo; that they do not contain any ſuch *intire Syſtem* as we now enquire for; and that their occaſions and contents and deſigns, are very different from that which every ſuch Body of Laws ought to contain; and which the Body of the Jewiſh Laws do contain accordingly. Thus 'tis plain that the *Four Goſpels*, which are the principal Parts of the New Teſtament;

are quite of another Nature from that of a Pandect of Laws for the Christian Church, considered peculiarly as such, since it self began not till after our Saviours Resurrection from the Dead, and Inauguration into his own Kingdom at God's Right Hand; while they alone contain the History, the Miracles and Preaching of our Lord, before his Resurrection and Ascension: *i. e.* While he acted as his Fathers Minister or Deputy, as
Joh. 3. 2. a *Teacher come from God*, before he had any Commission to found a Christian Church at all among Mankind. Thus 'tis also plain that the Acts of the Apostles, and their Epistles, are so far from a *Regular Digest of Laws*, for the founding and governing the Christian Church, that they suppose the same already founded and governed according to those Laws; and do only relate occasional Histories concerning the spreading of the Gospel, or mention occasional Directions and additional Orders upon several Emergencies, which happen'd in some Places, distinct from the proper and general Settlement of Christianity among them: Nay were not Written but upon special Occasions, which arose many Years after the several Churches had been Establish'd, and the Body of Christian Laws been observ'd among them; as is very plain upon their perusal. So that we strangely mistake the nature and design of these sacred Writings, if we esteem them as

as the proper *Rule of Faith and Practice* among Christians, or a *regular System of the Laws of Christ.* Indeed, if these Apostolical Constitutions, which do pretend to be, and upon perusal appear really to be such an *intire System and Standard*, be set aside, the Church of Christ must be suppos'd never to have had any such *System* or *Standard* at all given it; which yet was most highly requisite, if not absolutely necessary to its very Being; and which the Church of the Jews most certainly had in its primary Institution, and have to this very Day preserv'd among them. Now tho' such Arguments *à priori* as have nothing *à posteriori* to support them; I mean such as Infer that, because we suppose things in Reason *ought* to have been so, or so, therefore they really *were* so, are very uncertain in general, and of little Weight; because the ways and conduct of the Providence of the great God, are commonly very different from the Imaginations of Mortal Men; yet while this Argument *à priori* is so strongly inforc'd *à posteriori*, by the known parallel Case of the Jewish Church, which not only *ought* to have had, but most certainly actually *had*, and still *have* the like intire *Rule, System and Standard* among them, I cannot but think it highly worthy of our Consideration. So far, at the least, as to dispose every honest Christian to wish, that such an *Original Rule*

and Standard had been at first given the Christian Church; and that, if it were once given, it might be recover'd again for its Advantage at this Day. And certainly, those unhappy Quarrels, Schisms, and Disorders; that fatal Tyranny, Idolatry, and Wickedness which, like a Torrent, have overflow'd the Christian World in all these later Ages, ever since the enquiry after and observance of such *Original Christian Rules*, have been very much laid aside, and modern Ecclesiastical Decrees or Temporal Laws, come in their Places, have been so notorious, and so pernicious to the real Ends of Religion, that all truly good Men cannot but wish, that such a *Sacred Rule*, such an *Infallible Guide* might be discover'd; and the Christian World satisfy'd in its [illegible] Authority; which is all that I need to gain of my Readers by this preliminary Argument. For

II. It so plainly appears by undoubted Evidence, and is so undeniably prov'd in *Cotelerius*'s incomparable Notes, that the several particular Doctrines, Appointments, and Rules, contain'd in these Constitutions, were in the first Ages universally believ'd and obey'd, through the whole Christian World, and that as matters of strict Duty, and as Christ's own Institutions by his holy Apostles, that 'tis next to certain they could come from no other Original, but from Christ himself by those his Apostles. 'Tis very

very plain that the firſt Chriſtians own'd no other Supreme Authority, nor would have univerſally ſubmitted to any other Laws, in Matters of Faith, Worſhip, and Diſcipline, than ſuch as were deriv'd from their bleſſed Lord, by his immediate Miniſters. Nor could the obſervance of the Rules in theſe Conſtitutions be ſpread *ſo early*, and *ſo far*, even as early as our oldeſt Accounts, and from one end of the World, or Roman Empire to another, which in Fact they appear to have really done, had they not been fix'd and ſtated by the Apoſtles, before their diſperſion to Preach the Goſpel over the World; or at leaſt, before their final Viſitation of the ſame Churches, and giving them their laſt Inſtructions and Directions before their Death. Now if theſe particular Laws and Rules, now contain'd in the preſent Conſtitutions, be the very ſame that all the firſt Churches receiv'd from the Apoſtles, at leaſt from their Companions and immediate Succeſſors, which I take to be undeniable, I think their Sacred Authority, in what manner or by what Author ſoever they are now conveyed to us, is indiſputable, and to be immediately ſubmitted to by all Chriſtians. And as to this point, hear the Learned *Albaſpinæus*; who tho' he had not diſcover'd their real Apoſtolical Authority, yet does he give this noble Teſtimony to theſe Conſtitutions and Canons before us: *Sunt illi*

Canones Conſtitutionéſque antiquiſſimæ, mul-
L. I. c. 13. *táque in illis excellentiſſima & magni ponderis continentur. Nec dubito quin olim Græcæ Eccleſiæ pro Legibus,* Manuali, Pontificali, Rituali, *ut vocant, ac* Codice *fuerint. Satis enim conſtat nihil quicquam in iis reperiri quod Eccleſiaſticæ quatuor primorum ſeculorum diſciplinæ conſentaneum non ſit:* So that ſuppoſing we were utterly at a loſs at what time, by what Author, in what manner, or on what occaſion theſe Conſtitutions were Written; as we are not; yet have we Evidence abundantly ſufficient for their Authentickneſs and Authority; ſo far, I mean, as to oblige us to prefer them before, and be more guided by them than by any, or by all the other uninſpired Writings of particular Men or Councils now extant in the Chriſtian Church; becauſe they certainly contain thoſe *Publick* and *Authoritative* Acts, Rules, Doctrines, and Laws, by which the Chriſtian Church was originally govern'd, in or ſoon after the Times of the Apoſtles themſelves; and which all along appear to have been then own'd as Sacred and Inviolable, nay rather more Sacred and Inviolable, than thoſe which appear in any Writings of the ſingle Apoſtles or Evangeliſts themſelves. This Obſervation is alone abundantly ſufficient to my main Deſign, the Reception of theſe Conſtitutions by the Chriſtian Church, as, together with the Books of the

New Testament, the *Authentick Rules and Standards of our Faith and Practice*, even tho' we were not able to discover any more about them. We neither know the Authors, nor the times of the Writing several of the Books of the Old Testament: Yet do we not think we have sufficient Reason thence to reject them; because of the constant Attestation of the Jewish Church; and because of their exact Agreement with those other Sacred Books, whose Authors and Occasions we are better acquainted with. The Application is easy. Only I am bold to venture a step farther, and from the *unquestionable Reception* of the Laws of this Book in the *earliest times*, and *widest distances* of the Christian Church, and that as *Sacred* and *Inviolable*, as *Authentick* and *Apostolical*, to infer that therefore they must be really deriv'd from the Apostles, whose Authority alone in those Days could make them be esteem'd thus *Sacred* and *Inviolable*, thus *Authentick* and *Apostolical*. If I am fully satisfied that New Rules, Customs, and Laws obtain all over *Great Britain*, and obtain every where as fix'd by the Legislature, the Queen and Parliament, I shall certainly conclude there were such New Laws made by the same Legislature, the Queen and Parliament; and, tho' I was not by at the passing of any such Laws, can easily believe that a Book containing those very Rules, Customs, and Laws,

and that under the Name of Queen and Parliament, is really a genuine Book, or contains Acts of those very *Parliaments* it pretends to be. Nor is the Application here more difficult than in the former Case; and highly deserves the Consideration of the Judicious. For

III. The Stile, Nature, and Language of the whole Work, as in the *express Name of the Apostles themselves*; and that not of one or Two single Apostles, but of the *Body*, or *publick Assembly of the Apostles*; especially the Solemn Addresses by way of Preface and Conclusion; do as certainly imply it to be Authoritative, Legislative, and Apostolical, as the like Stile of the Laws of *Moses*, or of any Country do imply the Books which contain them to be Publick, and done by the Supreme Authority. And in the very same manner that we easily distinguish an Act of Parliament, or the Authentick Articles, Canons, and Liturgies of any Church, by the intire Nature, Stile, and Language of the same, from the particular Writings and Compositions of private Men, may we readily distinguish between these Publick and Authentick Constitutions of our Lord, by his Holy Apostles, and the Epistles of single Apostles, and the Apologies and Writings of the Antient particular Fathers and Bishops of the Church. Not that 'tis *absolutely Impossible* to Counterfeit in this Case, no more than in the other. But that where the Con-

tents of these Constitutions appear every way highly worthy of the Apostles, as well as the Spirit and Genius of the several parts most serious, pious, and truly Apostolical; where we also find the whole written in the publick Name of the Apostles, and that as deriv'd from Christ himself by them; and all in the very Stile and Language which they, or their known Companions use in their undoubted Writings, we have no just reason to believe it other than Apostolical. Hear the first Address at the beginning already mention'd; Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι πᾶσι τοῖς ἐξ ἐθνῶν τὴν θυσίαν εἰς τὸ κύριον Ἰησοῦν Χριστόν, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ παντοκράτορος Θεοῦ, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη, ὃν ὑπηγώνισε αὐτός. Hear also that solemn and important attestation of the Body of the Apostles to the main facts belonging to our Saviour, which concludes the admirable Chapter concerning the Resurrection: Ταῦτα γὰρ ἀπόντα ἡμεῖς περὶ αὐτοῦ μαρτυροῦμεν· καὶ δ' ἄλλα οἱ προφῆται· ἡμεῖς οἱ συμφανέντες αὐτῷ, καὶ συμπόντες, καὶ διαταὶ γενόμενοι τοῦ αὐτοῦ πειρασίων, καὶ τῆς ζωῆς, καὶ τῆς πολιτείας, καὶ τῶν λόγων, καὶ τῶν παθημάτων, καὶ τοῦ θανάτου, καὶ τῆς ἐκ νεκρῶν αὐτοῦ ἀναστάσεως, καὶ συναναστραφέντες αὐτῷ ἡμέρας τεσσεράκοντα μετὰ τὴν ἔγερσιν αὐτοῦ, καὶ λαβόντες ἐντολὰς παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ μαθητεύσαι πάντα τὰ ἔθνη, καὶ βαπτίσαι εἰς τὸ αὐτοῦ θεῖον ὄνομα τοῦ θεοῦ τοῦ ὅλων, ὅς ἐστιν αὐτοῦ πατήρ, καὶ μαρτυρία πνεύ-

L. I. præf. p. 199.

L. V. c. 7. p. 309.

πάλιν Θ, ὃς ὄντι φιλανθρώπῳ, διδάσκομεν ὑμῖν ζῶντα πάντα ἃ καταξιώσας Θ, ἡμῖν ἀνελήφθη εἰς οὐρανὸν ἡμῶν εἰς τὸ ὑπεραγὸν, ὡσεὶς τὸ ἀπὸς εἰλαπίνα αὐτὸν, καὶ ἐὰν μὴ πὶς δύσηται, μακάριοι γενήσεσθε· εἰ δὲ μὴ πὶς δύσηται, ἀνδῶοι ἡμεῖς ἐυρεθησόμεθα καὶ καταλειπόμενοι τὸ ὑμετέρας δυσωπίας. Nor can so serious and authentick a Passage sure but affect every considering and well disposed Reader. The admirable doxology with which the Sixth Book ends is too long to be here transcrib'd; but highly deserves the Reader's perusal on this occasion. However, Hear how the first, or Jewish Liturgy concludes in the Seventh Book: Ταῦτα μελετᾶτε, ἀδελφοὶ, καὶ ἐπὶ ὁ κύριός Θ μὲθ ὑμῶν, ὅτι χῆς, καὶ ἐν τῇ βασιλείᾳ τὸ πατρὸς αὐτὸ, τὸ καὶ αὐτὸν ἀπὸς εἰλαπίνα Θ, καὶ ἡμᾶς δι' αὐτὸ ἐλευθερώσαν Θ ἐκ τὸ δουλείας τὸ φθορᾶς, εἰς τὴν ἐλευθερίαν τὸ δόξης, καὶ ζωὴν ἐπαγγειλαμένοις τοῖς δι' αὐτὸ πὶς δύσασιν εἰς τὸ πᾶν ὅλων δεόν. Hear also in what a solemn manner the Apostles take their leave of their Bishops, to whom they intrusted these sacred Constitutions, or rather of all Christians committed to their care also. Καὶ ἐπὶ ὁ κύριός Θ μὲθ ὑμῶν, νικῶν τε, καὶ εἰς τὸς ἀτελευτήτους χρόνους· ὡς αὐτὸς εἴρηκεν ἡμῖν, μέλλων ἀναλαμβάνεσθαι πρὸς τὸν ἑαυτὸ θεὸν καὶ πατέρα· ἰδὺ χάρ, φησιν, ἐγὼ μὲθ ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τὸ συντελείας τὸ αἰῶνός Θ. ἀμήν. Nay, above all, hear how the Apostles conclude those Canons which end the whole Collection, and how seriously and prophetically they speak to those Bishops

L. VI. c. 30. p. 359, 360

L. VII. c. 38. p. 378.

C. 46. p. 385

shops with whom they intrusted these Divine Oracles, and by them to all the succeeding Bishops of the Church; and carefully note how exactly the Prediction has since come to pass, to the woful misery of the Church in all its later Ages. Ταῦτα ἡ Can. 85.
ὡδὲ κηρύσσω διατάσσω ὑμῖν παρ' ἡμῶν, ὦ
ἐπίσκοποι· ὑμεῖς δὲ ἐμμένοντες αὐτοῖς ἔσεσθε, καὶ
εἰρήνην ἕξετε· ἀπειθοῦντες δὲ καὶ ἀπιστοῦντες, καὶ πόλε-
μον μετ' ἀλλήλων ἀίδιον ἕξετε· δίκην τε ἀνυπόιτας
τὴν φοβερὰν πτοιώντες. Ὁ δὲ ὑπὸ μόνου ἀληθι-
νοῦ, καὶ τῶν ὅλων ποιητοῦ, ἀπόστολος ὑμῖν, ἔχε
τὴν εἰρήνην, ἐν πνεύματι ἁγίῳ, ἐνωτὶ, καταρ-
τὶ εἰς πᾶν ἔργον ἀγαθὸν, ἀτρέπτους, ἀμέμπτους,
ἀνεγκλήτους· κληρονόμοι τε τῆς αἰωνίου ζωῆς,
οὐ ἡμῖν, διὰ τῆς μεσιτείας τοῦ ἠγαπημένου παιδὸς
αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν· μεθ'
οὗ ἡ δόξα αὐτῷ τῷ ὄντι πάντων Θεῷ καὶ πατρὶ, ἐν
ἁγίῳ πνεύματι τῷ παρακλήτῳ, νῦν τε, καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. This Language seems to me not only agreeable to primitive simplicity, zeal, and piety, but to be so certainly publick, authoritative, and Apostolical in an eminent manner, that there had need be very strong marks of *spuriousness* and *supposition* ere Christians ought to be perswaded, that all this is nothing but the voice of a *Cheat and Impostor*. Nor indeed do I see to what purpose a Cheat and Impostor should ever counterfeit such a Book; much less, how the Laws and Rules of a Cheat and Impostor should ever come to be so

so sacredly observ'd all over the first Christian Church, for really Divine and Apostolical, as these most certainly were.

IV. These Constitutions appear plainly to be genuine, and deriv'd by the Apostles from our Saviour, because they have those *distinguishing Characters* belonging to Divine Appointments, which those parallel settlements under the Law of *Moses*, that were undoubtedly Divine, exhibit to us; and are indeed, as to the main strokes, evidently of a piece with those Laws of *Moses*, on which the Jewish Church was originally founded. I shall mention here some of the most obvious particulars. (1) As the Jewish Laws, those in particular which typified the Christian Dispensation, were given, as to *Place*, on a Mountain, *Sinai*; and, as to *Time* in just *Forty Days* space; so were these Constitutions or Christian Laws given, as to *Place* on a Mountain, *Sion*; and, as to *Time*, in just *Forty Days* space also, before our Lord's final Ascension. And these Circumstances are so observable under the Gospel, that Memorials both of the Place and Time continued many Ages in the Christian Church; and by them the antient Types and Prophecies were eminently fulfilled; as 'tis easie to observe from what has been already said. (2) As the whole Body of the Laws of *Moses* seem to have been divided into Two main Branches, the one *Secret*, but the other *Open*, and publish'd

See pag. 15, &c. prius.

to all; written for their daily uſe, and put into every Bodies hands; nay, part of it at leaſt written on Pillars alſo; ſo was it more certainly as to the Laws of Chriſt. That part which is contain'd in the Books of the New Teſtament being in like manner *Open*, and publiſh'd to all, and conſtantly read in their Families and publick Aſſemblies; but the other part, contain'd in theſe Conſtitutions, intruſted *ſecretly* with the Governors of the Church, as the proper Rule of their publick Courts, Aſſemblies, and Adminiſtrations, as we have already ſeen. (3) As the Jewiſh Law ordain'd the method of approaching to the God of *Iſrael*, of obtaining his pardon and bleſſings, to be not meerly nor principally by the particular repentance and prayers of the Offenders, but in and through a Mediator, in and through his Interceſſions, and Atonements, and Bleſſing, as we have ſeen; ſo do theſe Conſtitutions or Chriſtian Laws, eſpecially the Liturgick parts of them, wonderfully imitate the ſame. For thus it is ſtill there appointed, that the Prayers of Chriſtians ſhall be offer'd to the Supreme God only, *in, and through our Bleſſed Mediator:* There the Prayers ſtill are only ſuppos'd effectual, either on account of that propitiatory Sacrifice which the Biſhop or Preſbyter offer'd to, and commemorated before God, for the quick and dead, in the Holy Euchariſt; and that

See pag. 54, &c. priùs.

highest

See pag. 50, &c. priùs.

that as he represented the great Mediator himself, in his Priestly Office: or at other times by the Intercession and Recommendation of the same sacred Person, in the same quality, when he again solemnly Presented the Petitions and Wants of the People to God, after themselves had distinctly and devoutly offer'd them before; and at once did powerfully *Intercede for*, and with great authority *Bless* the People. Our modern Liturgies do not indeed wholly omit all that is of this nature. But they do it so poorly, and in a manner so different from the original Standards, whether Jewish or Christian, that 'tis high time to reform them; or rather to lay them all aside, and to introduce these original, pure, pious, authentick, and apostolick forms of Christian Sacrifice, Worship, and Devotion in their stead. And if Almighty God does not now so readily, as at first, hear and answer the Prayers of his Church and People, one plain reason may be, their so little observing these fundamental Rules of Addressing to the Divine Majesty; which both the Church of the Jews, and that of the Christians are so solemnly bound to by Divine Institution. (4) These Constitutions shew themselves to be of a piece with the antient Divine Settlement under *Moses*, by carrying on the very same great and noble Designs, in a great part of the Laws and Observances therein con-

contain'd, which are so eminent in the Books of *Moses*. If we take a view of God's antient Precepts given to the Jews, we shall soon find that, besides the direct import and use of them for the present, they did very many of them carry on a farther very noble design, of commemorating, and imprinting on the minds of that Nation the grand foundations of their Religion, the wonders of God's strange Providence towards them, and those miraculous Works by which the Divine Authority of their whole Institution was undeniably prov'd, and by which their Religion was originally settled and secur'd; and so, as it were, prevented all possibility of doubt or scepticism, even where the reasons and tendency of very many of the particular Laws themselves were unknown by them, and still appear at this day not a little unaccountable. Thus the Observance after Six Days for Work, of the *Seventh Day Sabbath*, at once serv'd for the reading and meditation of the Law, and for the constant purposes of Piety at present; and also put the Jews in mind of the Creation of the World, by the God of *Israel*, in Six Days; and his Rest on the Seventh; which was the Foundation of their whole Worship to God, as to the Original Creator of all things. To the same additional most excellent purpose did the Laws for the *Sabbatical Weeks*, and *Sabbatical Years*, with the succeeding

Jubilee

Jubilee serve also. Thus the Feasts of the *Passover*, of *Weeks*, and of *Tabernacles*, besides the common advantages of such holy Solemnities, still put that People in mind also, the first of that wonderful Deliverance from the Egyptian Bondage; the second probably of the astonishing Promulgation of the Law in Mount *Sinai*; and the third of the surprizing and miraculous Conduct of God towards their Forefathers for Forty Years together in the Wilderness. And the Examples of this nature in the Books of *Moses*, and those that followed also, are in a manner innumerable. Nor indeed has the success of this Divine Method been less remarkable: Since the Faith of the Jews, even as to those ritual and ceremonial Laws of *Moses*, appears now stronger at double the distance from the Original, than that of the Christians at this Day, as to the nobler and more rationable Laws of the Gospel; even under all the disadvantages of Banishment, Dispersion, and Hardship which they have undergone for about one half of the intire Interval. But then, this Scepticism or Infidelity among Christians, has not been owing to any want of the like care in the first Appointments and Laws of the Gospel before us, but to the laying aside, in great part, of those Divine Rules; and settling Christianity upon other humane, prudential, and political Laws and Considerations. Thus the

the Original Delivery of theſe Laws in the famous *Forty Days* ſpace between our Lord's Reſurrection and final Aſcenſion, was appointed to be every Year ſolemnly commemorated by a Faſt, which took its very Name from *thoſe Forty Days*. Thus the ~~change~~ of the main Day of Publick Worſhip and Holineſs in theſe Conſtitutions ~~from the Seventh to~~ the *Firſt Day of the Week*, with the ſtanding upright at their Prayers on thoſe Days, and between *Eaſter* and *Whitſontide*, were plainly appointed as laſting Memorials of the fundamental fact of Chriſtianity, the Reſurrection of our Lord; and yet without wholly laying aſide the Seventh Days Memory of the Creation; which is always a leſſer Day of Joy and Holineſs on that account in the ſame Conſtitutions. Thus the turning to the *Eaſt* when they pray'd, was a conſtant Admonition of the Situation of Paradiſe in the *Eaſt*, and a Memorial of the Fall of our Fore-fathers there, and their Expulſion thence. Thus the ſolemn Feſtivals of *Eaſter*, *Aſcenſion Day*, and *Pentecoſt*, do not only ſerve the common purpoſes of Holy Solemnities, but remind us of the wonderful Reſurrection, and glorious Aſcenſion of our Lord in the ſight of his Apoſtles; and of the ſurprizing Miſſion and Gifts of his Holy Spirit. So alſo, inſtead of the Jewiſh *Tueſday* and *Thurſday*; *Wedneſday* and *Friday* were appointed the Days of ſome

degrees of Fasting, and longer publick Devotion, on account of those remarkable Facts belonging to our Saviour, I mean his *Betrayal* by *Judas*, on *Wednesday*; and his *Crucifixion* on *Friday*. In like manner was the Dignity of his Person, and his Continuance in the State of Death commemorated every Year, by a most solemn Fast on the Day when he was in the Grave, even tho' it fell upon the Day of the Creation, or Jewish Sabbath is self; and it was made still more memorable by the Command for continuing all the Night in Fasting and Devotion, till the very Hour of the Resurrection it self. Nay the very particular Hours of private Prayer appointed in these Constitutions, besides those of publick Devotion at Morning and Evening, I mean the *Third*, the *Sixth*, and the *Ninth*, are therefore therein determin'd, to put Christians in mind, that their Saviour was deliver'd to the Soldiers at the *Third*, was nail'd to the Cross at the *Sixth*, and gave up the Ghost at the *Ninth Hour*. To say nothing of Baptism, as a solemn Representation of Christ's Burial and Resurrection; of the Eucharist, particularly with Bread, Wine, and Water, as a like, or more solemn Representation of his Death and Propitiation; that his Body was nailed to the Cross, and that both Water and Blood, in an unexampled manner, ran down from his Body, when it was pierced by the Spear.

These,

Theſe, and the like remarkable Circumſtances and Appointments ſhew, that the Laws of *Moſes* and theſe Conſtitutions before us are deriv'd from one common Divine Original, and carry on one common driſt and purpoſe. Other leſſer Reſemblances between the Jewiſh Settlement by *Moſes*, and this Chriſtian Settlement by the Apoſtles in theſe Conſtitutions, and the manner wherein they are ſeverally deliver'd or recorded might be here obſerv'd: But I had rather leave ſuch particulars to the Readers own Obſervation.

V. The Rules, Exhortations, and Injunctions for *Practical Religion*, ſuch as concern the Worſhip and Service of God; the Duties of Juſtice and Charity to others; as well as thoſe of Humility, Sobriety, and Chaſtity to our ſelves, are admirable; plainly deliver'd, ſeriouſly inforc'd, and earneſtly recommended to the Conſciences of Chriſtians; and all in ſuch a manner as is moſt agreeable to the nature of the Chriſtian Religion, to the practice of the Apoſtles, and to the firſt, and beſt, and moſt ſerious times of the Goſpel. Virtue and Piety are not here recommended in the formal way of later Schoolmen, in the polite method of the Heathen Philoſophers, in the elegant ſtile of modern Writers, and from the faſhionable topicks of Decency, Prudence, and worldly or political conſiderations; which are ordinarily the ways of bare humane Authors;

But we are here taught, as Chriſt himſelf when on Earth uſed to teach, *with Authority, and not as the Scribes*; we are inſtructed, or rather *commanded* in the Name of Perſons commiſſion'd by Chriſt; and with the frequent Appeal to that Commiſſion, and to thoſe very Laws himſelf had given them. We are urg'd by Divine and Chriſtian Motives; the Injunctions of our Lord; the Authority of the Supreme God his Father; the Nature of Chriſtianity; the Immortality of our Souls; the future Judgment; and the affecting Joys and Torments of Heaven and Hell. And all is demonſtrated to us, not from Heathen or Philoſophick Writers, but from the known inſpired Books of Scripture, and the ſupreme Authority of God himſelf, ſpeaking by his Holy Spirit in them to Mankind. In ſhort, the Genius and Compoſition of this Book in general is plainly *Supernatural* and *Divine*. And in the very ſame manner as the known Books of Scripture are commonly diſtinguiſhable from other Writings by their Contents and Spirit and Language, quite different from, and more ſpiritual than all the celebrated Writings of meer uninſpired Men, are theſe ſacred Conſtitutions to be diſtinguiſh'd from all ſuch Writings alſo. And if any one lays a ſtreſs upon ſuch *internal evidence* for the Books of Scripture, in order to the proof of their Divine Original, he muſt, if he

Matth. 7. 29.

he will deal impartially, allow that theſe Conſtitutions are for certain of more than bare humane compoſure; nay that of all the apparent ſacred Writings, theſe do the moſt unqueſtionably claim a Title on this Account to Divine [illegible] and Authority.

VI. The *Doctrines* contain'd in theſe Conſtitutions, as the Articles of our Chriſtian Faith, are plainly moſt Primitive and Apoſtolical: And the Expreſſions wherein they are deliver'd, ſuch as were originally and alone us'd and kept to in the firſt and pureſt Times of the Goſpel; ſuch, I mean, as we find in the known Books of the New Teſtament, and in the Apoſtolical Fathers, *Barnabas*, *Clement*, *Hermas*, *Ignatius*, and *Polycarp*; without the leaſt Tincture of the Philoſophick Terms of Art, the Additions and Improvements of later Ages; nay of the very Second Century it ſelf. I ſhould be here endleſs if I ſhould deſcend to particulars. Any one at all vers'd in the Books of the New Teſtament, and in the Apoſtolical Fathers; who afterwards peruſes the Chriſtian Writers later than *Juſtin Martyr*, or even *Juſtin* himſelf; after Philoſophy, the uſe of Heathen Authors, and diſputes with the Antient Hereticks came into the Church, will eaſily find a mighty difference in the Genius, Stile, and Expreſſions of the one ſort, from thoſe of the other; eſpecially in the Repreſentation of ſome of the Chriſtian

Doctrines and Myſteries; and if afterwards he carefully peruſes theſe Conſtitutions, he will ſoon find to which ſort they belong, and will eaſily perceive that they cannot be ſo late as *Juſtin Martyr*, or the middle of the Second Century; but that they much more probably belong to the proceeding Age, even the very firſt Times of the Goſpel.

VII. The *Diſcipline* appointed in theſe Conſtitutions, by its Primitive Equity and Moderation, free from that extraordinary Rigor which the increaſing Wickedneſs of the Offenders, or the too great Severity of the Church-Governors in the Second and Third Centuries, occaſion'd and introduc'd, plainly ſhews, that theſe Conſtitutions belong to no other than to the very firſt Times of the Goſpel; when, as appears by *Paul's* Treatment of the Inceſtuous Corinthian; and *Polycarps* Advice in the Caſe of *Valens* the Preſbyter, no ſuch Severities, or over long Penances were in uſe in the Church. The force of this Argument will eaſily be underſtood from the following Words of *Cotelerius*, that wonderful Maſter of Primitive Antiquity, upon this Occaſion. *Aiunt viri eruditi, ac pluribus documentis aggrediuntur demonſtrare, ante Montani hæreſin non diu excluſos fuiſſe à communione eccleſiaſtica peccatores pœnitentes: per tempora autem inter Montanum & Novatum media creviſſe ſeveritatem; non tamen adeo ut veniæ mora hien-*

2 Cor. 2.

Ep. ad Philip. §. 11

Not. in Conſtitut. L. II. c. 16. p. 224.

biennium unquam excederet. Nec ego contra tendo. Now the utmoſt Time of Penance by theſe Conſtitutions, is no longer than *Seven Weeks.* So that by this Character that part of the Conſtitutions at leaſt muſt belong to the Times before the ſpreading of the Hereſy of *Montanus*, who aroſe about *A. D.* 170. but may be as much ſooner as any other Characters ſhall require. Nay, ſince the change in ſuch Rules of Diſcipline is almoſt always gradual, the vaſt diſproportion between Seven Weeks and Two Years, in the meaſures of Penance, does rather imply a mighty diſtance of Time, to which they muſt reſpectively belong; and ſo perſwades us that this Conſtitution muſt be ſtill more Antient, and nearer the very firſt Times of Chriſtianity. *Ibid.*

VIII. The *Liturgies*, and Forms of publick Devotion, and Adminiſtration of Baptiſm and the Euchariſt here Extant, for their Piety, Simplicity, Zeal, fulneſs of Matter, and cloſe Adherence to the Scripture Methods and Language, are exceeding admirable: Nay, far beyond the Compoſures of all the latter Ages; and highly worthy of the Apoſtles themſelves. Certainly, if ever forms of Prayer and Devotion, by their moſt primitive Humility, Fervency, Piety, and Affection, can deſerve to be eſteemed Sacred and Divine; and can any way diſtinguiſh themſelves from ſpurious and more modern Compoſures;

posures; these inimitable Patterns of Genuine and Sincere, of Religious and Awful, of Christian and Apostolick Devotion do so. For truly, unless we except the Prayers and Praises in the sacred Scriptures, and that of *Polycarp* before his Martyrdom, I know nothing among all the Books of Devotion now Extant, that, on all Accounts, can be compared to them. Let but any pious Christian devoutly peruse that wonderful Office for the celebration of the Eucharist in the Eighth Book of these Constitutions, attested to most plainly by *Justin Martyr*, as we shall see hereafter, and then let him tell me if he can possibly believe it to be spurious, and the work of an Impostor; or indeed, whether he can believe it to be other than Apostolical, or however, compos'd, according to our Saviours own Directions to them, by some of their immediate Companions, who were themselves in great Measure extraordinarily assisted by the blessed Spirit of God. This Argument may not perhaps weigh much with bare Criticks, who commonly trouble not themselves with the Piety and Devotion of the Antient Books they Read; but will, I am confident, have a mighty, an almost irresistible Weight, with all Holy, Pious, and Devout Christians. Nay will make them have a just Indignation against those unhappy Mistakes and Prejudices, which have so long depriv'd them of

Martyr. Polycarp. §. 14

of ſuch uncommon, ſuch ineſtimable Aſſiſtances in their religious Addreſſes to the Almighty, as are here provided for them. And this is ſo true, *viz.* That the Liturgies here are much beyond all the preſent modern Liturgies, that, whether they be ſuppos'd directly Apoſtolical or not, they ought with one Conſent to be immediately receiv'd, and made uſe of by all the Churches of Chriſt; both for the improvement of their Devotion, and the preventing the Cavils and Exceptions made againſt all modern Compoſitions.

IX. The *Doxologies* appointed and us'd throughout the whole Conſtitutions, in all but the latter part of the Eighth Book even in our preſent Copies, and even there in the original ones alſo, as we ſhall ſhew elſewhere, I mean *to* the Father, *through* the Son; or ſometimes, *to* the Father, *and* the Son; but always *in* or *by* the Holy Ghoſt, are a moſt ſenſible proof of their Genuine and Apoſtolical Antiquity: Since 'tis moſt certain that this was the original form, and from theſe Commands and Examples was almoſt univerſally obſerv'd till the Fourth Century it ſelf; when the Liturgies, and the Doxologies with them, were firſt alter'd, and ſuited to the corrupt Doctrines of that Age. In the form of *Baptiſm*, and in that of *Bleſſing* there is no ſuch diſtinction as to the Particles, but *and* is equally us'd of the Son and Spirit. How then does it come about

See Account of the Primitive Faith; Note after Artic. 24.

Of Letters to the Biſhop of London about Doxologies.

Matt. 28. 19. 2 *Cor.* 13. 13.

about that 'tis intirely different as to the form of *Doxology*, and so unusual and unexpected a difference universally admitted? Insomuch that *Athanasius* himself most frequently keeps to it; and *Basil*, when he was charg'd with the Crime of altering *in*, and of introducing *and*, or *with* the Holy Ghost, is very hard set for an Answer, as not being able to deny the genuine Antiquity, and general use of the other in the Church; and only pretending that he was not the first who invented those doubtful ways, but that, if not the first Christians of all, yet that some great Men had sometimes ventur'd on it, ever since the beginning of the Third Century. This he labours to prove with considerable search and application: (Which indeed seems to be the single instance of any such enquiry into Antiquity, made by any of the Orthodox in that Age;) whence, I say, can such a constant and universal Practice be suppos'd to be deriv'd, but from this Apostolical Appointment and Example in our Constitutions? This I take to be a sensible and convincing Argument of the sacred Authority of these Constitutions: And think that all the present Churches ought immediately to Correct their modern forms, which are only owing to the Corrupters of the Faith and Worship of the Gospel in the Fourth Century; and which cannot be prov'd to have been ventur'd upon, even by any private Christians, till

De Spiritu S.

Athanasius

L. VI. c. 14. p. 343. & passim alibi.

till about the beginning of the Third. It will also deserve to be noted to what a degree of Ignorance or Boldness the [illegible] soon came in this matter; when *Socrates* the Historian in the Fifth Century reckons that form of Doxology, which without all dispute is the original one, *Glory be to the Father, through the Son in the Holy Ghost*, for an *Arian Form*, made by the Party for the sake of their own Opinions; as Bishop *Beveridge* observes. *Remember whence thou art fain, and Repent, and do thy first Works; else I will come to thee quickly, and remove thy Candlestick from its Place, except thou Repent.* *Cod. Can. Vind. L. III. c. 5. §. 7. p. 153.* *Apoc. II. 5.*

X. The particular *Heresies* and *Hereticks* mention'd in these Constitutions, which are not a few, do all plainly belong to the first Century, and so imply that this original Account of them belongs to the same also. This is a Character of the Age of any Book exceedingly enquir'd after by the Criticks, as one of the most sure and obvious Marks possible; since nothing is generally more famous, nor better known in Antient Church-history than the Kinds, and Succession, and Opinions of the Old Hereticks; and since every Writer upon such a Subject, must needs have the Names and Opinions of the Hereticks of his own Age the most deeply fixed in his Mind, and the most naturally deriv'd thence into his Writings. Now by this noble Character

these

theſe Conſtitutions muſt certainly belong to the firſt Century; nay not to the latter part of that Century neither; ſince every individual Heretick therein nam'd appears to have been known as ſuch for ſome time in the firſt Century, and many of them before the Deſtruction of *Jeruſalem*. Nay, upon that diligent ſearch which my Learned Friend Mr. Allix made on purpoſe about this matter, it appear'd, that every individual Opinion, aſcrib'd to thoſe Hereticks in theſe Conſtitutions, is by other Teſtimonies found to belong to thoſe of the firſt Century, even that of *Three Coeternal Beings*, which is the moſt doubtful; and yet is certainly mention'd in the *Apoſtolical Canons* alſo, as an Hereſy dangerous to the Church of Chriſt. And, by the way, thoſe modern real Trinitarians who allow the Father, Son, and Holy Spirit to be truly *diſtinct Perſons*, or *diſtinct Beings*, as the firſt Chriſtians certainly believ'd them to be; and yet truly *Coeternal* to one another, had beſt conſider how little their opinion differs from that of theſe dangerous Hereticks, againſt which ſuch particular caution was given Chriſtians in the firſt Ages.

Conſtitut. L. VI. c. 10. p. 339. Can. 49.

XI. Thoſe ſenſible *Poſſeſſions* by the Devil, the *Energumeni*, or Demoniacks, with the miraculous gift for the caſting out the Evil Spirits, as well as for healing the Sick, do plainly appear in theſe Conſtitutions. Nay the original Prayer us'd for the Demoniacks

is

is there a part of the conſtant daily Devotions of the Church. So that 'tis moſt evident that they muſt belong to thoſe firſt times of Chriſtianity, when thoſe Poſſeſſions, and the miraculous Power for caſting out the Evil Spirits were frequent. And indeed that part of the preſent Conſtitutions which begins the Eighth Book belongs directly to this Matter; and is a moſt ſerious and affecting Caution to thoſe who had ſuch miraculous gifts not to be proud of, or puff'd up with them; and this is done after ſuch an unaffected and ſincere manner as takes away the leaſt ſuſpicion of its being a ſpurious Piece; and is indeed the beſt Preſervative I ever ſaw againſt ſuch ſpiritual Pride, Conceitedneſs, and Vanity as uncommon Abilities, or Diſcoveries, or miraculous Operations are but too apt to raiſe in the Minds of thoſe that are Poſſeſſors of them; and is for certain a moſt noble remains of that Humility and Modeſty which Inſpired Men themſelves in the firſt Ages of the Goſpel were endued withal. Nor indeed can this part well belong to any other. Nay the earlier we ſuppoſe theſe Conſtitutions the better does this Character agree to them.

XII. Theſe Conſtitutions, at leaſt as they appear'd in the Ancient Copies, have not any ſign or footſtep of a Multitude of Rules, Practices, and Ceremonies which yet were introduc'd in the *Second Century* of the Church. Such is that very Antient Practice

of

of several Sponsors or Sureties, and of sprinkling the Clinicks; both belonging to Baptism; of frequent, not to say superstitious crossings on all the occasions and circumstances of Life; of *Catechesis*, or Fonts in Churches; ~~of the Observation of Christmas Day, and the Epiphany;~~ of the Clergy's meddling with Temporal Affairs, or using Temporal Interest for Promotion; of Gaming, and frequenting Taverns; of Usury; of leaving the Congregation before the Oblation, or Celebration of the Eucharist; and of other things mention'd in the Apostolical Canons, even at the Conclusion of the first Century, and in the very next Monuments of Christian Antiquity. These and the like matters, by the very nature of the Work it self, could not have been all omitted here, had they then ordinarily had Place among Christians; of which yet we meet with not a Syllable in them. Nay indeed, there are plainly no Characters of this Nature in the Constitutions later than in the known Books of the New Testament themselves. And I think that all such genuine Marks of original Antiquity do as fully, and as constantly appear therein, as in any of those unquestionable remains of the Apostolical Age.

XIII. These Constitutions appear not only to be Apostolical, but of Divine Inspiration also, by their admirable *Explication of the Antient Scriptures and Prophecies*, and by their

their exact *Predictions of future Events*; which, so far as the Periods are past, have been fulfill'd accordingly. The former part of this Argument will not be fully understood till Men come to a more careful Examination, and a more Christian Application of the Old Testament, and its Predictions, than of late they have been acquainted with; or till we take these Constitutions for our Guide, and begin to try how far the original Expositions of the sacred Books of the Jews, us'd and recommended by the Apostles and the first Christians, will carry us; and what Satisfaction we shall then reap from those Expositions. So I shall not at present insist any farther upon that Head. But then, the latter part of this Argument, from the Prediction of future Events afterwards accomplish'd, must needs be an affecting Demonstration indeed, if real, and not to be deny'd by any. To pass over therefore the full and distinct Prediction of the coming, the Character, and the Destruction of Antichrist; in exact Agreement with *Paul* and *John*; and with the Experience of the past Ages, as to all but his Destruction; the time of which is not yet come; I shall only mention Two other particular Predictions herein contain'd, and already most remarkably Accomplish'd. The first is that concerning the Destruction of *Jerusalem*; not only directly foretold beforehand in general, but seeming to have the

Vid. Vitr. p. 372. 373.

Pre-

Prediction of the very Day of the Conflagration of the Temple included in it. Hear the words, καὶ δὴ καὶ νῦν δεκάτῃ τοῦ μηνὸς γορπιαίου Σωαδεοιζόμενοι τὰς θρήνους ἱερεμίου ἀναγινώσκουσιν· — καὶ ὅταν ἀναγνῶσι κόπον δ' καὶ θρηνοῦσιν, ὡς μηδὲ ἀστοὶ νομίζουσι τὴν ἐρημίαν τὴν ἀπὸ ναβυχοδονόσορ γεγονυῖαν· ὡς δὴ καὶ ἀληθῆ ἔχει, θεοίμια ποιῶν δ' ἀκόντες τοῦ μέλλοντος αὐτοὺς καταλαμβάνειν πόνους. This Prophecy, hinting, as it seems, at the grand Day of the Destruction of *Jerusalem*, I mean that of the Conflagration of the Temple, the 10th Day of the Macedonian or Asiatick Month *Gorpiæus*, call'd by others *Lous*, or of the Jewish Month *Ab*, was written about *A. D.* 67. at the latest; and these Books are alluded to by *Clement* in his undoubted Epistle to the *Corinthians* before that Destruction; nay, all is suppos'd deliver'd by Christ to his Eleven Apostles, before his last Ascension 37 Years before the same Destruction; and how exactly it came to pass, let the famous Jewish Historian *Josephus* informs us: Παρῆν δ' ἡ εἱμαρμένη χρόνων περιόδοις ἡμέρᾳ, δεκάτῃ λώου μηνός, καθ' ἣν καὶ τὸ πρότερον ὑπὸ τῶν τῶν Βαβυλωνίων βασιλέως [ὁ ναὸς] ἐνεπρήσθη. The second Prediction is very remarkable also, in the solemn farewel which the Apostles and their Companions take of the Bishops to whom the whole was intrusted, at the conclusion of all: Ταῦτα δ' περὶ πάντων παραγγέλλω ὑμῖν παρ' ἡμῶν, ὦ ἐπίσκοποι· ὑμεῖς δ' ἐμοὶ·

L. V. c. 20. p 324, 325.

De Bell. L. VII. c. 26. p. 957.

ἐμμένοντες αὐτοῖς σωθήσεσθε, καὶ εἰρήνην ἕξετε· ἀπειθοῦντες δὲ κολασθήσεσθε, καὶ πόλεμον μετ' ἀλλήλων αἰώνιον ἕξετε, δίκην τῆς ἀνομίας τῇ προφήτῃ τινύοντες. Post. Can. 85. All the Ages of Christianity before *Athanasius* are a noble Testimony to the accomplishment of the former part of this Prediction; and all the Ages of Christianity since *Athanasius*, when these sacred Constitutions and Canons first began to be laid aside, are but too sure and authentick a Testimony to the alike completion of its latter part. And this Prediction seems the more worthy of our regard, because *Clement* himself, in his Epistle to the *Corinthians*, seems to mention the like fore-knowledge and precaution of the Apostles about this very matter, as received from Christ himself; which yet is not any where else recorded to us from them, but in this place. His words are these: Καὶ οἱ ἀπόστολοι ἡμῖν ἔγνωσαν διὰ τοῦ §. 44 p. 171 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἔσται ἔρις ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς. διὰ ταύτην οὖν τὴν αἰτίαν, προγνῶσιν εἰληφότες τελείαν, κατέστησαν τοὺς προειρημένους, καὶ μεταξὺ ἐπινομὴν δεδώκασιν ὅπως ἐὰν κοιμηθῶσιν διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. This Passage well deserves a very serious consideration.

XIV. The *Quotations here* made out of the *Old Testament* are exactly such as were us'd in the first times of the Church, and especially such as are peculiar to *Clemens Romanus* himself; who is herein justly sup-

pos'd the *Amanuenſis* of the Apoſtles in the greateſt part of theſe Conſtitutions. Thus the Conſtitutions quote the Old Books from the Septuagint, and not from the Hebrew; as the antient Chriſtians, particularly *Clement* almoſt always did. They do almoſt equally alſo agree with, and differ from the Two moſt famous Copies of the Septuagint, I mean the Roman and Alexandrian; or rather do ſomewhat more agree with the Roman; as does *Clement*'s undoubted Epiſtle; eſpecially in the Book of *Job*. They appear to quote the Book of *Daniel*, as does the ſame Epiſtle, from the genuine Septuagint, and not from the preſent Copy, which is known to be *Theodotion*'s. They agree in ſome places with the Quotations of the ſame *Clement*, contrary to all our modern Copies, as in the order of the Three Supplicants in *Ezekiel*, *Noah*, *Job* and *Daniel*; wherein yet they are followed by *Chryſoſtom*: And the ſame Obſervations may be made in other Citations alſo. So that they have eminent marks of this kind, that for the main they were written from the Apoſtles by *Clement* himſelf, and by no other.

XV. Thoſe *Books of the New Teſtament* which were written after *A. D.* 68. are never cited nor alluded to in theſe Conſtitutions; altho' they do perpetually cite and allude to the Books of the Old Teſtament, and to thoſe of the New alſo which were written

written earlier than that time: whereby is ſhewn, that the lateſt additions to theſe original Conſtitutions, I mean theſe Quotations and References were no later than that Year; and all clearly ſome time earlier than the Deſtruction of *Jeruſalem A. D.* 70. I here only except the laſt branch of the Sixth Book, which ſeems to have been written *A. D.* 71. But has no Quotations later than the reſt, becauſe there were hardly any Books of the New Teſtament written during that ſmall interval; and becauſe it is it ſelf ſo ſmall as not to include many Quotations in it neither. This I take to be a noble and authentick Character; and it affords us a moſt convincing proof that theſe Conſtitutions, and all the main parts of them, belong to the times before the deſtruction of *Jeruſalem.* The Four Goſpels, with the Acts of the Apoſtles, and *Paul*'s Epiſtles, all written before *A. D.* 68. are very frequently cited or alluded to: Nay, *Peter*'s firſt Epiſtle is ſeveral times cited; and perhaps that of *James*, and the ſecond of *Peter* ſometimes; while the Three Epiſtles of *John*, the Epiſtles of *Jude*, and of *Barnabas*, the Shepherd of *Hermas*, the *Apocalypſe*, ~~the ſecond of Eſdras~~, the Epiſtles of *Ignatius*, and of *Polycarp*, written after that time, are never at all mention'd or alluded to therein; and thoſe Books are generally the moſt frequently referr'd to which had been written the longeſt

before *A. D.* 68. Nay, the foregoing Table, which has the number of references to every particular Book alluded to in all theſe Conſtitutions, ſet down in a diſtinct Column, and the ſumm of thoſe references, affords us an opportunity of computing almoſt the exact proportion of probability this argument implies. For the Books written before *A. D.* 68. exhibiting above 500 Citations or References, thoſe written after that time, at the ſame rate, ought to have afforded us above 300, had the Conſtitutions been finiſh'd but ſo late as *A. D.* 117. whereas they do not give us a ſingle Quotation from, or Reference to any of them. This Argument is of very great conſequence in this matter, and is next to demonſtration that the Conſtitutions were written after ſome, and before others of the Books of the New Teſtament, in the very Days of the Apoſtles themſelves. I muſt add to this Argument, by way of Appendix, that the Quotations made in theſe Conſtitutions to other ſpurious or unknown and Apocryphal Books, long ſince loſt, nay ſcarce heard of in the ſecond Century, are alſo great Arguments of the mighty Antiquity of the ſame. Such were the dangerous Books of *Simon Magus* and *Cleobius*, written in the very Names of Chriſt and his Apoſtles: Such were the pernicious Writings ſet out under the Name of *Moſes*, *Enoch*, *Adam*, *Eſaias*, *David*,

P. 33. 34. *prius.*

L. V. c. 16. *p.* 345.

p. 346, 347

David, and the Three Patriarchs; to ſay nothing of thoſe Citations out of the Old and New Teſtament not now appearing in the Copies of later Ages; the like to which are ſtill found in the other antienteſt Records of our Religion, but ſeldom afterward. All which circumſtances ſtill farther confirm the genuine Antiquity of the ſame Conſtitutions.

L. II. c. 8. p. 218. c. 22. 23. p. 230—234. c 36. p. 247. L. VII. c 4. p 364

XVI. The *Names* of the *particular Apoſtles* ſpeaking ſtill in the firſt Perſon, as preſent; and that of *Paul* ſpoken of ſtill as abſent, excepting the firſt and third Councils of *Jeruſalem* when he appears with the reſt, do ſtill agree to Chronology; and ſo confirm the Truth and Authority of theſe Conſtitutions. Thus *Matthew* ſpeaks in the firſt Perſon in the firſt and ſecond Books. Thus *Peter* moſt frequently ſpeaks in the firſt Perſon in the ſecond, fourth, fifth, ſixth, ſeventh, and eighth Books; that is in ſuch places where he was alive, and might be preſent; and the caſe is the ſame with *Thomas* and *John* alſo. But in the concluding branch of the ſixth Book, written after the Death of ſome of theſe Apoſtles, there is no ſuch Language at all. Thus alſo *Paul* and only *Paul* is ever ſpoken of as abſent in all the Acts of the ſecond, fourth, and fifth Councils here concern'd; and that at the ſame time when ſcarce any other Companions of the Apoſtles, but thoſe of *Paul* are employ'd; and

when his Name is ſo often mentioned in the ſeries of the ſame Conſtitutions. This is to me a remarkable Obſervation, and a mighty Character of genuine Antiquity; that He and He only who, by the nature of the conveyance of the Goſpel, was to be a diſtinct Fountain of Chriſtian Rules, and was at firſt wholly unconcern'd in thoſe Conſtitutions deliver'd to the Eleven Apoſtles, ſhould appear in the proper and greateſt parts of theſe Books as always abſent and unconcern'd; and yet that to ſecure the mutual agreement of his and their Conſtitutions, he ſhould appear with them at their laſt Aſſembly before his Death, for their Confirmation; that his Companions ſhould chiefly be employ'd by the reſt in the conveying their Conſtitutions to the Churches; and that in his own Epiſtles to his own Biſhops *Timothy* and *Titus*; he ſhould ſo very exactly agree with thoſe Conſtitutions of the other Apoſtles.

XVII. That Account we have of the firſt Council of the Apoſtles at *Jeruſalem* in theſe *Conſtitutions*, which we have alſo in the *Acts of the Apoſtles*, ſeems to me a moſt certain ſign of the genuine Antiquity and Authority of this whole Work. This Account in the Conſtitutions is ſo naturally of a piece, and interwoven with the intire ſeries both before and after; and yet is ſo plainly more full and large than the other account

Conſtitut. L. VI. c. 12. p. 341, 342 Act. 15.

in

in the Acts; nay, appears to belong to a time so little or nothing later than the writing the *Acts of the Apostles* themselves, if not to one rather earlier than the same, that there is no reason to suppose this taken out of the other at all; but all imaginable reason to believe it distinct and different therefrom. When therefore we are fully assur'd of the certain truth of that full and authentick History of this Council here, from the parallel, somewhat shorter and more occasional History of the same by *Luke* elsewhere, we have no reason to call in question the truth of the like Histories of the other Councils of the Apostles in the same Constitutions, or indeed of the Body of the Constitutions themselves; since they are made up, as it were, of the Acts of those Councils; especially when we consider that this first Council is the only one that the *Acts of the Apostles* could give us an account of, and confirm to us; and that all the rest here concern'd were plainly contemporary with, or later than the finishing of those Acts by the Evangelist; as has already appear'd. This Character of Truth and of Apostolical Authority seems to me very certain, and highly worthy of the most exact consideration. But before I come to y particular Chronological Evidence I must premise this, That y very Inscription it self directly implies y this work belongs to y first Century. The Apostles & Elders to all those CHAP among y Gentiles have believed in y Lord Jesus Christ: which implies y it belongs to a time when y Church consisted both of Jews & Gentiles distinct one another; which it only did in y first & beginning of y Second Century: & y it belongs to a time when some of y Apostles were themselves alive, which could only be in y first Century. Accordingly by y

CHAP. III.

The Particular Internal *and* Chronological Evidence *for the Apostolical Constitutions.*

HAving thus proposed the noble and convincing general Characters of Antiquity and Apostolick Authority, which these Constitutions afford us, I shall now go over all the parts of them more nicely, and Examine every distinct Book; especially as to the *Chronological Characters*; and shall shew that almost every one of them belongs to the Times before the Destruction of *Jerusalem*; and that those few which are later are yet not many Years later than that Destruction: Nay and that those few are in the last Addition to the same Constitutions only. All which I shall do under the following Observations.

I. The Books of the New Testament recommended or cited in the *first* Book are those which were Extant before *A. D.* 63. only, nor is there here any later Character. For when the Apostles do therein exhort the Laity to the Reading of the sacred Books of the Old and New Testament, 'tis done in

these

these Words. Καθεζόμενοι ἔνδον ἀναγινώσκε τὸν νόμον, τοὺς βασιλείους, τοὺς προφήτας, ψάλε τοὺς ὕμνους Δαβίδ, διέρχου ὁπτμελῶς τὸ εὐαγγέλιον, τὸ τούτων συμπλήρωμα. Where the *Gospels* are alone mentioned. Now if we also consider that only *Matthew*, *Luke*, and the first Epistle to the *Corinthians* are cited herein, we shall find reason to believe that perhaps few Books of the New Testament were published, or at least commonly known when this first Book was Written, besides the Two former Gospels, and the first of *Paul*'s Epistles, I mean this to the *Corinthians*. All which by the Table already set down were Extant, *A. D.* 57. The Εὐαγγέλιον may extend farther than the bare Gospels in this Place; but after many of the Epistles were Written they are so generally distinguish'd from the Gospels in these Books, that the Expression seems rather to imply that these Gospels as yet made up a main part of the sacred Books of the New Testament: Nay and confirm the former Series of those sacred Books, when these former Gospels are suppos'd to be Written, before most of the other Books of the New Testament also. And indeed this first Book, for the use of the Laity seems a little distinct from and *prior* to the rest, and concludes with a kind of Solemnity also, which none of the rest have till the end of the Sixth. The Conclusion is thus. Δι' ὧν δυνήσεσθε τὴν τοῦ κυρίου ἡμῶν L. 1. c. 5. p. 204. See p. 33. *priùs.* c. 10. p. 210

ἐγγίσαι

ἐγλίσαι βασιλείᾳ εὐαρέστως, καὶ ἀναπαύσασθαι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

II. The *Second* Book, which is a most large and excellent System of Rules for the Bishops, has plainly later Characters than the first; but none so late as the Destruction of *Jerusalem*. For (1) The Citations take in the Books of the New Testament as late as any of the following Books do, *viz.* till about *A. D.* 67. but no later. (2) When the dismission of the Penitents is occasionally mention'd in this Book, 'tis in these Words. L. II. c. 39. p. 249. μετὰ τὴν ἀνάγνωσιν τοῦ νόμου, καὶ τῶν προφητῶν, καὶ τοῦ εὐαγγελίου. Where only the *Gospels* are mention'd as then Read in the publick Assemblies. And perhaps till the Apostolical Precept in the latter part of this Book for the Reading *Paul*'s Epistles also, no other Books of the New Testament were Read there but the Gospels; which is agreeable to what we had before in the first Book of the peculiar regard paid to the Gospels, even after one at least of *Paul*'s Epistles was publish'd; and to what we shall hereafter find in this Book; *viz.* that when the Epistles were order'd to be Read, yet was it then done by the ordinary Reader, while the people were in a common posture; c. 57. p. 261. 262. whereas a Presbyter or Deacon was to Read the Gospels, and the People to stand up at the Reading of them. c. 21. p. 229. (3) When Caution is here given against several pernicious sorts of Men, 'tis only against ἑτεροδόξοις καὶ

καὶ Ἰουδαΐζοντας, καὶ αἱρετικοὺς ἀθέους, or such *Infidels, Judaizers, and Atheistical Hereticks*, as the earliest Times, even before the Destruction of *Jerusalem* were exposed to. (4) In the same Book we have a most noble and distinct Character of the time, when the Constitutions on this Book were first deliver'd or collected, in that exact and particular Catalogue of the sacred Books which were then appointed to be Read in the Christian Assemblies; which I take to be of mighty Consequence, as containing the compleat *Canon of Scripture*, as it stood when this Constitution was deliver'd or written; which therefore I shall set down intirely. Μέσος δὲ ὁ ἀναγινώσκων ἐφ' ὑψηλοῦ τινος ἑστὼς, ἀναγινωσκέτω τὰ Μωσέως, καὶ Ἰησοῦ τοῦ Ναυῆ, τὰ τῶν κριτῶν, καὶ τῶν βασιλειῶν, τὰ τῶν παραλειπομένων, καὶ τὰ τῆς ἐπανόδου πρὸς τούτοις τὰ τοῦ Ἰωβ, καὶ τοῦ Σολομῶντος, καὶ τὰ τῶν ἐκκαίδεκα προφητῶν· ἀνὰ δύο γενομένων ἀναγνωσμάτων ἔπεσθαι τοὺς τοῦ Δαβὶδ ψαλμοὺς ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστιχία ἐπιψαλλέτω. μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν, καὶ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν, ἃς ἐπέστειλε πρὸς ἐκκλησίας, κατὰ ὑφήγησιν τοῦ ἁγίου πνεύματος, καὶ μετὰ ταῦτα εὐαγγέλια, ἃ ἐγὼ Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοί Παύλου παρειληφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος. From which eminent Passage we may note, that as the Constitutions of Christ were deliver'd to the Churches from two quite different

c. 57. p. 261. 262.

Origi-

Originals, from the Eleven and from *Paul*; who distinctly receiv'd them from our Saviour; so was the very History of our Saviour while he was on Earth deliver'd to the Churches in much the same way, both by Two of the Twelve, and by Two of the Companions of *Paul*. We must also note that no other Epistles of the New Testament are here appointed for the publick Assemblies but those of *Paul*; as if no more were then Written, or at least were then commonly receiv'd and known in the Christian Church; which is a most distinct Character of Chronology, and alone belongs nearly to *A. D.* 63 or ~~most the very Year of~~ the famous Second Council of *Jerusalem*. About which time therefore in all probability this Apostolick Constitution was made. And seeing the Number of the Epistles of *Paul* is not here set down, we are to suppose them such as were then published, I meant those to the *Corinthians*, the first to *Timothy*, with those to the *Romans*, *Galatians*, ~~*Ephesians*, *Philippians*~~, to *Philemon*, and to the *Hebrews* only. I mean *all these* but upon the supposition that ~~the~~ Epistles to single Persons, *Timothy* and *Philemon*, are here included; which yet I am not certain of, because of the Words before us, ἡ ὁπόσαι Παῦλος ἀπέστειλε ταῖς ἐκκλησίαις, *those Epistles which he sent to the Churches*, as if ~~the~~ private ones to particular Persons were not yet Read in the publick

As

Assemblies. But I lay no great weight on this Distinction; only propose it to farther Consideration. The Third and Fourth Books are short, and about such Subjects, the care of the Widows, and Orphans, and Baptism, with the inforcement of Domestical Duties, that there appears small Occasion for any Notes of Time at all, unless these Words in the Third Book, ἔτι γὰρ οἱ ἱερεῖς τοιαύτης, ἐκκαυσμὸν δέξονται ποτε, which imply the then continuance of the Jewish Worship, as being before the Destruction of *Jerusalem*. Nor do I observe any other of that Nature therein. I proceed therefore to the next. L. III. c. 8. p. 281.

III. The Fifth Book has as late Characters as any we have hitherto met with, tho' not later than the Destruction of *Jerusalem*, besides others of more general Antiquity. For (1) In the recommendation of due Honour to be paid the Martyrs, *Stephen*, and *James* the Bishop of *Jerusalem* are mention'd, as already Dead, and already Honour'd by Christians on that Account. Περὶ δὲ τῶν μαρτύρων λέγομεν ὑμῖν, ὅπως ἐν πάσῃ τιμῇ ὦσι παρ' ὑμῖν. ὡς καὶ παρ' ὑμῖν τετιμήκασι ὁ μακάριος Θ. Ἰάκωβος, ὁ ἐπίσκοπος Θ., καὶ ὁ ἅγιος ἡμῶν συνδιάκονος Στέφανος Θ. Now since this *James* was put to death not very long before the Destruction of *Jerusalem*, this Constitution seems to belong to *A. D.* 68. or 69. unless the Word ἐπίσκοπος be interpolation. (2) The Books here mention'd to be Read on the Night before L. V. c. 8. p. 309 310

no necessity to suppose, but rather think the name of James y Bishop added at y next Council A.D. 71. that so y first & last Christian martyrs of note might be instances proposed, as was very proper.

fore *Easter* seem to imply its date to be still earlier, before the Writing of the Epistles of *Paul:* For when the Apostles give Direction for the Reading the sacred Books that Night, they thus briefly reckon them up. Ἀναγι-
c.19 p.323 νώσκοντες τὸν νόμον, τοὺς προφήτας, τοὺς ψαλμοὺς, καὶ ἀναγιγάντες τὸ εὐαγγέλιον ἐν φόβῳ καὶ τρόμῳ, &c. As if scarce any part of the New Testament was then Extant but the *Gospels*, which Character would place this Constitution no later than *A. D.* 63. But then, since this is no very particular Enumeration of the sacred Books, and since the Gospels are peculiarly fit for that particular occasion, as they are accordingly principally Read by us still in the same Passion Week, I cannot lay any great stress on this Character for such Antiquity: But think this Direction may well enough belong to the beforemention'd Time, a little before the destruction of *Jerusalem.* (3) The Original Rule for *Easter* belonging to this Book, and still preserv'd from his uncorrupt Copy by *Epiphanius*, is a plain mark of Genuine Antiquity; as supposing the Jewish Church of *Jerusalem* then in being, and the Mother Church of Christians; which yet was ~~Direly Persecuted~~ by *Vespasian*, ~~and Domitian~~, and utterly destroy'd by *Adrian.* Hear the Words themHær. 70, §. 10. 11. p.822.823. selves out of *Epiphanius.* Ὀφείλουσι γὰρ ἐν τῇ αὐτῇ διατάξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζητε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ περιτομῆς,

πάσης, μετ' αὐτῶν γάμα ποιεῖσθαι. — Καὶ τὸ πλανᾶσθαι μηδὲν ὑμᾶς μέλλετω. Where also *Epiphanius* justly contends that this Constitution was made for the sake of Peace and Uniformity; and with design that the rest of the Christian Church should follow the Church of *Jerusalem*, while it was under its first Fifteen Bishops of the Circumcision; which we know from *Hegesippus* and *Eusebius* was only till the Time of *Adrian*. This reasoning was first made use of by Bishop *Pearson*, and more fully since by Dr. *Grabe*; and 'tis a most plain Indication that this Constitution belongs to the first Times of the Gospel, while the Christian Church of the Circumcision was not only in being, but esteem'd the Mother Church of Christians also; that is before, at least not very long after the Destruction of *Jerusalem*. And this very time is the more confirmed by the Circumstances here, and in the Eighth Apostolical Canon compar'd together. For *here* the Churches of the Gentiles are oblig'd to follow the Computation of their Brethren of the Circumcision, both as to Month and Day, *tho' it should be Erroneous*; but *there* they are enjoin'd not to follow the Jewish Computation, I mean *when it erred so much as to put the Passover before the Vernal Equinox*. As if while the Christian Jewish Church was in a Flourishing Condition, and the known Mother Church of Christians, as it was till the

Euseb. Hist. Eccl. L. IV. c. 5. 6. p. 117. 118. Pearson. Vind. Ignat. Pt. 1. c. 4. p. 283 Grabe Spicil. Tom. 1. p. 45.

my second Rule inserted in our modern Copies V. 17. well as

the Destruction of *Jerusalem*, ~~and perhaps till the Perfection~~ under *Vespasian*, if not also till that under ~~Domitian~~, the Gentile Churches were even to *Err* with them, for the sake of Peace and Uniformity. But that afterwards, when ~~one~~ us'd that Computation but the unbelieving Jews, the Gentile Churches were to err with them no longer, but to make better Calculations of their own. Which remarkable Circumstance excellently agrees to the Time already stated, a little before the Destruction of *Jerusalem*. (4) Accordingly in the same Fifth Book we have a Passage that seems to imply that *Jerusalem* was not then destroy'd, when the Twentieth Chapter was Written. The Words are these, which we have already produc'd on another Occasion; Καὶ γὰρ καὶ νῦν δέκατῃ τοῦ μηνὸς Γορπιαίου συναθροιζόμενοι τὴν ἡμέραν Ἱερεμίου ἀναμιμνήσκουσιν [Ἰουδαῖοι]—καὶ τὸν Βαρὺχ —καὶ ὅταν ἀναγνῶσι κόπτονται καὶ δακρύουσιν, ὡς μὲν αὐτοὶ νομίζουσι τὴν ἐρημίαν τὴν ὑπὸ Ναβουχοδονόσορ γενομένην, ὡς δὲ ἡ ἀλήθεια ἔχει, παρασκευὴν ποιοῦνται ἄκοντες τοῦ μέλλοντος αὐτοὺς καταλαμβάνειν πένθους. As if that sad Destruction was not yet come upon them. Nor can the Words be so reasonably taken in any other Acceptation. And indeed, if this Book belongs all exactly to one particular Time, it must be to this alone after the Martyrdom of *James*, and before the Destruction of *Jerusalem*;

† put of Under two rules of S^t. Clement and S^t. Irenæus's Vindication of y Constitutions: pag. 26—32. of what will be hereafter added thereto.

L. V. c. 20. p. 324. 325.

salem; to which alone all the foregoing Chonological Characters do agree.

IV. The several Parts of the Sixth Book are exceeding remarkable, and all till the Nineteenth Chapter earlier than the Destruction of *Jerusalem*; and the remaining part not much later. For (1) In the Account of the Jewish Heresies are reckon'd the *Ebionites* as *then lately arisen among them*, ἢ οἱ ἐφ' ἡμῶν νῦν φανέντες Ἐβιωναῖοι. Yet does the Heresy of the *Ebionites* not only belong to the first Century, but to the Time considerably before the Destruction of *Jerusalem* also, as appearing to be one of those against which *John*'s Gospel was particularly written, about *A. D.* 63. So that this Character best agrees to the Time before that Destruction. (2) In the next famous Branch of this Sixth Book, which gives us an Authentick Account of the Origin of the Antient Heresies of the Church from *Simon Magus*; and which is so continually written in *Peter*'s Name, nay contains so remarkable a *Judgment* executed by *Peter* upon *Simon Magus* at *Rome*, as to deserve that Title, which seems to be given it in Antiquity, I mean of the *Judicium Petri*; in this Branch I say we have one of the latest Characters in the whole Constitutions, and most probably belonging to the Time considerably after the Destruction of *Jerusalem*. Yet is this Passage so very like an inserted or additio-

L. VI. c. 6. p. 333.

Rufin. in Symb. Hieron. Catalog. Script. Eccl. S. De Petro.

ditional Clause, afterward put in, about *A.D.* 86. that it seems to me not to imply this Account it self to be so late as that Destruction. The whole Passage stands thus. Περι-
C 8. p 335. 336. εβάλοντο κλεόβιόν τινα, καὶ παρέζευξαν τῷ Σίμωνι· ὅτοι δὲ μαθητεύσιν Δοσιθέῳ τινὶ, ὃν καὶ παρδοδκιμήσαντες ἐξώσαντο τῆς ἀρχῆς· εἶτα καὶ ἕτεροι ἑτέρων κατῆρξαν ἐκτόπων δογμάτων· Κήρινθος, καὶ Μάρκος, καὶ Μένανδρος, καὶ Βασιλείδης, καὶ Σατορνῖλος· τούτων οἱ μὲν πολλὰς Θεάς·— οἱ δὲ τρεῖς ἐναντίους, ἀνάρχους, ἀεὶ συνόντας ἑαυτοῖς· οἱ δὲ ἀπείρους καὶ ἀγνώστους δοξάζουσι, καὶ οἱ μὴ τὸν γάμον ἀθετοῦσιν, ὡς ἐξ οὗ τοῦ Θεοῦ δοξάζοντες. ἄλλοι δέ τινων ῥωμάτων ἐδελύσσοντας· οἱ δὲ ἀναιδὴν ἐκπορνεύουσιν, οἷοι οἱ νῦν ψευδώνυμοι Νικολαΐται. Ὁ μέν τοι Σίμων ἐμοὶ Γέτρῳ πρῶτον ὂν καισαρεία τῇ Στρατώνος, κ. τ. λ. In this whole Passage taken together *Basilides* and *Saturnilus* are mention'd as then Arisen when *Peter* was Alive; which seems not at all probable; since those Hereticks appear not till nearer the Conclusion of the first Century; whereas *Peter* was Crucify'd under *Nero*, about *A. D.* 68. But then if we observe that from εἶτα to Νικολαΐται 'tis plainly all Distinct and Extraneous to the Series of the foregoing and following Narration about *Simon Magus*; that accordingly the Coherence no ways requires this Clause, but is more perfect and compleat without it; that yet it contains such an Account of the succeeding Hereticks and Heresies as would be very useful in after Ages, and withal, that it exactly

actly agrees with the Time of the laſt Aſſembly of the ſurviving Apoſtles, about *A. D.* 86. when the final Hand ſeems to have been put to theſe Conſtitutions, and the like Additions then made in other Catalogues alſo, we ſhall be inclin'd to believe that this intire Clauſe is an Inſertion, and was added to complete the Account at the foreſaid laſt Aſſembly of the Apoſtles; and ſo permits us to ſuppoſe the Original Account to have been much earlier, in the life-time of *Peter* himſelf, to whom it principally, if not wholly belongs, by all the other Characters; and muſt therefore have been written ſome Years before the Deſtruction of *Jeruſalem*. However, we have immediately a remarkable Chronological Character in the ſame Account of *Peter*; who ſpeaking of thoſe that were at that famous diſpute of *Cæſarea* with *Simon Magus*, which the Recognitions are ſo full of, has theſe Words, συμπαρόντων μοι τῶν ἱερέων πάντων Ζακχαίου τοῦ ποτὲ πλώνου, καὶ Βαρνάβα, καὶ Νικήτου, καὶ Ἀκύλα, ἀδελφῶν Κλήμεντος τοῦ Ρωμαίων ὑποκόπου τε καὶ πολίτου, μαθητευθέντος δὲ καὶ Παύλῳ τῷ συναποστόλῳ ἡμῶν, καὶ συνεργῷ ἐν τῷ εὐαγγελίῳ. Which Words fairly imply, eſpecially if we take in the Parallel Accounts of the Recognitions to aſſiſt us, that *Zaccheus*, the firſt Biſhop of *Cæſarea*, was preſent, and *Barnabas*, and *Aquila*, and *Nicetas*, the Brethren of *Clement*, who indeed was Biſhop of *Rome* afterwards, when *Peter* wrote, Apoſtles finiſhed [illegible] was for the Ac-

Pag. 337.

L. II. §. 1. p. 505. & alibi paſſim.

1 or ὁ συνεργὸς

Account, but if the foregoing Disputation had been only a Disciple, Companion, or Attendant, on *Paul*, (probably in his long Imprisonment at *Cæsarea*, just before this Dispute,) and so was ready to attend *Peter* therein; as the Recognitions assure us he really did, and as this Passage may seem to imply; tho' it be capable of another Interpretation also, at least as it stands in our present Copies. But whether that be so or not, 'tis plain that by this Chronological Character the Account before us was written after *Clement* was made Bishop of *Rome*, and before *Peter* Dyed; or about *A. D.* 68. Three Years before the Destruction of *Jerusalem*.

(3) The next famous Branch of this Sixth Book is an Eminent one indeed, a Solemn ὑποτύπωσις ὑγιαινόντων λόγων, or *Form of Sound Words*, *i. e.* A short but Apostolical Institution of the Christian Faith, oppos'd to the Antient Hereticks; and it seems exactly of a Piece with that ὑποτύπωσις ὑγιαινόντων λόγων which is recommended by *Paul* to *Timothy*, as that which he had *heard of him* in the course of his Preaching. This therefore will be most probably dated about the same Time, with the Second Epistle to *Timothy*, or several Years before the Destruction of *Jerusalem*; tho' indeed there are no Notes of Time contain'd in it, and so it may possibly be somewhat earlier than that Time. (4) The next Branch of this Sixth Book is the

C 11. p. 339. 340.

2 *Tim.* 1. 13

Ac-

Account of the first Council of *Jerusalem*; whose History is also in the Acts of the Apostles; and which Assembled about *A. D.* 48. Whether that Account by *Luke*, or this by an Assembly of the Apostles were first written, or whether the one was at all taken out of the other does not certainly appear, Only because it is not here said, *This is also written in our Acts*, as 'tis before in a like case said, *This is also written in the Gospel*, I incline to think this Account either *prior* to, or at the same time with the other; which it will naturally be, in case it belong to the Second Council of *Jerusalem*, of which immediately: since we have seen that that Council was Assembled about [illegible] of *A. D.* [illegible] and that *Luke* wrote the Acts [illegible] what later. (5) The next Branch of this Sixth Book, which is the principal Branch of all, and the most sacred *Depositum* now Extant in the Church of Christ of this Nature, is the *Acts of that Second Council of Jerusalem* just now hinted at; or that main part *of the Catholick Doctrine* declar'd by the Apostles, all but *Paul*, to be the *Sacred Rule of Faith and Practice*, in opposition to the Antient Hereticks, who were then very troublesome to the Church. The Acts of this Council, and the *Catholick Doctrine*, was plainly written by the Apostles themselves, or rather by *Clement* their *Amanuensis* there

C. 12. p. 341. 342.

L. V. c. 14. p. 319.

See p. 111. &c prius.

C. 14. — 18. p 343. — 349.

present; and was most carefully sent to the Bishops and Presbyters of the Church, by no fewer than Four of the Apostles Companions, *Clement*, *Barnabas*, *Timothy*, and *Mark*; as appears by the Acts themselves, and by the Testimony of *Varadatus* already cited, most exactly agreeing together. Now both the Nature and Place of this *Catholick Doctrine* would persuade me, that it was that καλὴ παραθήκη recommended by *Paul* to the care of *Timothy*, as committed to him in particular; but that *Paul* had spoken of a certain παραθήκη of the very same nature committed to *Timothy* in his former Epistle, written long before this Time. Perhaps *Paul* had before committed the like παραθήκη to *Timothy*, which now all the rest intrust to him among others to be transmitted to the several Churches; or perhaps the Body of the Constitutions themselves, as committed to *Timothy* by the Preaching of the Apostles before they were written by their Companions, are meant thereby. However it be, *Paul*'s ὑποτύπωσις ὑγιαινόντων λόγων, and his παραθήκη do wonderfully suit the Two Apostolical Pieces here before us; and seem all in common design'd against the Gnostick and other Antient Heresies, arisen considerably before the Destruction of *Jerusalem*.

P. 118. *prius.*

2 *Tim.* 1. 14

1 *Tim.* 6. 20

See *Several History of ye New Testament*, pag. 365, 366, 367.

I need not repeat the time of the writing of this Catholick *Doctrine*; since I have already prov'd that this Second Council of *Jerusalem*,

rusalem, where it was made, Assembled about the beginning of *A. D.* 60. (6) The next or concluding Branch of this Sixth Book, is the Acts or Directions of the *Fourth Council of Jerusalem*, *A. D.* 71. chiefly oppos'd to the Judaizing Christians, which were then very troublesome; and probably more spread abroad on the Wars and Desolations of their own Country. These Directions or Acts of this Council, into which the Acts of Two of the former Councils, and therein all the former Constitutions themselves also are inserted, and by this Council confirm'd, are the only certain Branch which was Written *after* the Destruction of *Jerusalem*. For so it is here asserted, Αὐτοὶ ἀπὸ Ρωμαίων τὴς ἐξουσίας ἀφῃρέθησαν, καὶ τῆς νομικῆς λατρείας, κεκωλυμένοι δέ εἰσι καὶ ἀναιρεῖν ὃν ἂν θέλωσι, καὶ θύειν ὅλως θέλωσι· διὸ καὶ εἰσὶ ὑπὸκαταίσχυτοι, μὴ δυνάμενοι ποιεῖν τὰ διαπεπραγμένα. ὑπὸκαταίσχυς γάρ, φησιν, ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. ἀδύνατον δέ ἐστιν ἐν διασπορᾷ μεμαχημένους ὄντας πάντα τὰ τοῦ νόμου ὑπομένειν αὐτούς. ἀπαγορεύει γὰρ αὐτοῖς ὁ θεὸς Μωσῆς καὶ θυσιαστήριον ἔξω Ἱερουσαλὴμ ἶσαν, καὶ τὸν νόμον ἔξω τῶν ὁρίων τῆς Ἰουδαίας ἀναγινώσκειν. And this Branch is the more to be regarded not only because it concludes the first grand Tome of these Constitutions, or the καθολικὴ διδασκαλία contained in the former Six Books, which seems to have gone by it self for some Time; and which ends with the most so-

See p. 112. & c. prius. C. 18. — 30. p. 349 — 360.

Lib. VI. c. 25. p. 354.

lemn Doxology that ever was; but also because of the number and Quality of those to whom it was committed, *Titus*, *Luke*, *Jason*, *Lucius*, and *Sosipater*, all known Companions of *Paul*, of which Five we shall have occasion, to speak more hereafter. But as to the Time when this Branch was written, I have already shew'd that in all probability it was at the great Council of the surviving Apostles, with their Companions, and the Kinsmen of our Lord, *A. D.* 71. and so I need not enlarge upon it here any farther; especially since none of the Books cited herein, or in all the foregoing Six Books are so late as the Destruction of *Jerusalem*; as I have elsewhere observ'd already. And so far reaches that most Antient Extract call'd Διδαχη των αποστολων, ~~full Extant in Ethiopick, Coptick~~ and ~~Arabick~~, which was written by the Apostles, or their *Amanuensis Clement*, at the Third Council of *Jerusalem*, about *A. D.* 67. as its Preface informs us.

Chap. 4. *Cent.* 1. n°. 8. *infrà.*

See p. 194. *&c. prius.*

V. The Seventh Book is a kind of New System of Christs Constitutions, or an Abridgment of many of the former, with the Additions of Moral Instructions in the first Branch; of Prayers and Thanksgivings in the Second; the compleat Office for Christian Baptism, with the true Apostles Creed inserted into it in the Third; and an Original Catalogue of the Apostolical Bishops in the Fourth. And all the Parts of it have

great

great marks of Genuine Antiquity, and that they appertain'd to that Jewish Church which was persecuted and much weakned under *Vespasian*, and Domitian, but not utterly destroy'd by *Adrian*. So that it most probably belongs to the Times before, at least not long after the Destruction of *Jerusalem* by *Titus*. Nay we shall see that all the Characters cannot be answered but by supposing it written before that Destruction; abating only the addition of a Name or Two to the Catalogue of the Apostolical Bishops at its Conclusion. As we shall find in going over the Particulars. For (1) The first Branch is plainly that Antient Book mention'd by *Rufinus* under the Name of the *Duæ Viæ*; unless that Epitome of it which is the latter part of the Epistle of *Barnabas* be so call'd; which makes no great difference in the Case. This is certainly exceeding Antient, nay probably before the Destruction of *Jerusalem*; for in one Place *Peter* is introduc'd as speaking in the first Person, λέγει γὰρ ὁ κύριος ἐμοὶ Πέτρῳ, as if he was Alive and present when this Branch was compos'd; and that Διδαχὴ Βαρνάβα which is its Epitome made by *Barnabas* himself, about *A. D.* 72 must imply that this *prior* Apostolical Instruction was written either before, or but little after that Destruction: I take it to be originally the work of the first Council of *Cæsarea*, when they met to Ordain *Zaccheus* their Bishop, about

Ruffin. De Symbolo. post Op. Cyp. p. 57. L. VII c. 11. p. 366.

about *A. D.* 64. as indeed this whole Book may probably be no other than the Constitutions and Acts of that Council. For (2) the second Branch of the seventh Book, which is Devotional and Liturgick is plainly *Jewish*, and must belong to some Church of Christians in *Judea*, such as was that of *Cæsarea* under their Jewish Bishop *Zaccheus*. So that it will also very naturally belong to the forementioned first Council of *Cæsarea*. Now that this Liturgick Branch belongs to *Christian Jews*, and not *Christian Gentiles* is most evident from the intire series and coherence. I shall name some of its plainest Characters in this place. (1) The Days of the Week are here still nam'd after the original Jewish manner. Δευτέρα καὶ πέμπτη Σαββάτων are *Monday* and *Thursday*; Παρασκευὴ & Σάββατον are *Friday* and *Saturday*. Which words, deriv'd from the Times and Writings of the Apostles, who were all Jews, have been ever since current in the Christian Churches of the Gentiles also; but as originally borrowed from the Jews, and principally used by those of that Nation. (2) The Prayers in this Branch every where suppose the Offerers to be no other than Jews, the Posterity of *Abraham*, *Isaac*, and *Jacob*. Hear some of the words themselves. Ὁ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν, Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν πιστῶν δούλων σου. And elsewhere, Ὁ Θεὸς παντὸς τοῦ ὄντος, καὶ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων

C. 23. p. 369.

C. 26. p. 371.

C. 33. p. 373.

πάντων πατέρων ἡμῶν, καὶ τῶν περὶ ἡμῶν· ὁ Θεὸς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ. And if possible still more plainly, σὺ δὲ, κύριε, καὶ τοὺς πατέρας ἡμῶν ἤγαγες ἐκ γῆς Αἰγύπτου, καὶ ἔρρυσω ἐκ καμίνου σιδήρου, &c. (3) The *Syriack* Word μαρανάθα is us'd in one of the Prayers, and the *Hebrew* Word *Palmani* in another; which words would appear very odd out of the Mouths of *Greeks* and *Latins*; but are very suitable to true *Jews*; in a Country where the Language it self was *Syriack* or *Hebrew*. And, by the way, it may deserve consideration whether these words be not the remains of *Syriack* or *Hebrew* Prayers, in which Language this Liturgy might be originally written, ~~as well as Matthew's Gospel, design'd for the same Jewish Christians~~: Altho' ~~both the one and the other~~ were so soon put into *Greek*, that no sure remains are now extant of the original Writings themselves in that Language. ~~If this~~ conjecture hold, the first Council of *Cæsarea*, who inserted and completed those Prayers and their Citations, must be suppos'd to use the Greek Versions both of this and of *Matthew*; as indeed those alone are ever made use of ~~in all the antientest Citations now extant~~. But to proceed. (4) The Constitution for the Offering the First-fruits, Tythes, &c. is here so very full, and particular, and agreeable to the Soil and Product of *Judea*, that it cannot with any reason

C. 36. p. 376.

C. 26. p. 371.

C. 35. p. 375.

ib.

C. 29. p. 372.

son be suppos'd to appertain to any other People or Country but these; and that most probably before the Destruction of *Jerusalem*, and Desolations of *Judea* came upon them. (5) The peculiar Doxology of this Liturgy is a plain sign that it belong'd to the Jews only. Ὁ πάρμαχε ἡμῶν Ἀβραάμ, ὑμνητὸς εἶ εἰς τοὺς αἰῶνας. (6) This Liturgy so emphatically speaks of the *Sabbath*, the *Sabbatical Days*, and *Sabbatical Weeks*, and *Sabbatical Years*, with their conclusion, the *Jubilee*, or Fiftieth Year, as shews the Compilers and Offerers must both have been Jews, and their minds full of these Mosaick Laws all the way. (7) The mention in this Liturgy of the anointing the Sick with Oyl, which we also meet with in *James*, the Bishop of *Jerusalem*, and only in him, confirms the same Hypothesis, that it belongs to the Jews. Hear the words, which speak of the anointing with Oyl and Ointment in Baptism; but yet add a Clause which may perhaps belong to this anointing the Sick with Oil also. Εἰ δὲ μήτε ἔλαιον ἦ, μήτε μύρον, ἀρκεῖ ὕδωρ καὶ πρὸς χεῖσιν, καὶ πρὸς φέγγος, καὶ πρὸς ὁμολογίαν τοῦ ἀποτάγου, μήτε ζωαποθνησκοντος. These last words may certainly refer to the same anointing the Sick with Oyl which *James* speaks of; since the words ἀποτάγου & ζωαποθνησκοντος, tho' by a Metaphor transferr'd to Baptism, are most properly meant of the Death

C. 33. p. 373.

Jam. V. 14.

C. 22. p. 368.

or

or Martyrdom of Chriſtians elſewhere in theſe Conſtitutions; eſpecially ſince in the 8th Book we have the very form of Conſecration of Oyl for this very purpoſe ſtill extant. Altho', I confeſs, the Commentators hitherto ſeem only to have thought of Baptiſm in this Paſſage. Now ſince 'tis ſo plain that this is a Jewiſh Liturgy, and ſeems to ſuppoſe the Jewiſh Nation not yet diſpers'd it will beſt agree to the times before the Deſtruction of *Jeruſalem*, and to that firſt Council of *Cæſarea* when ſuch Settlements began to be made for the ſeveral Churches. And if we obſerve how ſhort the Doxology here added to the Lord's Prayer, ὅτι σοῦ ἐστιν ἡ βασιλεία, εἰς τοὺς αἰῶνας. ἀμήν, is in compariſon of the complete one in the third Book of the foregoing Conſtitutions, we ſhall have reaſon to believe this Jewiſh Branch to be rather antienter than that third Book. As indeed the Ordination of *Zaccheus* at the firſt Council of *Cæſarea*, to which time theſe Branches ſeem originally to belong, will naturally place them rather before ſeveral of the other parts of theſe Conſtitutions. Nay, if we obſerve another Paſſage in this Book, we ſhall find that it muſt have been written long before the Deſtruction of *Jeruſalem*. For in one of the Prayers of Thankſgiving, when the antient Deliverances afforded the Jews had been recounted, theſe words are added, ᾧ ὄν τῇ ἡμέρᾳ τῆς ἡμῶν

c. 6. p. 304.

L. VIII. C. 29. p. 411.

L. VII. C. 24. p. 370.

L. III. C. 18. p. 289.

L. VII. C. 37. p. 377.

ἡμῶν ἀνπλάβε ἡμῶν, ὃς ἐ μεγάλε σε ἀρχιερέως ἰησε χε̃ ε, τε̃ παιδός σε. As if the Death of Christ at the least, if not his Life also belong'd to that very Age or Generation of Men. (3) The *third* Branch of this seventh Book, or the complete form of Baptism, with the Original Creed of the Apostles therein, belongs well enough to the same Church, and the same Council with the foregoing parts. But because it has no particular Notes of time in it, I shall say no more of it at present, but proceed. (4) The *last* part of, or Appendix to this seventh Book is a noble remainder of the earliest Antiquity; such as affords us the plainest Chronological Characters of all others; and such as is invaluable in all enquiries as to the Primitive form of Government in the Christian Church; and yet such as hardly any Body of late ever took the least notice of in that Controversy. 'Tis an intire Catalogue of all those Bishops which the Apostles had themselves ordained *in their lifetime*, before the finishing of these Constitutions; with the distinct Name of the Church, of her Bishop, and of the Apostle by whom every such Bishop was Ordained: From which more real light arises to the state of the Primitive Church, and of Episcopacy therein, than from all the other Volumes whether antient, or modern, which have been written upon that subject. It begins thus

thus. Περὶ δὲ τῶν ἁγίων ὑφ' ἡμῶν χειροτονηθέντων Ἐπισκόπων ἐν τῇ ζωῇ τῇ ἡμετέρᾳ γνωρίζομεν ὑμῖν ὅπου εἰσὶν ἕτοι. After which follow the Principal or Antienteſt Churches, *Jeruſalem*, *Cæſarea*, *Antioch*, *Alexandria*, *Rome*, *Epheſus*, and *Smyrna*: In all which there appears more than one Biſhop a-piece, as in Churches which had Biſhops ſet over them many Years before the finiſhing theſe Conſtitutions. Then we have the leſſer or later Churches, *Pergamus*, *Philadelphia*, *Cenchrea*, *Crete*, *Athens*, *Tripoli*, *Laodicea*, *Coloſſæ*, *Beræa*, *Galatia*, *Aſia*, and *Ægina*; in all which there appears no Succeſſion at all; but only thoſe firſt Biſhops named which were ordain'd by ſome of the Apoſtles; as if all theſe were ſtill alive at the finiſhing theſe Conſtitutions: But before I make any farther Obſervations here, I will ſet down this ineſtimable Catalogue in a Table by it ſelf. L. VII. C. 46. P. 382.

A Catalogue of the firſt Thirty Biſhops Ordain'd by the Apoſtles themſelves; and by which of the Apoſtles, or Evangelists, every one was Ordain'd: with a conjecture of the Times, when the ſeveral Biſhops were Ordained.

			about A. D.
I. Jeruſalem	(1) James *the Lords Brother,*	*Ordained by Christ himself & the Apoſtles.*	33
	(2) Symeon *the Son of* Cleophas	*the Apoſtles.*	71
	(3) Judas *the Son of* James	*the Apoſtles.*	74
II. Cæſarea	(1) Zacchæus *the Publican*	*the Apoſtles.*	64
	(2) Cornelius [*the Centurion*]	*the Apoſtles.*	67
	(3) Theophilus [*of Luke*]	*the Apoſtles.*	86
III. Antioch	(1) Euodius	Peter.	50
	(2) Ignatius	Paul.	67

IV.

			about A. D.
IV. Alexandria	(1) Annianus	Mark.	62
	(2) Avilius	Luke.	84
V. Rome	(1) Linus *the Son of* Claudia	Paul.	55
	( ) [Anencletus]		
	(2) Clemens	Peter.	67
VI. Ephesus	(1) Timothy	Paul.	58
	(2) John	John.	70
VII. Smyrna	(1) Aristo I.	John.	64
	(2) Stratæas *the Son of* Lois	John.	70
	(3) Aristo II.	John.	78
VIII. Pergamus	(1) Gaius	John.	67
IX. Philadelphia	(1) Demetrius	John.	67
X. Cenchrea	(1) Lucius	Paul.	67
XI. Crete	(1) Titus	Paul.	67
XII. Athens	(1) Dionysius	Paul.	67
XIII. Tripoli	(1) Marathones	Paul.	67
XIV. Laodicea	(1) Archippus	Paul.	67
XV. Colossæ	(1) Philemon	Paul.	67
XVI. Beræa	(1) Onesimus	Paul.	67
XVII. Galatia	(1) Crescens	Paul.	67
XVIII. Asia	(1) Aquila } Nicetas }	Paul.	67
XIX. Ægina	(1) Crispus	Paul.	67

That this is a true and an authentick Record seems to me almost unquestionable, for these reasons. (1) Because the Persons here named were commonly the First-fruits of the Gospel, or the earliest Converts to the Faith; and *Clement*, in his undoubted Epistle, assures us, that the first Governors of the Church were chosen out of those first Converts. (2) Because where-ever we have other Records antient enough, and near enough to the several places here mention'd to be depended on, as we have not a few, they always agree to this Catalogue. I say *always*.

Epist. 1. §. 42. p. 170.

always. I know the objection from the omission here of *Anencletus*, before *Clement*, at *Rome*; which is in all the other oldest Catalogues, and that as sitting Twelve Years also: Yet since even here *Tertullian* assures us, that the Church of *Rome from her authentick Accounts*, (most probably from this very Catalogue before us;) affirm'd, even so early as his Days, that *Clement was ordained by Peter himself*, as 'tis here asserted, I think there is no reason for any exception in this case; whatever the circumstances of *Anencletus* were; of which already. It is also thought strange and unsupported that *Paul* should Ordain *Ignatius* Bishop of *Antioch*, yet *Chrysostom*, himself once Presbyter of *Antioch* shall be in part their Compurgator here also, who implies ~~(perhaps from this same Record also)~~ that he join'd with *Peter* in the Ordination of *Ignatius*. For the rest I refer the Reader to *Cotelerius*'s most learned Notes on this Chapter; where he will meet with abundant satisfaction. (3) Because those two Churches which we are alone *sure* had then no Bishops, from other Records, are here omitted; as then without them; even when they were so famous as to deserve principal places in the same Catalogue. This Observation, join'd to the two former, is plainly *decretory*, and obliges us to believe this Record to be really Genuine and Apostolical; that when no fewer than Nineteen

Tertul. De Prescript. Hæret. C. 32. p. 243.

Pag. 104. 105. 106. prius.

Encom. Paul.

several Apostolical Churches are specify'd, with their several Bishops, and the Apostles who Ordain'd them; and among them *Cenchrea*, a small City or Haven to *Corinth*; and *Ægina*, a small Island near *Athens*; yet Two of the famousest Churches of all, *Corinth* and *Philippi*, should be omitted; and those Churches the only two that we are *sure* from other evidence had no Bishops in the earliest Ages, when others had: For so we know the case here was by the Epistle of *Clement* to the *Corinthians*, after the Death of *Paul*, who made so many of the other Bishops; and by the Epistle of *Polycarp* to the *Philippians*, so late as the Martyrdom of *Ignatius*, *A. D.* 116. If this omission of *Corinth* and *Philippi*, join'd to the oldest attestations to the rest, be not next to an *undeniable* mark of genuine Antiquity, I do not know what is to be esteemed such. Now this being supposed, let us farther search for the Chronological Characters contain'd herein. And indeed I think they are generally little lower than the Destruction of *Jerusalem*, if not commonly before it; abating one or two of the latest in the Catalogue, which might be added at the last Council of the Apostles about *A. D.* 86. (1) The latest of the Bishops of *Jerusalem* here nam'd is *Judas*, the Son of *James*. Now he appears to have been Ordain'd upon the Martyrdom of *Symeon*, not very long after the Destruction of

Clem. Ep. 1. § 1. 21. 43. 44. 47. 54. 57. *p.* 145. 159 172. 174. 177. 178.

Polycarp. ad. Philip. §. 5. 6. 11. *p.* 186. 188. 189.

Vid. pag. 112. *&c. priùs. & Cotelerii. N.* 1.

of *Jeruſalem*; or about *A. D.* 74. (2) The lateſt of the Biſhops of *Cæſarea* is *Theophilus*, the ſame, I ſuppoſe, to whom *Luke* dedicates his Goſpel and *Acts of the Apoſtles*. What time he was Ordain'd I cannot certainly tell; perhaps about *A. D.* 86. when the laſt Hand ſeems to have been put to this whole Collection by the ſurviving Apoſtles, and *Clement*. (3) The lateſt of the Biſhops of *Antioch* is *Ignatius*, Ordain'd by *Paul* or *Peter* and *Paul*, and ſo about *A. D.* 67. before the Deſtruction of *Jeruſalem*. (4) The lateſt of the Biſhops of *Alexandria* is *Avilius*, Ordain'd by *Luke A. D.* 84. according to *Euſebius*'s account, contradicted by none. Nay if his numbers be falſe here, or if they be ill apply'd to the Years of the Roman Emperors, as thoſe belonging to *Rome* moſt certainly are, 'tis more likely that *Avilius* was Ordained much earlier, when we know *Luke* was in thoſe parts, before the Deſtruction of *Jeruſalem*, than that he was Ordained later than is here determined. Tho' having no direct warrant to alter *Euſebius*'s account, I chuſe to follow it every where, as to this Alexandrian Succeſſion. (5) The lateſt of the Biſhops of *Rome* is *Clement*, Ordain'd by *Peter*, upon the Death of *Linus*. *A. D.* 67. before the Deſtruction of *Jeruſalem*. And ſince he ſat till *A. D.* 88. and no longer, 'tis moſt reaſonable to date this Catalogue, even as to its lateſt Character, before that

Hiſt. Eccl. L. III. c. 14. p. 87.

Vid. p. 196. &c. prius.

Year. (6) The latest of the Bishops of *Ephesus* is *John*, made by *John* the Apostle upon the Death of *Timothy*. Now since *Timothy* was of an infirm Constitution, as we know from *Paul*, tho' he was young for a Bishop, when that former Epistle was written to him, about *A. D.* 53. 'Tis probable he did not much, if at all survive the Destruction of *Jerusalem*. (7) *Aristo* II. is the latest of the Bishops of *Smyrna*. Now since we know that *Polycarp* was made by *John*, and probably before the writing of the Apocalypse, where the Description of the *Angel of the Church of Smyrna*, is most apposite to *Polycarp*, and the Exhortations, as it were previous to his famous Martyrdom, 'tis most reasonable to suppose, that this *Aristo* II. was Ordain'd within the time already specify'd, or before *A. D.* 86. (8) The Bishop of *Pergamus*, *Gaius*, to whom *John* wrote his third Epistle; and the Bishop of *Philadelphia*, *Demetrius*, mention'd and highly commended in the same Epistle, will naturally be Ordain'd within the same Interval. Nay, if we remember that *Thyatira* and *Sardis* had Angels or Bishops *A. D.* 96. Tho' they had none at the time of the writing this Catalogue, we shall see that these two before us, with the other made by *John*, *viz.* *John* at *Ephesus*, and *Aristo* II. at *Smyrna*, must in all reason be Ordain'd by him about the time here determin'd. Where,

1. *Tim.* 5. 23.

Apoc. 2. 8–11.

3 *Joh.* v. 1.

v. 12.

Apoc. 2. 18. *and* 3. 1.

by

by the way, we may note that as here the Biſhops of four of the Seven Churches of *Aſia*, mention'd in the Apocalypſe, were all made by *John*, and thoſe only of all their Contemporaries; and as the other two not here nam'd, could hardly be made by any other but *John* afterwards, becauſe the reſt were generally dead; ſo is it highly probable, that the Biſhop of the Seventh, *Laodicea*, was alſo afterwards Ordain'd by *John*, upon the Death of *Paul*'s Biſhop *Archippus*; and that therefore the Reaſon why the Epiſtles to the Aſiatick Churches in the Apocalypſe, were confin'd to thoſe Seven alone was this, that thoſe Seven Biſhops and thoſe only were Ordain'd by *John*, and ſo were under his more immediate Care and Inſpection, and fitteſt to preſerve and ſecure the ſacred *Depoſitum* contain'd in that whole Book, which was accordingly intruſted to them. Nor indeed could any good reaſon be given hitherto from Hiſtory, why theſe ſeven, and only theſe ſeven Churches are there ſelected for *John*'s writing to them; whereas this moſt obvious Reaſon ariſes from the Circumſtances belonging to this Catalogue of Apoſtolical Biſhops before us, as compar'd with his own undoubted Accounts in the Apocalypſe it ſelf. But to proceed. (9) All the reſt of the Biſhops here ſet down, Eleven in number, were all Ordain'd by *Paul*, and ſo belong to the times

before the Deſtruction of *Jeruſalem*; and therefore need not be particularly examin'd any farther. Only we ought to obſerve as to all the Biſhops Ordain'd by *Paul* ſo late as *A. D.* 67. twelve in number, that not one of them ſeems to have been dead, when the main of this Catalogue was made. Which remarkable Circumſtance perſwades me that *A. D.* 86. is the lateſt time that this Catalogue can any way be ſuppos'd to belong to. We may alſo obſerve, that as *John* is the almoſt only Apoſtle, that we know was alive at that time; ſo does it appear, that he had a particular Hand in the compleating this Catalogue; ſince ὑπ' ἐμοῦ, without the Repetition of ἰωάννου, is therein thought ſufficient to determin us to *John*. Which Language yet is never there us'd of any of the reſt of the Apoſtles. And we ought farther to obſerve, that all theſe Biſhops were Ordain'd either by the Body, or at leaſt by ſome Number of the Apoſtles themſelves; as were thoſe in *Judea* at *Jeruſalem* and *Cæſarea*; or particularly by the principal Apoſtles, *Peter*, *Paul*, or *John*; at leaſt by the Companions of the two former *Luke* and *Mark*; while none appear as made by any of the other ſingle Apoſtles: Which is a Circumſtance ſomewhat ſurprizing, and which will deſerve the Conſideration of the Learned. We are here alſo to note, that the Settlement of the Churches under

under Biſhops was very *early begun* in the principal Churches; which thence came almoſt all to be famous *Patriarchates*, or at leaſt *Metropolitans*: But was not begun more generally till about *A. D.* 67. Nay in ſeveral Churches, ſuch as *Corinth*, *Philippi*, and perhaps *Theſſalonica*, ſeems not to have been finiſh'd till ſomewhat later; and in *Philippi* not till *A. D.* 116 at the ſooneſt; altho' that ſettlement was certainly intended originally by our Lord, and was accordingly either actually ſettled before the Apoſtles Death, as in the Churches ſpecify'd in the Conſtitution Catalogue; or to be ſure was appointed to be ſettled by their Companions ſoon afterward. Whence we find that in a little time all the Churches in the World were under the Epiſcopal Government. We may here alſo obſerve why the preſent Books of the New Teſtament ſo rarely, if ever, diſtinguiſh Biſhops from Preſbyters: Altho' all the other remains of genuine Antiquity ſo certainly do it, *viz.* becauſe the Council about *A. D.* 60 appears to have been the firſt which fix'd that diſtinction in the general; from which *Paul* and *Luke* both were abſent, the almoſt only Writers who have occaſion to ſpeak directly of this matter; and after which *Paul* himſelf was generally in the Weſt, or about *Spain*: nay, indeed becauſe all his Epiſtles were written before his coming to that laſt Council *A. D.* 67. when

he joyn'd in the Confirmation of the *Acts* of the former Council, and ſo in the ſettlement of the diſtinct Orders of Biſhops, Prieſts, and Deacons in the ſeveral Churches. Whence alſo no wonder that the Name of Preſbyter was ſtill common for a Biſhop in the Weſt for ſome time; altho' all the Eaſtern parts had earlier receiv'd the exact diſtinction between them. As to the ſmall Appendix to this ſeventh Book, or the Two Hymns, and the Collect like a Grace at Meals, I can determin nothing; for tho' they ſtand now as added after the ſolemn concluſion of the Book, eſpecially in one of the *Vienna* Mſs, and ſeem no parts of it, yet are the Language and Expreſſions exceeding antient; nay, perhaps referr'd to in the Prayer of *Polycarp* at his Martyrdom, where ſome of the ſame forms of Praiſe are us'd that we here find. Αἰνῶμέν σε, ὑμνῶμέν σε, εὐλογῶμέν σε, δοξολογῶμέν σε, προσκυνῶμέν σε, διὰ τοῦ μεγάλου ἀρχιερέως, ſays the Morning Hymn. διὰ τοῦτο καὶ περὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, διὰ τοῦ αἰωνίου ἀρχιερέως, ſays *Polycarp*. Only the placing the Morning Hymn before the Evening one is a ſign that their Order at leaſt is not ſo antient as that of the Liturgy in the foregoing Book, belonging to the Jews: who, as 'tis ſtill in the daily Prayers of the Eighth Book, would more naturally have plac'd the Evening Hymn before that of the Morning; according to the known com-

Euſeb. Hiſt. Eccl. L. IV. c. 15 p. 133

commencement of their Days at the Evening. This Seventh Book is however, for the main, plainly Jewish; and perhaps one of the Antientest Branch of all the Constitutions before us; and its *Two ways of Life and Death* most frequently refer'd to both in the Old and New Testament; in the Old by way of Prediction, in the New by way of Allusion or Quotation. See *Psal.* I. 1. 6. II. 12. CXIX. 1. 3. *Matt.* VII. 13. 14. *Act.* XVIII. 26. XIX. 9. 28. XXII. 4.

VI. The Eighth Book of these Constitutions is compos'd of *Five* Branches. The first is the famous ἀποστολικὴ διδαχὴ περὶ χαρισμάτων, which is suppos'd to be preserv'd or recover'd by *Hippolytus*, as being set down among his Works in his Marble Monument, dug up at *Rome* in the last Century but one. This is contain'd in the Two first Chapters. The Third Chapter being of a Stile rather more florid than the rest, and being wanting in some distinct MSS. also, there is reason to suspect it; tho' it being in all the Copies of the intire Constitutions, I dare not ~~directly~~ reject it. However, 'tis only for Connection, and so of no great Consequence. The Second Branch is made up of Constitutions περὶ χειροτονιῶν, with the proper parts of a most admirable and complete Liturgy, and the Prayers us'd at the Ordination of all the sacred Officers of the Church, inserted into the several Places where they were to be made

Cave Hist. Literar. Vol. 2. in Hippolyt.

made uſe of. Theſe Conſtitutions, without the *Liturgy*, properly ſpeaking, or the Ten Liturgick Chapters from the Sixth to the Fifteenth Incluſive, are diſtinct in ſeveral Manuſcripts, and ſometimes alſo aſcrib'd to *Hippolytus* therein, as their Collector or Tranſcriber; but the intire Copies of the Conſtitutions ever include that Liturgy. The Third Branch contains Conſtitutions and Canons aſcrib'd, ſome to *Paul*, and ſome to *Peter* and *Paul*, in Seven Chapters, 32. 33, 34, 42, 43, 44, and 45. Whereinto alſo, in Seven Chapters, 35—41. incluſive are, in their proper Places, inſerted the daily Evening and Morning Prayers; with the uſual Thankſgiving for the oblation of the firſt Fruits; and the Prayer for the departed. Theſe are plainly the remaining parts of the foregoing Liturgy; and directly refer to it. The Fourth Branch Chapter 46. contains Canons or Conſtitutions aſcrib'd to all the Apoſtles, about εὐταξία or *good order* in the Church, and the Confinement of ſacred Miniſtrations to every Rank, according to their diſtinct Offices there. The Fifth Branch contains the laſt Appendix to the whole, or the Apoſtolical Canons, Chapter 47. and concludes all with the Apoſtles ſolemn farewel to their Biſhops. Now before we come to ſtate the time, and Examin the diſtinct Notes of Chronology belonging to the ſeveral Branches of this Eighth Book, we muſt

firſt

firſt try whether we can find the Intereſt which *Hippolytus* has herein; and whether ſtill this Book and all its Parts, may not belong to the Original Eight Books of *Clementine* Conſtitutions. I confeſs I have formerly been ready to imagin that the former Seven Books only belonged to *Clements* Collection; and that his Eight Books were to be made up by ſuppoſing the Seventh divided into Two; and that therefore a great part of this Eighth Book was collected later than the other, and that by *Hippolytus* himſelf alſo. But when afterwards I found and conſider'd, *that* all our complete Copies of theſe Conſtitutions have the Eighth Book intire, as a part of the whole Work; *that* it appears to have been ſo alſo in all the paſt Ages we can trace them to; *that* in none of theſe intire Copies is there one Syllable of *Hippolytus*'s Title to any part of them; *that*, on the contrary, in them all *Clements* Atteſtation to his Eight Books, is not till the laſt Canon of the laſt Chapter of the preſent Eight Books; *that Hippolytus*'s undoubted pretence upon his Marble is only to the Two firſt Chapters, and yet *that* that very Branch is of Old cited expreſly as a part of *Clements* Conſtitutions by *Nicon*; *that* the marks for Genuine Antiquity, as well for the Chronology, as the Stile, in this Book ſeem equally valid with thoſe of the foregoing; *that Hippolytus*, whoſe Fame and

Pandect. MS. Serm. 43. apud Coteler. Not. p. 388.

Monu-

Monument were at *Rome*, the Seat of *Clement*, could hardly Collect ſo many Apoſtolick Traditions and Conſtitutions unknown to *Clement*; *that* the *Ethiopick* Extracts, not much above a Century later than *Hippolytus*, do aſcribe all the Eight Books to *Clement*; and do alſo ſhew us that their Eighth Book was then as complete, and in the ſame order as it is now; altho' indeed the ſame Ethiopians have among them another Extract made very much out of the Eighth Book, and aſcrib'd to *Hippolytus* alſo; and *that Stephen Gobar*, in *Photius*, quotes this *Hippolytus* for aſcribing the Epiſtle to the *Hebrews* to ſome other Author than *Paul*; contrary to the laſt Canon of this very Eighth Book; which thing the ſame *Gobar* obſerves alſo: When, I ſay, I ſeriouſly conſider all theſe things, I cannot eaſily believe that *Hippolytus* was the Original Collector, but *Clement*; and I am forc'd to ſuppoſe that all the Title which *Hippolytus* has hereto, is either the tranſcribing ſome Parts of this Book from the Roman Archives, for the uſe of his own Country; where perhaps they were wanting before; or rather the bare Copying them out with his own Hand, and preſerving them. when [illegible] However, leaving this obſcure matter concerning *Hippolytus*'s Title, as a Collector or Tranſcriber, to the farther Enquiries of the Learned, let us proceed to the Book it ſelf,

See Chap. 4. Cent. 4. n°. 33.

Cod. 232.

and

and to the Notes of Chronology contain'd in the several Branches of it. The first Part, or the ἀποστολικὴ παράδοσις περὶ χαρισμάτων shews by its very Subject and Design, as we have already noted, that it belongs to the very first Times of the Gospel; when alone there was occasion for caution against Spiritual Pride, in those who were vouchsaf'd such extraordinary and miraculous Gifts. And accordingly the Apostles speak here of *Silas* and *Agabus*, mention'd in the Acts, as of Prophets in their times; σίλας μὲν ἦν καὶ ἄγαβος ἐφ' ἡμῶν προφητεύσαντες. The Second Branch, or the Constitutions περὶ χειροτονιῶν, with its invaluable Liturgy, seems also plainly to belong to the time before the Destruction of *Jerusalem*! For herein we may note (1) that we have a brief Enumeration of the sacred Books Read then in the Christian Assemblies somewhat larger and later than that in the Second Book; μετὰ τὴν ἀνάγνωσιν τοῦ νόμου, καὶ τῶν προφητῶν, τῶν ὁπτολῶν ἡμῶν, καὶ τῶν πράξεων, καὶ τῶν εὐαγγελίων as if not only *Paul*'s Epistles were known, but one or more of some other Apostle was now also Extant, and Read in the publick Assemblies; which exactly agrees to the Year 67. or the Third Council of the *Apostles*; to which in the main this Book is I think to be ascrib'd. (2) That we here find this Liturgy was made before the Death of *James*, and *Euodius*, and *Annianus*, Bishops of *Jerusalem*, *Antioch*, and *Alex-*

P. 189. prius.

C. 2. p. 390.

C. 5. p. 392.

Alexandria; and yet after the Ordination of *Clement*, Bishop of *Rome*. Which in point of time exactly and singly agrees to the forementionʼd Council, *A. D.* 67. Hear the remarkable Words in the Prayer for the Faithful; ὑπὲρ τοῦ ἐπισκόπου ἡμῶν ἰακώβου, καὶ τῆς πα-
C. 10. p. 396. ροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν κλήμεντος, καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν εὐοδίου, καὶ τῆς παροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν ἀντιανοῦ, καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν. Nor must we omit that other Passage, ὑπὲρ τῆς ἐνθάδε ἁγίας παροικίας δεηθῶμεν, without any Bishops Name; as if that Church where this form was made or usʼd had then no Bishop; and was distinct from *Jerusalem*, *Antioch*, *Alexandria*, and *Rome*. All which Circumstances not only determin the *Time* to *A. D.* 67. but seem to point at the *Place* also, *Cæsarea*; which is the only remaining most Antient Church among the first Five in the Apostles Catalogue; and which was very probably now without a Bishop; since but
Joseph. De Bell. L. II. c. 33. p. 813 the Year before no fewer than 20000 Jews were therein Slain, and among them, probably, their first Jewish Bishop *Zaccheus*. If this Observation holds True, there was a Council of the Apostles at *Cæsarea* the same Year that there was one at *Jerusalem*; and as the other Parts of this Book may belong to the *Jerusalem* Council, so may the drawing up this Apostolical Liturgy be well ascrib'd to that of *Cæsarea*; as may the first

promulgation of this Divine or at least

† The Church was not for certain last destitute of such sacred Forms & Rules for Divine Worship, Faith and Discipline for 34 years, after ye Christian Religion began to flourish: for so long was it from A.D. 33. to this Council A.D. 67.

drawing up the Jewish Seventh Book not improbably be attributed to a former Jewish Council held at the same Place, about the same Year that the Second Council of *Jerusalem* was held also. But since these Two Councils are only Conjectures, and not supported by any direct Testimonies, I affirm nothing; but only propose them to farther Consideration. We may Observe (3) that as the Constitutions do elsewhere seem to speak of different Churches in the same Parish or Diocese; τὸν καθισάμενον ἐπίσκοπον εἰς πᾶς ἐκκλησίας ἐν πάσῃ παροικίᾳ· so do they here more plainly speak of several Parishes or Dioceses under the same Patriarch or Metropolitan; (to use those modern Words for easy understanding the Antient Practice;) which are both things of so great Consequence as to the Original settlement of Episcopacy, that I could not pass them over without Observation in this Place. But (4) The peculiar Petitions in this Liturgy suppose a time of *Persecution*, and a time of *War*; exactly as the case was in that Year 67. whereto we ascribe the composure of it; since *Nero*'s Persecution began *A. D.* 64. and the Jewish War *A. D.* 66. Hear the Petitions themselves; ὑπὲρ τῆς εἰρήνης καὶ εὐταξίας τοῦ κόσμου — ὥσπερ τῆς ἐν μεγάλοις καὶ, ἐξουσίαις, καὶ φυλακαῖς, καὶ δεσμοῖς ὄντων; διὰ τὸ ὄνομα κυρίου δεηθῶμεν· ὑπὲρ τῶν διωκόντων ἡμᾶς, διὰ τὸ ὄνομα τοῦ κυρίου, δεηθῶμεν· ὅπως ὁ κύριος παύσηται τὸν θυμὸν αὐτοῦ

πρὸς διασκεδάσαι τὴν καθ' ἡμῶν ὀργήν.—ὥσπερ τοῦ ἐν ἐξορίαις, ὥσπερ τοῦ ἐν δημεύσει.—ἔτι δὲ καλοῦμέν σε καὶ ὑπὲρ τῶν μισούντων ἡμᾶς, καὶ διωκόντων ἡμᾶς, διὰ τὸ ὄνομά σου.—καὶ τὸν δυμὸν αὐτοῦ παραύνης.—

C. 13. p. 404. ὑπὲρ βασιλέων, καὶ τῶν ἐν ὑπεροχῇ δεησώμεθα· ἵνα εἰρηνεύωσιν τὰ πρὸς ἡμᾶς, ὅπως ἥρεμον καὶ ἡσύχιον βίον ἔχοντες διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

C. 15. p. 406. τοὺς βασιλεῖς διατήρησον ἐν εἰρήνῃ· τὰ ἔθνη τὰ πολεμικὰ παράσχου· κ. τ. λ. But to go on: The former part of the Third Branch of this

C. 32. p. 412. 413. 414. Eighth Book contains the *Canons of Paul*; and I see nothing that hinders their real belonging to him; nay the Conclusion here, when he had spoken of some domestical Duties, καὶ ἐν ταῖς ὑπηρεσίαις ἐδιδάξαμεν, does so exactly belong to *Paul*, above all the rest of the Apostles, that I see little ground for Suspicion in the Case. And since, as we have seen, *Paul* was certainly present at the Third Council of *Jerusalem*, these Constitutions or Canons do very well agree to the same, at least as formerly drawn up by him for the use of his own Churches, and now inserted into the Acts of this Council. The latter part of this Branch of the Constitutions are in all the MSS. that I have met with, ascribed both to *Peter* and *Paul*; and I see less Occasion for doubt as to their being Genuine than the former; nor need we make any Question concerning them, since both these Apostles were most certainly Present at this Council before us. They also have one mark

mark of rather earlier Antiquity than the rest, in this Eminent Passage, ἐχέτω δὲ οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, μετὰ τὸν τῶν πρωτοκαθέδρων, καὶ τὸ ἡγεμονικὸν αὐτῶν γένος δυνάσται ὑπάρχωσι τῆς ἐκκλησίας· which implies that this Canon was made for some Church before it was setled under the Episcopal Authority; which might well be in case these Canons of *Peter* and *Paul*, as well as the foregoing of *Paul* alone, were made more Antiently, and only brought by them to this Council; which in both Cases seems to be very Probable. But then the Prayers which follow, as belonging to this Branch, directly refer to the former Liturgy, and are as it were a part of the same. Nor are they other originally then Jewish; and do accordingly Place the Evening Service before the Morning, according to the Custom of that Nation. Here is also a remarkable Character that this Liturgy is Genuine, and belongs to *James*, in its Title, which is Extant in all the MSS. κἀγὼ Ἰάκωβος, ἀδελφὸς μὲν κατὰ σάρκα τοῦ Χριστοῦ, δοῦλος δὲ ὡς θεοῦ μονογενὴς, ἐπίσκοπος δὲ ὑπ' αὐτοῦ τοῦ κυρίου καὶ τῶν ἁγιωτάτων ἱεροσολύμων χειροτονηθεὶς, τάδε φημί. Where this *James* is brought in calling himself the *Servant* of Christ, as he does in the beginning of his own Epistle; and 'tis asserted of him that he was ordained Bishop, or appointed to that Office by our *Saviour himself*, as well as by some Number of his *Apostles*; which things are frequently

C. 44. p. 420.

attested to in by the Antient Writers also, as we shall see hereafter. Now since we know that *James* was certainly present at the Third Council of *Jerusalem*, whereto the main of this Book must belong, all Circumstances agree that these Prayers are Genuine, and were really ~~deriv'd from~~ *James*, and by him inserted into the Acts of the same Council. The Fourth Branch, or concluding Chapter of the Constitutions in this Book, is ascrib'd in almost all the MSS. to the whole Body of the Apostles; ἐκεῖνο δὲ χρὴ πάντας ὡδαγγέλλομεν· and seems peculiarly refer'd to in the Preface to the *Doctrine of the Apostles*, and that as agreed upon at that time, *A. D.* 67. Accordingly there is an eminent Character which alone agrees to the same time, the Third Council of the Apostles; ὑπὸ μωσέως μὲν γὰρ τὸν θεοφιλέστατον ἀρχιερεῖς καταστᾶναι, καὶ ἱερεῖς, καὶ λεύιται· ὑπὸ δὲ τοῦ σωτῆρος ἡμῶν ἡμεῖς οἱ δεκαπρῶτοι ἀπόστολοι· ὑπὸ δὲ τῶν ἀποστόλων ἐγὼ ἰάκωβος, καὶ ἐγὼ κλήμης, καὶ σὺν ἡμῖν ἕτεροι. Whence it appears that this last Constitution was made when *James* and *Clement* were both Alive, both Bishops, and both present in Council; which Circumstances do alone suit this Third Council of *Jerusalem*, and do suit the same most exactly; and thereby shew us that it belongs to the same Council, and to no other. The fifth and last Branch of this Eighth Book, contains the *Apostolical Canons*, and plainly belongs to a Fifth Council

c. 46 p. 421

P. 422

cil of the Apostles at *Jerusalem*, or perhaps at *Cæsarea*, or *Ephesus*, about *A. D.* 86. as has been already observ'd. At this Council the Apostles appear to have made several Additions to the earlier Constitutions, to have subjoyn'd the Names of later Hereticks, and of the later Bishops made by them, and the like; and at the same Council, to be sure, it was that *Clement* himself annexed that solemn Attestation under his Hand, δι' ἐμοῦ κλήμεντος by which the true Copies might be known from any false ones; and from the same Council therefore must all the Genuine Copies be by him sent to the several Bishops, as the most sacred κειμήλιον and παραγγαδόσιν in the Christian Church, to be carefully ~~and secretly~~ by them transmitted to their Successors for all future Generations. The Chronological Characters are here plain, by the Addition of the later Books of the New Testament, the Epistles of *John*, *Jude*, and *Clement*, not hitherto mention'd; and by the Omission of ~~*Barnabas*~~, *Hermas*, the *Apocalypse*, ~~*Peter*~~, *Ignatius*, and *Polycarp*, not yet written; with the mention of *Avilius*, who was made Bishop of *Alexandria*, *A. D.* 84. and of *Clement* as still Alive, who yet, Dyed *A. D.* 88. So that there can be no doubt of the time of this last Council of the Apostles; nor by Consequence of the time of the putting their last Hand to these Eight Books of Constitutions before us; which therefore I

always place the middle Year *A. D.* 86. Ten Years before the writing the *Apocalypse*. Nor need we much wonder at the Insertion of the Epistles, as well as the Constitutions of *Clement* here; altho' they do not use to appear in the Antient Catalogues of the sacred Books of the New Testament deriv'd therefrom; since by the Nature of the Antient *Disciplina Arcana* we know the Constitutions were not to appear in the publick Copies ~~of these Constitutions~~. And if the as belong to all the *Clementines*, as some have suppos'd, the Epistles were under the same Circumstances also. However, *Ignatius*'s Citation of even the Second Epistle of *Clement*, together with the Constitutions, secures us they are all sacred Books of the New Testament.

Ad Philad. §. 7

CHAP. IV.

The External Evidence, *or Testimonies for, Citations of, and Allusions to these Apostolical Constitutions.*

HAving now dispatch'd the *Preparatory Observations*, and the *Internal Arguments*, both *General* and *Chronological* for these

theſe Conſtitutions, and demonſtrated how exactly and ſurpriſingly every thing concurs to the Eſtabliſhment of the certain ſacred Truth, and Apoſtolical Authority of the ſame; nay, I think in a rather greater degree than the like Arguments confirm the undoubted Books of the New Teſtament; I ſhall now come to the main Confirmation of all, *viz.* to ſhew, by a large Induction of particulars, that theſe ſacred Conſtitutions have all the *External Evidence* from Citations, Alluſions, and Teſtimonies, that their ſecret Nature could poſſibly allow: That the whole Chriſtian Church throughout the World was every where Eſtabliſh'd on the Foundations, and Govern'd by the Rules herein contain'd; and theſe as ſtill deriv'd from ſuch a ſacred and ſecret traditionary *Depoſitum* belonging to the Apoſtolical Churches; that the remains every where of the firſt Liturgies, or Forms of Divine Adminiſtrations for Baptiſm, the Euchariſt, Ordinations and the like, appear to be ſtill in a manner the very ſame with thoſe now Extant in theſe Books; that the Biſhops of the Apoſtolical Churches do perpetually often cite or make uſe of their very *Words*, as having theſe ſacred Books themſelves in their Cuſtody; which is ſeldom obſerv'd as to others; and never but as to ſuch who were acquainted with ſome of thoſe Apoſtolical Churches: I mean till the Publication of them in the Fourth and following

Centuries; when all Christians quoted and made use of them; at least in all the Eastern Parts of the Church: That their greatest Enemies, the ~~Orthodox~~ Athanasians, never did, and never could properly *deny* their Apostolical Authority; but only in very late Ages began to cast a groundless Imputation upon them, as if they had been interpolated by Hereticks. I may well call it a *groundless* Imputation, whilst it was not only morally impossible that any Hereticks should seize upon the Archives of all the Apostolical Churches, and corrupt all the Copies; but whilst every individual Place where such Heretical Interpolations are suspected, is exactly agreeable to the most undoubted Original Expressions and Notions of Christianity, and attested to by the oldest Writers and Quotations elsewhere; and whilst every individual Interpolation, which certainly appears to be such, is evidently owing to the ~~Orthodox~~ Athanasians, and generally to the ~~most Orthodox~~ Athanasian Church of *Rome* her self. And I venture to say that all this is demonstratively True in the Old Books of Christianity. I say *demonstratively True*. For notwithstanding the weak and injudicious Attempts of *Dallee*, that very Learned and very Partial Writer, the Testimonies under this Head are so plain, numerous, and emphatical, that I cannot but look upon them as *intirely Satisfactory*; which in matters of this Nature is all that ought

(See Character, in my III. Tracts p. 96. 76. 77.)

to

to be meant by the Word *Demonstration*. Now because my Testimonies under this Head will be very numerous, I shall distinguish them according to the order of Time; and place them under the several distinct Ages of Christianity, from the very Days of the Apostles, till the Twelfth Century. Only with this difference, that the Testimonies which are the earliest; and consequently of the greatest Authority shall be more exactly and particularly set down; whilst after the first Four Centuries some few only shall be occasionally produc'd, for the continuation of the Series and History relating to them.

Century. I.

I. The Customs and Practices of the *Therapeutæ*, mention'd by *Philo*, which to me seem to belong to the ~~imperfect Settlements of Christianity~~ in *Egypt* and elsewhere, before the writing of any of the Books of the New Testament, will claim the first Place in the order of Time, for the confirmation or illustration of these Constitutions of the Apostles; which tho' not so soon committed to Writing, were yet as Antient as the Forty Days before ~~our Saviours~~ last Ascension, and preach'd and setled by the Apostles from the very beginning of Christianity, in all the several Churches planted by them; as every About A.D. 40

where appears in the Epistles which they afterward wrote to them. I shall here and every where set down the Words of other Authors themselves, for the Readers greater Satisfaction; because they may not be at Hand. But the parallel Places in the Apostolical Constitutions any way illustrated by them, I shall generally refer to in the Margin only; because I herewith publish them at large; and because every Learned Man, who designs to Examin this matter to the bottom, ought not to content himself with particular Citations out of them, but at first to Read them over so often and so carefully that he may be readily able to judge of the Reasonings and Attestations, either intirely without, or at least with a very little hint to the same Constitutions. Reserving still to my self the Liberty to set down some very remarkable Passages from them distinctly, and to compare them particularly with the Antient Testimonies belonging to them, for the Readers more complete Satisfaction.

Therapeutæ.	Constitutions.
Op. Philon. Jud. Francofurt. 1691. p. 889. — 903	Ἐκ φύσεως καὶ τῶν ἱερῶν νόμων ἐπαιδεύθησαν θεραπεύειν τὸ ὄν, ὃ καὶ ἀγαθοῦ κρεῖττόν ἐστι, καὶ ἑνὸς εἰλικρινέστερον, καὶ μονάδος ἀρχεγονώτερον. Ἀπο-	Passim.

Ἀπολείπεται τοὺς ὑσίας ὑμῶν ἢ θυγατράσι, εἴτε καὶ ἄλλοις συγγενέσιν, &c. — *Act. 4. 32. & c. L. viii. c. 12. p. 366*

Ὅταν δὲ ἐν ἐπιζῶσι τῇ ὑσίᾳ, ὡς ἂν ἐσθενὴς ἔτι δεδεμένος φύγωσιν ἀμεταστρεπτί, καταλιπόντες ἀδελφοὺς, τέκνα, γαμετὰς, γονεῖς, πολυανθρώπους συγγενείας, φιλικὰς ἑταιρείας, τὰς πατρίδας ἐν αἷς ἐγεννήθησαν καὶ ἐτράφησαν. — *Luke 14. 26*

Ἐκάστῳ δέ ἐστιν οἴκημα ἱερὸν, ὃ καλεῖται ξενεῶν, καὶ μοναστήριον· ἐν ᾧ μονάζοντες τὰ τῆς ξενιτείας μυστήρια τελοῦσιν. — *L. viii. c. 13. p. 405. Can. 85*

Μηδὲν ἐσκομίζοντες, μὴ ποτὸν, μὴ σιτίον, μηδέτι τῶν ἄλλων ὅσα πρὸς τὰς τοῦ σώματος χρείας, ἀλλὰ νόμους, καὶ λόγια θεοπαράδοτα ἁγίᾳ πρόφητῶν, καὶ ὕμνους, καὶ τὰ ἄλλα οἷς ἐπιζήμιον καὶ εὐσέβεια συναύξονται καὶ τελειοῦται. — *Passim*

Διὸ δὴ καθ' ἑκάστην ἡμέραν εἰώθασι εὐχεσθαι, πρὸ τοῦ ἕω, καὶ πρὸ τοῦ ἑσπέρας. — *L. ii. c. 59. p. 267, 268. c. 36. p. 246*

Τὸ δὲ ἐξ ἐωθινοῦ μεχρὶς ἑσπέρας ἁγίασμα σύμπαν ἐστὶν αὐτοῖς ἄσκησις. ἐντυγχάνοντες γὰρ τοῖς ἱεροτάτοις γράμμασι φιλοσοφοῦσι, τὸ πάντιον φιλοσοφίαν ἀλληγοροῦντες. — *L. viii. c. 13. p. 405. & passim*

Ἔστι

Ἔστι δὲ αὐτοῖς καὶ συγγράμματα παλαιῶν ἀνδρῶν [*infra, uti mox.*] οἱ τῆς αἱρέσεως ἀρχηγέται γενόμενοι πολλὰ μνημεῖα τῆς ἐν τοῖς ἀλληγορουμένοις ἰδέας ἀπέλιπον· οἷς καθάπερ τισὶν ἀρχετύποις χρώμενοι μιμηταὶ τῆς προαιρέσεως τὸν ζῆλον. *Evangelium secundum Ægyptios, &c.*

Ὡς δ' οὐ θεωροῦσι μόνον, ἀλλὰ καὶ ποιοῦσιν ἄσματα καὶ ὕμνους εἰς Θεὸν, ἅτε πολλοῖων μέτρων καὶ μελῶν, ἃ ῥύθμοις σεμνοτέροις ἀναγκαίως χαράττουσι. *Passim*

Τὰς μὲν οὖν ἐξ ἡμέρας χωρὶς ἕκαστοι μονάζουσι παρ' ἑαυτοῖς, ἐν τοῖς λεγομένοις μοναστηρίοις φιλοσοφοῦσι, τὴν αὔλειον οὐκ ὑπερβαίνοντες, ἀλλ' ἔσω ἐξ ἀπόπτου θεωροῦντες. τῇ δὲ ἑβδόμῃ συνέρχονται, καθάπερ εἰς κοινὸν σύλλογον. *Passim*

Καὶ καθ' ἡλικίαν ἐξῆς καθέζονται, μετὰ τοῦ πρέποντος σχήματος. *L. iii. c. 57. p. 260. &c. L. viii. c. 13. p. 405*

Παρελθὼν δὲ ὁ πρεσβύτατος, καὶ τῶν δογμάτων ἐμπειρότατος ἀναλέγεται. *L. iii. c. 57 p. 263. L. viii. c. 5. p. 392*

Καθ' ἡσυχίαν δὲ οἱ ἄλλοι πάντες ἀκροῶνται. *L. iii. c. 57. p. 261, 263, 264*

Τὸ δὲ κοινὸν τοῦτο συμπόσιον, εἰς ὃ τῇ ἑβδόμῃ συνέρχονται, διπλοῦς ἐστι πρόβολος, ὁ μὲν εἰς ἀν- *L. iii. c. 57 p. 260, &c. L. viii. c. 13. p. 405*

ἀνδρῶνα, ὁ ὃ εἰς γυναικῶπιν ἀποκριθείς. καὶ γὰρ καὶ γυναῖκες ἐξ ἔθους (συνεδρεῶν), τὸ αὐτὸν ζῆλον καὶ τὴν αὐτὴν προαίρεσιν ἔχουσαι, &c.

Ἐγκράτειαν δὲ, ὥσπερ τινὰ θεμέλιον, προκαταβαλόμενοι τῇ ψυχῇ, &c. *L. iii. c. 1. p. 274*

Ἔνιοι δὲ καὶ δύο τεσσάρων ἡμερῶν ἐνομμύησον) ζοφῆς. — τινες — ὡς καὶ πρὸς διπλασίονα χρόνον ἀντέχειν, καὶ μάλις δι' ἓξ ἡμερῶν ἀπογεύεσθαι ζοφῆς ἀναγκαίας. *L. v. c. 18. p. 322. L. vii. c. 23. p. 369.*

Τὴν δὲ ἑβδόμην πρωϊεσὸν τινα καὶ πρωΐορθον νομίζοντες εἶναι), ἀφαιρέτως γλεως ἠξιώκασιν· ἐν ᾗ μετὰ τῆς ψυχῆς ἐπιμέλειαν καὶ τὸ σῶμα λιπαίνουσιν. *passim.*

Κατὰ τὰς τοῦ προφήτου Μωσέως ἱερουργίας ὑφηγήσεις, ἤτοι τὸ μὴ πρὸ τῶν ἀφορίζον) δι' ἑπτὰ ἑβδομάδων· ἃ μόνον πρὸ ἁπλῶς ἑβδομάδα, ἀλλὰ πρὸ δυάμιν πεπηκότες. — ἔχει δὲ προεόρτιον μεγίστης ἑορτῆς, ἣν πεντηκονταὶς ἔλαχεν, &c. Ὑποσημαίνοντός τινος τὴν ἐφημερευτῶν — προσδέχον) τὸν θεόν. *Πεντηκοστὴ passim*

Μετὰ δὲ ταῖς εὐχαῖς οἱ πρεσβύτεροι κατακλίνον), ἐπεισελίσσουν ἀκολουθοῦντες. Πρεσβύτερος *L. viii. passim priùs*

βυτέρυς γὰρ ἡ τὺς πολυετεῖς καὶ παλαιὺς νομίζυσιν, ἀλλ' ἐπὶ κρμιδῆ νέυς παῖδας, ἐὰν ὀψὲ τῆ προαιρέσεως ἐραδῶσιν· ἀλλὰ τὺς ἐκ προώτης ἡλικίας ἐνηβήσαντας καὶ ἀκμάσαντας τῷ θεωρητικῷ μέρει φιλοσοφίας. Σωφεσιῶν] Ὃ καὶ γυναῖκες· ὧν πλείστας γενέσθαι, πλὴν ὀλίγων τῆ ἀγνείαν, ἐκ ἀνάγκη. — L. ii c. 28. p. 241

Διδυμένεμη] Ὃ ἡ καθάκλισις, χωρὶς μὲν ἀνδρῶσιν, ὅπου δεξιά, χωρὶς δὲ γυναιξὶν, ἐπ' ἀυώνυμα. — prius

Ἀσκητᾶς.

Ἐν ᾧ τῷ ἱερῷ τύτῳ Συμποσίῳ δῆλον μὲν ὅτι, ἐλεύθεροι δὲ ὑπηρετῦσι, τὰς διακονικὰς χρείας ὑπομένοντες. — οἱ νέοι τῶν ἐν τῷ Συσήματι. ἄζωστοι δὲ καὶ καθέμενοι τὺς χιτωνίσκυς εἰσίασιν ὑπηρετήσοντες. — σῆναι δὲ τὺς διακονυμένυς ἐν κόσμῳ πρὸς ὑπηρεσίαν ἑτοίμυς. Ὁ μὲν σολαιότερα χρῆται τῆ διδασκαλίᾳ. Αἱ δὲ ἐξηγήσεις τῶν ἱερῶν γεαμμάτων γίνονται, δι' ὑπονοιῶν, ἐν ἀλληγορίαις, &c. — prius Diaconi. passim — Διδασκαλία. One of the Titles of the Constitutions. & prius.

Ὁ περίεδρος. — Περιεὼς. L. VIII. c. 16. p. 407 passim

Ἔπειτα ὁ ἀναστὰς ὕμνον ἀδῆ πεποιημένον εἰς τὸν Θεόν. &c.

Πάντων

Πάντων κ᾽ πολλῷ ἡσυχίαν ἀκροωμένων.	*prius*
Πλὴν ὁπότε τὰ ἀκροπλύμια κ᾽ ἐφύμνια ᾄδειν δέοι· τότε γὰρ ἐξηχεῖσι πάντες τε κ᾽ πᾶσαι.	*L. ii. c. 57. p. 262*
Οἱ νέοι πλὴν τραπέζαν εἰσομίζουσιν, ἐφ᾽ ἧς πομαγέραλον οἶνον, ἄρτ. ἐζυμωμένους, μετὰ προσφημάτ. ἀλλων, &c.	*forte Agam Jud. v. 13. L. ii. c. 28. p. 248*
Μετὰ δὲ τὸ δεῖπνον τὴν ἱερὰν ἄγυσι πομνυχίδα. ἄγνπαι δὲ ἡ πομνυχὶς τὸν ζόφον τοῦτον.	*L. V. c. 19. p. 323*
Τὰς τε ὄψεις κ᾽ ὅλον τὸ σῶμα πρὸς πλὴν ἕω στάντες.	*L. ii. c. 57. p. 264*

II. The next Testimonies for these Constitutions are those taken out of the *Books of the New Testament*, own'd for such by all among us: Which exceeding often do one way or other bear witness to them. So especially do the parallel Constitutions deriv'd from *Paul* to his Churches, and above all those to *Timothy* and *Titus* his Bishops, confirm the same. Tho' indeed 'tis not always easy to determin whether those Books cite and allude to these, or these cite and allude to those; nor indeed, whether they do not both sometimes cite or allude to common Books or Passages now lost, but well known in those first times of the Gospel. I shall only, for a Specimen, select some of the principal Parallel Places, and leave the rest, which

which are still not a few, to the Readers own search and observation.

Scripture.		Constitutions.
Matt. 3. *and* 4 *passim*	Christ's Baptism, and 40 Days Fasting afterward.	*L.* vi. *c.* 22. *p.* 368, 369
	The Demoniacks, and the casting out Demons.	*L.* viii. *c.* 1. *p.* 387. *c.* 7. *p.* 394
5. 17	Μὴ νομίζητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.	*L.* i. *c.* 1. *p.* 200. *L.* vi. *c.* 19. *p.* 349. *c* 23. *p.* 352
v. 34	Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως.	*L.* v. *c.* 12. *p.* 311. *L.* vi. *c.* 23. *p.* 353. *L.* vii. *c.* 3. *p.* 364
6. 3	Μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου.	*L.* iii. *c.* 14. *p.* 285. 286
v. 9—13	The Lord's Prayer, with part of the present Doxology.— with the whole.	*L.* vii. *c.* 24 *p.* 370
7. 15	Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.	*L.* iii. *c.* 18. *p.* 289
		L. vi. *c.* 6. *&c. p.* 333. *&c.*
9. 15	Ἐλεύσονται ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.	*L.* v. *c.* 18. *p.* 321
13. 31	Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως.	*L.* iii. *c.* 5. *p.* 277
18. 11. *&c. Luc.* 15. 4 20. 22. 23	Πρόβατον ἀπολωλός, καὶ προβατα ἐννενήκοντα ἐννέα.	*L.* ii. *c.* 20. *p.* 228
	Βάπτισμα αἵματος.	*L.* v. *c.* 6. *p.* 304

Ὡσαννα

21. 9 Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

L. vii. c. 26. p. 371
L. viii. c. 13. p. 404

Love to God and our Neighbour, the two first Commandments.

L. vii. c. 2. p. 362

24. 11 Πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσι πολλούς.— v. 24 ψευδόχριστοι καὶ ψευδοπροφῆται.

L. vii. c. 32. 372

v. 30 Τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου.

L. vii. c. 32. p. 373

25. 1. &c. The Parable of the Ten Virgins.

L. ii. c. 13. p. 221

26. & 27. & 28 The Passion, Crucifixion, and Resurrection of Christ.

L. v. c. 14. p. 316. &c.

Luc. 7. 46 Ἔλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· John. 11. 2 αὕτη δὲ μύρῳ ἤλειψε μου τοὺς πόδας.

L. ii. c. 32. p. 244
L. iii. c. 15. 16. p. 288
L. vii. c. 22. p. 368
C. 42. 44. p. 380. 381

Luc. 16. 22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν Ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ.

L. viii. c. 41. p. 418

18. 12 Νηστεύω δὶς τοῦ Σαββάτου.

L. vii. c. 23. p. 369

Ibid —— ἀποδεκατῶ πάντα ὅσα κτῶμαι.

L. ii. c. 25. p. 236. c. 35. p. 245, 246. L. vii. C. 29. p. 372. L. viii. c. 30 p. 411

John. 1. 1. &c. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος, &c.

L. viii. c. 41. p. 418

v. 18 Θεὸν οὐδεὶς ἑώρακε πώποτε.

L. viii. c. 5. p. 391. c. 15. p. 406

v. 46 Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται.

L. v. c. 20. p. 325. L. vi. c. 11. p. 340

Ἀβραὰμ

8. 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδε, καὶ ἐχάρη.

10. per tot. Ποιμὴν, Πρόβατα.

11. 49. & 18. 14 The Prophecy of *Caiaphas*.

15. 27. Ἐκεῖνος μάρτυρός περὶ ἐμοῦ.

Act. 5. 32. Joh. 17. 3 Τὸν μόνον ἀληθινὸν Θεόν.

19. 37 Ὀψονται εἰς ὃν ἐξεκέντησαν.

Act. 11. 15 Ὥρα προσευχῆς τρίτη.

10. 9 Ἕκτη.

3. 1 Ἐννάτη——μέχρι ταύτης τῆς ὥρας ἡμῶν νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενον ἐν τῷ οἴκῳ μου.

The Eucharist.

passim Νηστεύοντων —— τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. —— χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν.

Act. 14, 23

13. 15. Vid. v. 27. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου, καὶ τῶν προφητῶν. —— Ἄνδρες ἀδελφοὶ εἴ τις ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν λέγετε. ——

16. 25 Eph. 5. 19 Προσευχόμενοι ὑμνεῖν τὸν Θεόν. —— Λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς.

L. V. c. 20. p. 325. L. vii. c. 33. p. 373.

L. viii. c. 12. p. 402

L. viii. c. 2. p. 389

L. iii. c. 17. p. 288. L. V. c. 7. p. 309. L. vii. c. 22. p. 368

L. V. c. 15. p. 320. c. 16. p. 321. L. vi. c. 23. p. 352

L. V. c. 19. p. 324

L. V. c. 19. p. 323. L. viii. c. 34. p. 415

L. iii. c. 57. p. 255. L. vii. c. 25, &c. p. 370, &c.

L. viii. 12, &c. p. 398, &c.

L. viii. c. 4. &c. p. 390, &c. c. 16, &c. p. 406, &c.

L. ii. c. 57. p. 261, &c.

L. viii. c. 5. p. 392

L. viii. c. 13. p. 405

The

6, 3, &c. The Ordination of the Seven Deacons. — *L. viii, c. 46, p. 422*

8, 9, &c. *Simon Magus*'s History. — *L. vi, c. 7, &c. p. 334, &c.*

9, 15 Παῦλ. σκεῦ. ἐκλογῆς. —

Rom. 6, 1, &c. The Explication of Baptism. — εἰς ὃν παρεδόθητε τύπον διδαχῆς. — *L. ii, c. 24, p. 234, c. 55, p. 259, L. vi, c. 14, p. 343*

Rom. 13, 1, &c. Obedience to Magistrates. — *L. iii, c. 16, 17, 18, p. 288, 289, L. vii, c. 22, p. 368, 369, c. 39, &c. p. 378, &c.*

16. 1 Deaconesses. — *L. iii, c. 15, 16, p. 287, 288, c. 19. p. 289*

v. 16 Ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἁγίῳ. — *L. vi, c. 17, p. 348, L. viii, c. 19, 20, p. 407, 408*

v. 17 Παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε. — *L. ii, c. 57, p. 264, 265, L. viii. c. 11, p 398*

1 Cor. 4, 17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ· ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου, τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. — *Διδασκαλία one Name of the Constitutions. See L. vi, c. 18, p. 349*

6, 1, &c. Going to Law before Unbelievers. — *L. ii, c. 46, p. 264*

Vid. Jam. 2, 1, &c. 1 Cor. 7, 6, &c. Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. — *vid. page 8, 9, prius.*

v. 17 Concerning Virgins. — *L. iv, c. 14, p. 299*

v. 25 Οὕτω ἐν πάσαις ἐκκλησίαις διατάσσομαι. — *Διάταξις one Name of the Constitutions.*

9, 14 Οὕτω καὶ ὁ κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. — *L. ii. c. 25, p. 236, c. 35 p. 245, 246, L. vii, c. 29, p. 372, L. viii, c. 30, p. 411, 412*

11, 2 Καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε. — *Παραδόσεις one Name of the Constitutions.*

v. 14 Ἐὰν ἀνὴρ νομᾷ, ἀτιμία αὐτῷ ἔστι. — *L. i, c. 3, p. 202*

v. 16 Ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ. — *Passim.*

v. 18, 22 & 14. 28 Ἐκκλησία, for the place of Publick Assemblies. — *Passim.*

34, 35 v. 23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν. — Παράδοσις one Name of the Constitutions.

v. 34 Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι. — Διάταξις one Name of the Constitutions.

12, 13 Ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν. — καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν. — *Priùs de Baptismate & L. viii, c. 12, p. 403*

14, 16 Πῶς ἐρεῖ τὸ Ἀμὴν ὅπι τῇ σῇ εὐχαριστίᾳ; — *L. viii, c. 12, p. 404*

v. 22 Αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσι, ἀλλὰ τοῖς ἀπίστοις. — *L. viii, c. 1, p. 387, 389*

v. 34 1 Tim. 2, 11, 12 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν, &c. Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ. Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω. — *L. iii, c. 6, p. 277, &c. c. 9, p. 282*

1 Cor. 14, 37 Ἃ γράφω ὑμῖν τοῦ κυρίου εἰσὶν ἐντολαί.

v. 40 Πάντα εὐσχημόνως, καὶ κατὰ τάξιν γινέσθω. — Τάξις one Name of the Constitutions.

15, 1, &c. Of the Resurrection of the Dead.

v. 7 Ἔπειτα ὤφθη Ἰακώβῳ. — *L. vi, c. 7, p. 305—309*

v. 29 Βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. — *L. viii, c. 35, p. 416*

Σωὴ

16, 1, *Rom.* 16, 5, *Col.* 4 15, *Philem.* v. 2

Σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

Μαρκὸν Ἀδά.

L. viii, c. 34, p. 415

2 *Cor.* 1, 21, 22 *Vid. Eph.* 1, 13, 14, & 4, 30

Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστόν, καὶ χρίσας ἡμᾶς Θεός. ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

L. vii, c. 26, p. 371

L. iii, c. 15, 16, 17, p. 288, L. vii. c. 22, p. 368, c. 27, p. 371, c. 42, 43, 44, p. 380, 381

2 *Cor.* 3, 1

Συστατικαὶ ἐπιστολαί.

L. ii, c. 58, p. 266

11, 13

Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι.— μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

L. vi, c. 16, p. 344, &c.

Gal. 3, 17

Διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστόν.

L. v, c. 20, p. 325

6, 6

Κατηχούμενος— κατηχῶν.

L. vii, c. 39, 40, p 378, 379

Eph. 2, 18 *Vid.* 6, 18

Δι' αὐτοῦ, ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι, ἐν ἑνὶ πνεύματι, πρὸς τὸν πατέρα.

L. vi, c. 14, p. 343

Philip. 3, 16

Τῷ αὐτῷ στοιχεῖν κανόνι.

Κανὼν *one Name of the Constitutions.*

Coloss. 2, 3

Ἐν ᾧ εἰσι θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

Doctrina & Disciplina arcana *contain'd in these Constitutions, Vid. page* 130, *&c. priùs. Passim.*

2 *Thes.* 2, 2

Μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς.

L. vii. c. 32, p. 372, 373

v. 3, *&c.* *Vid.* 1 *Joh.* 2, 18, 22

Ἄνθρωπος τῆς ἁμαρτίας, *&c.* Ἀντίχειστος.

2 *Thes.* 2, 15

Κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.

Παράδοσις *one Name of the Constitutions.*

3, 6 *Vid.* v. 10, 14

Στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος,

Παράδοσις *one Name of the Constitutions.*

τΘ., καὶ μὴ κτίσμα τῷ παραδόσιν ἣν παρέλαβε παρ' ἡμῶν.

1 Tim. 2 Tim. Tit. passim 2, v 9, Vid. 1 Pet. 3, 1, &c.

Διδασκαλία. Ὑγιαίνουσα διδασκαλία.

Διδασκαλία one Name of the Constitutions. Vid. et. L. vi, c. 14—18, p. 343—349

Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετ' αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ.

L. i, c. 8, p. 208, 209

1 Tim. 2, 1, &c.

Prayers, &c. for those in Authority.

L. viii, c. 13, p. 404

3, 1, &c. Tit. 1, 6, &c.

Rules for Bishops and Presbyters.

L. ii, per tot. L. vii, c. 31, p. 372

Ibid.

Rules for Deacons, &c.

Ibid.

1 Tim. 3, 16

Μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί.

L. iii, c. 5, p. 277

4, 1

Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως· προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμόνων.

L. vi, c. 10, p. 339 c. 18. p. 349

v. 3

Κωλυόντων γαμεῖν.

L. vi, c. 10, p 339, c. 11, p. 340, c. 14, p. 343

v. 3, 4

Ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετ' εὐχαριστίας τοῖς πιστοῖς, καὶ ἐπεγνωκόσι τὴν ἀλήθειαν· ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, &c.

Ibid.

v. 6 Vid. 2 Tim. 3, 10

Τῆς καλῆς διδασκαλίας, ἣν παρηκολούθηκας.

L. vi, c. 18, p. 349

Μηδεὶς

v. 12 Μηδεὶς σὺ τ νεότητ@. καταφρονείτω. — L. ii. c. 1, p 213, 214

v. 14, *Vid.* 5, 20 Μετὰ ὑποτάσεως τῶν χρεῶν τῇ πρεσβυτερίᾳ. — *No parallel; unless in the Churches without Bishops.*

5, 1, 2, 3, 4 Πρεσβύτεροι, Νεώτεροι. Πρεσβύτεραι, Νεώτεραι.

v. 5, 6 Ἡ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ὅτι τ Θεόν, καὶ προσμένει τ δεήσεσιν καὶ προσευχαῖς νυκτὸς καὶ ἡμέρας. ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε. — L. ii, c 28, p. 241, c. 57, p. 264; L. iii, *passim. & alibi passim.*

v. 9, 10, 11 Χήρα καταλεγήσω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνή. &c. — L. iii, c. 1, p. 274

v. 12 Ἔχουσι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησε. — *ubi prius.*

v. 13 Ἅμα δὲ ἀργαὶ μανθάνουσι, περιέρχονται τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι, καὶ περίεργοι, λαλοῦσα τὰ μὴ δέοντα. — L. iii, c. 7, p. 280, 281

v. 19 Καθὰ πρεσβυτέρῳ κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. χηρῶν προκρίνεσθω, μηδὲν ποιῶν κατ' ἐπήρειαν. — L. ii, *passim.*

6, 1, &c. Tit. 2, 1, &c. Domestical Duties. — L. iv, c. 11, 12, 13, p. 298, 299

6, 3, 4, 5 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, Τετύφωται, μηδὲν — L. vi, c. 14, — 18, p. 341—349

βπισάμβΘ, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, &c. ἀφίσασο ἀπὸ τῶν τοιούτων.

v. 15, 16 Ὁ μακάριΘ καὶ μόνΘ δυνάσης.— ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριΘ τῶν κυριευόντων. ὁ μόνΘ ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον. — *See the Prayers in the vii. and viii. Books.*

2 Tim. 1, 5 Ἐν τῇ μάμμῃ σου Λοΐδι. — *L. vii, c. 46, p. 384*

2. 2 Ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, [*Vid.* 1 Tim. vi. 12.] ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. — *L. iii, c. 20, p. 290, 291*

v. 16, 23 & 3, 13, Tit. 3, 9 Τὰς βεβήλους κενοφωνίας περιίστασο, ὅτι πλεῖον γὰρ προκόψουσι ἀσεβείας. — *priùs.*

v. 18 Λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι. — *L. v. c. 7. p. 305, & L. vi. c. 10, p. 339*

3 8 Ἰαννῆς καὶ Ἰαμβρῆς. — *L. viii. c. 1. p. 388*

v. 14 Σὺ δὲ μένε ἐν οἷς ἔμαθες, καὶ ἐπιστώθης, εἰδὼς παρὰ τίνΘ ἔμαθες. — *L. vi, c. 18, p. 349*

v. 15, 16, 17 Ἱερὰ γράμματα, — πᾶσα γραφὴ θεόπνευσΘ, &c.— Κὶ τὰ βιβλία: μάλισα τὰς μεμβράνας. — *L. vi, c. 10. p. 338, c. 14, p. 343, c. 18, p. 348*

v. 21 ΛίνΘ καὶ κλαυδία. — *L. vii, c. 46, p. 383*

Tit. 1, 5 Τούτου χάριν κατέλιπόν σε ἐν κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν — *Διάταξις one Name of the Constitutions.*

λιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην.

v. 10 Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι, καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς. *Vid.* v. 14. III. 9.

L. vi, c. 12, p. 341

v. 15, 16 Τοῖς δὲ μεμασμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι· τοῖς δὲ ἔργοις ἀρνοῦνται. βδελυκτοὶ ὄντες, καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

L. vi, c. 10, *p.* 339, *c.* 11 *p.* 340

3, 10, 11 Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ. Εἰδὼς ὅτι ἐξέσταται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.

L. vi. c. 13, *p.* 342, 343, *c.* 18, *p.* 348

Heb. 6, 4, & 10, 32 Φωτισθέντες. the Baptized.

Passim.

10, 25 Μὴ ἐγκαταλείποντες τὴν ὑποσυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν.

L. ii, c. 59, 60, 61, *p.* 267, *&c.*

12, 25 Εἰ ἐκεῖνοι οὐκ ἔφυγον τὸν ὁμοίως τῆς γῆς παιδαιτηκότας χρηματίζοντα, πολλῷ, μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι.

This Law given from Heaven in Sion.

13, 4 Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος.

L. vi, c. 11, *p.* 340, *c.* 14, *p.* 343.

v. 17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες.

Passim.

Jam. 1, 5, 6, 7, 8 Αἰτείτω ὃ ὁν πίστ, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. — Ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

5. 13, 14

1 Pet. 1, 11 Πνεῦμα Χριστοῦ.

v. 19 Ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ.

2, 5, 9 Ἱεράτευμα ἅγιον, — γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν.

3, 6 Ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα.

2 Pet. 2, 1, &c. 1 Joh. 4, 1, &c. 2 Joh. v. 7, Jud. v. 4 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. — καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, &c.

Προσευχέσθω, ψαλλέτω. — ἀλείψαντες αὐτὸν ἐλαίῳ.

2 Pet. 2, 21 Ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.

3, 2 Μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς ἀποστόλων ἡμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος.

1 Joh. 2, 20, 27 Ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου,

L. vii. c. 11 p. 366

L. vi. c. 11, p. 340

L. i, Præf. p. 200, L. 2, c. 33, p. 244, c. 57, p. 265, L. viii, c. 14, p. 405

L. ii, c. 25, p. 238, c. 57, p. 265

L. iii, c. 15, p. 288

L. vi, c. 29, p. 258

L. vi, c. 6, &c. p. 333, &c.

L. vi, c. 18, p. 349

priùs.

Ἐντολαὶ & παραδόσεις two Names of the Constitutions; ut priùs.

priùs.

ἁγίᾳ, καὶ οἴδατε πάντα.—ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς μένετε ἐν αὐτῷ.

3, 15 Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί. — L. ii. c. 36, p. 246

v. 16 Ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. [And to this love and assistance in times of Persecution probably do the frequent exhortations here to the *Love of the Brethren* belong.] — L. v, c. 1, 3, p. 301, 302

5, 6, 8, 9 Τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. — L. viii, c. 12, p. 402, & priùs.

3 Joh. v. 1 Ὁ Πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν — 3 Joh. v. 1

v. 12 ἀληθείᾳ.—Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι. — v. 12

Jude v. 3 Ἐπαναγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. — παράδοσις one Name of the Constitutions.

v. 12 Ἀγάπαις. — L. ii, c. 28, p. 241

v. 20 Ἐν πνεύματι ἁγίῳ προσευχόμενοι. — priùs.

Κυ-

Apoc. 1, 10	Κυριακὴ ἡμέρα.	*paſſim.*
2. 2	Ἐπειράσω τὸς φάσκοντας εἶναι ἀποσόλους, καὶ ἔυρες αὐτὸς ψευδεῖς.	*prius.*
v. 6, 15	Ἀλλὰ τῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαιτῶν ἃ κἀγὼ μισῶ.	L. vi, c. 8, p. 337
4, 8	Καὶ τέσσαρα ζῶα ἓν καθ' ἑαυτὸ εἶχον ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν ὃν ἔχυσιν ἡμέρας καὶ νυκτὸς, λέγοντα, Ἅγιος, Ἅγιος, Ἅγιος, κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν, καὶ ὁ ὢν, & ὁ ἐρχόμενος, &c.	L. vii, c. 35, p. 375, L. viii, c. 12. p. 402
8, 3, 4	Θυσιαστήριον. Λιβανωτὸς χρυσῦς. Θυμιάματα τῶν προσευχῶν τῶν ἁγίων, &c.	L. vii, & viii

I might make a vaſt Number of Obſervations here; but for the ſake of brevity I ſhall leave the particulars to the Readers own Reflections. Only I cannot but Note, that. As theſe ſacred Writers do ſo often ſet down ſuch Rules as are in the Conſtitutions, for Divine, and deriv'd from Chriſt himſelf, and *all* that they ſet down under that Character are in theſe Conſtitutions; ſo wherever they have a caſe to reſolve which is not there determined, they reaſon from the Scriptures of the Old Teſtament, or from their own

Inſpi-

Inſpirations, and determin accordingly; but ſtill diſtinguiſh thoſe very Reſolutions and Determinations from the expreſs Commands of Chriſt, contain'd in the Conſtitutions. Thus when the Jewiſh Converts would preſs the obligation of Circumciſion and of *Moſes* Law upon the Gentile Chriſtians, neither *Paul*, nor the reſt of the Apoſtles pretend any direct Conſtitution of Chriſt about that matter; as indeed there is not any in thoſe former parts of the Conſtitutions which belong to the Original delivery by Chriſt, as diſtinct from the Acts of the Councils of the Apoſtles afterwards. But they argue from the Prophecies of the Old Teſtament; and determin thereupon; not that Chriſt had expreſly given any ſuch Conſtitution, but that, *it ſeemed good to the Holy Ghoſt*, the inditer of thoſe Prophecies, and *to them*, guided by his ~~Inſpiration~~ Aſſiſtances, not to lay any ſuch burden upon them. Thus alſo does *Paul* argue in moſt Caſes in his Epiſtles: Not from the expreſs declarations of Chriſt, but from the Old Teſtament, from the Nature of Chriſtianity, and the Inſpirations of the Spirit; and ſo as to ſuppoſe that ſuch his reaſoning was inferior in Nature and Evidence to the proper Original Revelations of Chriſt himſelf to them. Nay, when he does determin from ſuch Arguments, he ſeveral times tells us that he does ſo, and that he had no Command from Chriſt about thoſe

Act. 15, *Conſtit. L.* vi, *c.* 12

those matters. For Example, when he had given Permission to Married Persons to put a favourable Interpretation on one of the Rules or Counsels of Perfection in an Appendix to those Constitutions, he says immediately, τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν· yet when he comes presently to some other Points, that are in the Constitutions, he says τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγώ, ἀλλ' ὁ κύριος. And when again he proceeds to other points not in the Constitutions he again declares, τοῖς δὲ λοιποῖς ἐγὼ, λέγω, οὐχ ὁ κύριος, so also in a parallel Case elsewhere, περὶ δὲ τῶν παρθένων ἐπιταγὴν οὐκ ἔχω just as say the Constitutions in the very same Case. Where therefore he only delivers his own Opinion as of a Faithful ~~and Inspired~~ Servant of Christ; γνώμην δὲ δίδωμι ὡς ἐλεημένος ὑπὸ κυρίου πιστὸς εἶναι κ. τ. λ. as if such his Sentiments were by no means equal in Authority to Christ's own Constitutions. All which nice distinctions are here exceeding remarkable, and do wonderfully confirm the Divine Authority of the Constitutions, especially of the former Five Books and half, which contain such as were originally deliver'd by our Lord himself to the Apostles in *Mount Sion*; and which were also distinctly deliver'd by him to *Paul* afterwards. And that *Paul* could here refer to no other than the Constitutions himself had receiv'd from Christ, parallel to those in the Book before us, is plain by the whole Nature

Constitut. L. vi, c. 28, p. 357. 1 Cor. 7, 6, L. vi, c. 14, p. 343 v. 10, 11 v. 12—16 v. 25, &c. L. iv, c. 14, p. 299

Nature of his Apostleship; which never depended on the Instructions or Writings of the rest; and by the time of the writing this Epistle to the *Corinthians*, I mean before [illegible] of the rest of the Books of the New Testament; as appears in the Table thereto belonging.

N. B. Before I proceed to the following Testimonies, Allusions, and Citations of these Apostolical Remains, I shall, for the Readers better understanding the same set down here the several Names under which they usually pass, and by which they are generally quoted in Antiquity, for altho' those of the *Constitutions* and *Doctrine of the Apostles* be now only prefix'd to them, yet were there several other Names given them [illegible] among the Antients, according to the contents of the several Branches thereof. These several Names here follow. Τάξις, διάταξις, διαταγαὶ, διατάξεις, διατάγματα τῶν ἀποστόλων, or ἀποστολικαί. Ἐντολαὶ, προστάγματα, παράδοσις, παραδόσεις τῶν ἀποστόλων, or ἀποστολικαί. διατάξεις εὐαγγελικαί. παράδοσις εὐαγγελική. εὐαγγελικὸν κήρυγμα. κήρυγμα τῶν ἀποστόλων, or ἀποστολικόν. διδασκαλία, διδασκαλία τῶν ἀποστόλων, or ἀποστολική, ἐκκλησιαστικὴ διδασκαλία. κανών. κανόνες τῶν ἀποστόλων, or ἀποστολικοί. κανὼν ἐκκλησιαστικὸς κανόνες ἐκκλησιαστικοί. κανὼν τῆς ἀληθείας. κανὼν τῆς πίστεως. κανὼν τῆς λειτουργίας. διαθήκη καινή. νόμιμα τοῦ δεσπότου. With others the like; as will appear all along the future Testimonies.

III. The

III. The next Authentick Witness to these Constitutions is *Clement* himself, the Writer or Collector of the most of them; as will appear all along hereafter. So it will be well worth our while to see whether his Epistles still in great part Extant, and especially that famous Epistle to the *Corinthians*, which is one of the most valuable and undoubted Monuments of Antiquity now remaining in the Christian Church, confirms them or not. I shall therefore first set down the Passages therein which relate to these Constitutions; which are many and very remarkable; and then make some Observations from them, for our present Purpose.

A. D. 69
Præf. p. 144 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ παντοκράτορος Θεοῦ, διὰ Ἰησοῦ Χριστοῦ πληθυνθείη ἐφ' ὑμῶν ἰδίως καὶ ἐπ' ἀγάπῃ.

§. 1, *p.* 145 Μιαρᾶς καὶ ἀνοσίου φάσεως, &c.

p. 145 Τοῖς νόμοις [νομίμοις] τοῦ
Vid. §. 3, *p.* 147 Θεοῦ ἐπορθύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ πειθοῖ τιμὴ καρδίας ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις· νέοις τε μέτρια καὶ σεμνὰ νοεῖν ἐπετρέπετε· γυναιξίν τε ἐν ἀμώμῳ καὶ σεμνῇ καὶ ἁγνῇ ζωοποιὸν πάντα ἐπιτελεῖν παρηγγέλλετε· ἐκέ-

Constitutions.

Passim. See Account of the Primitive Faith. Artic. 2

L. vi, c. 1, 2, 3, 4, *p.* 330, 331, 332

passim.

L. ii, c. 28, *p.* 241, *c.* 57, *p.* 264

σεργάσας καθηγήλως τὲς ἄνδρας ἑαυτῷ, ἔν τε τῷ κήμόνι τ ὑποταγῆς ὑπαρχέσας.

§. 2. p. 146 Ἐσερνισμένοι ἦτε τοῖς ἀπλάγχνοις. *L. 1, Præf. p. 200. See also L. v. c. 14, p. 316*

p. 146 Πᾶσι γάσισδε, πᾶν κέρμα βδελυκτὸν ὑμῖν. *prius.*

p. 146 Τὰ προστάγματα τοῦ κυρίυ δὴ τὰ πλάτη τ καρδίας ὑμῶν ἐγγράπτο. *passim.*

§. 4, p. 148 Ζῆλο. Δαθὰν καὶ Ἀβειρὼμ ζῶντας καθήγαγεν εἰς ἅδυ, διὰ τὸ γασιάσαι αὐτὲς πρὸς τ Μεσίτην τοῦ Θεοῦ Μωϋσῆν. *L. 6, c. 2, 3, p. 330, 331*

§. 7, p. 149 Ἐλθωμὲν δὴ τ κυριακὴν καὶ σεμνὸν τ ἁγίας κλήσεως ἡμῶν κήμόνα. *Κανὼν, one Name of the Constitutions.*

p. 150 Βλέπωμὲν τί καλὸν, καὶ τί τερπνὸν, καὶ προσδεκτὸν ἐνώπον τοῦ ποιήσαντος ἡμᾶς· ἀτενίσωμὲν εἰς τὸ αἷμα τοῦ Χριςοῦ, καὶ ἴδωμὲν ὡς ἔστι τίμιον τῷ Θεῷ αὐτῦ· ὅτι δι' ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπένεγκεν. *L. 1, Præf. p. 200, L. 2, c. 33, p. 244, c. 57, p. 255, L. viii, c. 14, p. 405* *L. 2, c. 14, &c. p. 221, &c.*

p. 150 Ἀτενίσωμὲν εἰς τὰς γενεὰς πάσας, καὶ καταμάθωμὲν ὅτι ἐν γενεᾷ καὶ γενεᾷ μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βελομένοις ἐπιγραφῆναι ἐπ' αὐτόν. *Ibid.* *L. vii, c. 38, p. 377*

§. 11, p. 152 Εἰς δὲ γνωστὸν ἔστι πᾶσι ὅτι οἱ *L. vii, c. 11, p. 366*

οἱ δίψυχοι καὶ οἱ διϊσάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως εἰς κρίμα καὶ εἰς σημείωσιν πάσαις τῆ γενεαῖς γίγνονται.

§. 13. p. 153 Ταύτῃ τῇ ἐντολῇ, καὶ [τούτοις] τοῖς παραγγέλμασι σπεύξωμεν ἑαυτοὺς τὸ πορεύεσθαι ὑπηκόους ἀεὶ τοῖς ἁγιοπρεπέσι λόγοις αὐτοῦ, ταπεινοφρονοῦντες, φησὶν γὰρ ὁ ἅγιος λόγος, ὅπου τίνα ἐπιβλέψω ἀλλ' ἢ ὅτι τὸν πραῢν, καὶ ἡσύχιον, καὶ τρέμοντά μου τοὺς λόγους.

'Entolai & paraggelmata, two Names of the Constitutions.

L. ii. c. 1, p. 214. L. vii, c. 8. p. 365. L. viii, c. 2, p. 390

§. 19, p. 157 Ἐπαναδεάμενοι ὅπερ τὸ ἐξ ἀρχῆς παραδεδομένον ἡμῖν σκοπόν.

Constitutions deliver'd just after Christ's Resurrection.

§. 20, p. 157 Ἡμέρα τε καὶ νὺξ τὸ πεταγμένον ὑπ' αὐτοῦ δρόμον διανύουσιν, μηδὲν ἀλλήλοις ἐμποδίζοντα. Ἡλιόσε καὶ σελήνη, ἀστέρων τε χοροί, καθ' ἓν ὁμονοίᾳ, δίχα πάσης παρεκβάσεως, ἐξελίττουσιν τὰς ὑπὸ τάγμασιν αὐτοῖς ὁρισμάς. γῆ καρποφοροῦσα κατὰ τὸ θέλημα αὐτοῦ τοῖς ἰδίοις καιροῖς τὸ πάμπλήθη ἀνθρώποις, καὶ θηρσὶ, καὶ πᾶσι τοῖς ἔσιν ἐν αὐτῇ ζώοις ἀνατέλλῃ βοσκὴν, μὴ διστάζουσα, μηδὲ ἀλλοιοῦσά τι τῶν δεδογματισμένων ὑπ' αὐτοῦ. Ἀβύσσων τε ἀνεξιχνίαστα, καὶ νεφῶν

L. vii, c. 34, 35, p. 374, 375, L. viii, c. 12, p. 400, c. 46, p. 421.

πέων ἀνεκδιήγητα κείμενα τοῖς αὐτοῖς (συνέχει) προστάγμασιν. Τὸ κύτος τῆς ἀπείρου θαλάσσης καὶ τὴν δημιουργίαν αὐτοῦ συναγαγὼν εἰς τὰς (συναγωγὰς) ὁ παρεκβαίνῃ τὸ πρεπῶδες μέτρον αὐτῇ κλεῖθρα· ἀλλὰ καλῶς διέταξεν αὐτῇ, ὅπως ποιεῖ, εἰπὼν (δὲ, Ἕως ὧδε ἥξεις, καὶ τὰ κύματά σου ἐν σοὶ συντριβήσεται). ὡκεάνου (δὲ), ἀνθρώποις ἀπέραντος, καὶ οἱ μετ' αὐτὸν κόσμοι καὶ αὐτῆς τῆς ἀγαθότητος διαδύνουσι). καὶ οἱ ἐαρινοὶ, καὶ θερινοὶ, καὶ μετοπωρινοὶ, καὶ χειμερινοὶ ἐν εἰρήνῃ μεταπαραδίδοσιν ἀλλήλοις. ἀνέμων ταθμοὶ καὶ ἴδιον καιρὸν τῆς λειτουργίας αὐτῶν ἀφεκτόπως ἐπιτελοῦσιν. ἀέναοι αἱ πηγαὶ πρὸς ἀπόλαυσιν καὶ ὑγίειαν δημιουργηθεῖσαι δίχα ἐλλείψεως παρέχουσι τὰς πρὸς ζωὴν ἀνθρώποις μάζας.

§ 20. p. 159 Τοῖς οἰκτιρμοῖς αὐτοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα καὶ μεγαλωσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. §. 32. p. 164. §. 38. p. 168. §. 43. p. 171. §. 45. p. 173. §. 50. p. 175. §. 58. p. 180. §. 59. 180.

See Account of the Primitive Faith in the Doxologies at the end.

§. 21, p. 159 Τὸν κύριον Ἰησοῦν Χριστον, ὃ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη ἐντεῦθεν πῶμεν· τὰς πεπιστευμένας ἀδελφὰς μῶν· τὰς πρεσβυτέρας ἡμῶν τιμήσωμεν· τοὺς νέους παιδεύσωμεν τὴν παιδείαν τοῦ φόβου τοῦ Θεοῦ· τὰς γυναῖκας ἡμῶν ὅπως τὸ ἀγαθὸν διορθωσώμεθα· τὸ ἀξιαγάπητον τῆς ἁγνείας ἔθος ἐνδειξάσθω· τὸ ἀκέραιον τῆς πραΰτητος αὐτῶν βέλτιμα ἀποδειξάτω· τὸ ἐπιεικὲς τῆς γλώσσης αὐτῶν διὰ τῆς σιγῆς φανερὸν ποιησάτω· τὴν ἀγάπην αὐτῶν μὴ κατὰ πρόσκλισιν, ἀλλὰ πᾶσι τοῖς φοβουμένοις τὸν Θεὸν ὁσίως ἴσην παρεχέτω· τὰ τέκνα ὑμῶν τὴν ἐν Χριστῷ παιδείας μεταλαμβανέτω. — passim. — L. vi, c. 15, p. 344

§ 23 p. 160 Διὸ μὴ διψυχῶμεν, μηδὲ ἐνδιαλλέσθω ἡ ψυχὴ ἡμῶν ὅτι τὰ ὑπερβαλλόντως καὶ ἐνδόξοις δωρεαῖς αὐτοῦ. — L. vii, c. 11, p. 366

Of the Resurrection, and the History of the *Phœnix*.

§. 24, 25, 26, 27, p. 160—163 §. 33, p 164 165 Τῷ γὰρ παμμεγεθεστάτῳ αὐτοῦ κράτει ὑπάντα ἐκτίσεν, καὶ τῇ ἀκαταλήπτῳ αὐτοῦ σοφίᾳ ἐκόσμησεν αὐτούς· πάντα διεμέρισεν ἀπὸ τοῦ προσώπου αὐτοῦ ὕδατος, καὶ ἔδειξεν ὅτι ἀσφαλὴ τοῦ ἰδίου βουλήματος ἀπομίλιον· — L. v, c. 7, p. 305—309. See also c. 4, Concl. 4, n°. 30, *infra*. L. vii, c. 34, 35, p. 374, 375. L. viii, c. 12 p. 400

λιον· ἵνα τὸ ἐν αὐτῇ ζῶα φοι-
νίσσηται τῇ ἑαυτῆ σφαγῇ σκέ-
λουσιν εἰς· ἀναλαστάν τε, καὶ
τὰ ἐν αὐτῇ ζῶα σφαδημιουργή-
σαντα ἐνέκλεισεν τῇ αὐτῆ δυνά-
μει· ἐπὶ πᾶσι τὸ ἐξοχώτατον
καὶ παμμεγέθες κτίσμα ἄνθρω-
πον ἐκ ἱεραῖς καὶ ἀμώμοις
χερσὶν ἔπλασεν, κατ' ἐαυτῆ εἰκό-
νΘ. χαρακτῆρα· ἕνα γάρ, φη-
σιν ὁ Θεὸς, ποιήσωμεν ἄνθρω-
πον κατ' εἰκόνα καὶ καθ' ὁμοίω-
σιν ἡμετέραν.

L. v, c. 7, p. 308, L. viii, c. 12, p. 400

§ 34, p. 165, 166 Κατανοήσωμεν τὸ πᾶν πλῆ-
θος τῶν ἀγγέλων αὐτῆ, πῶς
τῷ θελήματι αὐτῆ λειτουργῆ-
σιν παρεστῶτες· λέγει γὰρ ἡ γρα-
φὴ, Μυρίαι μυριάδες παρειστήκει
αὐτῷ· καὶ χίλιαι χιλιάδες
ἐλειτούργουν αὐτῷ· καὶ ἐκέκρα-
γον, ἅγιος, ἅγιος, ἅγιος, κύριος
Σαβαὼθ· πλήρης πᾶσα κτίσις τῆ
δόξης αὐτῆ. καὶ ἡμεῖς ἓν ἐν ὁμο-
νοίᾳ ὄντι τὸ αὐτὸ ζωοποιοῦντες
τῇ ζωοποιῷ, ὡς ἐξ ἑνὸς στό-
ματΘ, βοήσωμεν πρὸς αὐτὸν
ἐκτενῶς, εἰς τὸ μεθέχειν ἡμᾶς
γενέσθαι τῶν μεγάλων καὶ ἐνδόξων
ἐπαγγελιῶν αὐτῆ.

L. vii, c. 35, p. 375, L. viii, c. 12, p. 401, 402

§. 35, p. 168 Ὁ δημιουργὸς καὶ πατὴρ τῶν
αἰώνων, ὁ παμάγιΘ.

L. vii, c. 33, p. 375, L. viii, c. 11, p. 397, c. 12, p. 402

Πῶς ὄφελον τοῦτο ἀγαπητοί;

ἐὰν ἐσπερυγμένη ἡ διάνοια ἡμῶν [διὰ] πίστεως πρὸς τὸν Θεὸν ἐὰν ἀληθῶμεν τὰ εὐάρεστα καὶ εὐπροσδέκτα αὐτῷ· ἐὰν ὑπτελήσωμεν τὰ ἀνήκοντα τῇ ἀμώμῳ βουλήσει αὐτοῦ, καὶ ἀκολουθήσωμεν τῇ ὁδῷ τῆς ἀληθείας· ἀποῤῥιψάμενοι ἀφ' ἑαυτῶν πᾶσαν ἀδικίαν, καὶ ἀνομίαν, πλεονεξίαν, ἔριν, κακοηθείας τε, καὶ δόλους, ψιθυρισμούς, καὶ καταλαλιάς, θεοστυγίαν, ὑπερφανίαν τε, καὶ ἀλαζονείαν, κενοδοξίαν τε, καὶ [φιλοδοξίαν.]— αὕτη ἡ ὁδὸς, ἀγαπητοὶ, ἐν ᾗ εὑρομεν τὸν σωτῆρα ἡμῶν Ἰησοῦν Χριστὸν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν, &c.

L. vii, c. 1—21, p. 362—368

§. 36, p. 167

L. viii, c. 46, p. 423

L.

§. 37, p. 167

Στραλθυσώμεθα οὖν, ἄνδρες ἀδελφοὶ, μετὰ πάσης σπουδῆς ἐν τοῖς ἀμώμοις προστάγμασιν αὐτοῦ.

Περσάγματα, one Name of the Constitutions.

§. 40, p. 168, 169

Προδήλων δὲ ἡμῖν ὄντων τούτων, καὶ ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ δεσπότης ὑπετέλεσεν. Καθὰ καιροὺς πεταγμένους τὰς προσφορὰς, καὶ λειτουργίας ὑπετελεῖσθαι, καὶ οὐκ εἰκῇ ἢ ἀτάκτως ἐπέλουσεν γίνεσθαι, ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις, πῶς

Τάξις, one Name of the Constitutions.

Passim.

τε, καὶ δι' ἡμῶν ὑποτεθῆναι θέλῃ, αὐτὸς ὥρισεν τῇ ἁγιωτάτῃ αὐτοῦ βουλήσει, ἵνα ὡσίως πάντα γινόμενα ἐν εὐδοκήσει εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ. οἱ οὖν προστεταγμένοις καιροῖς ποιοῦντες τὰς προσφορὰς αὐτῷ εὐπρόσδεκτοί τε καὶ μακάριοι· τοῖς γὰρ νομίμοις τοῦ δεσπότου ἀκολουθοῦντες οὐ διαμαρτάνουσιν. Τῷ γὰρ ἀρχιερεῖ ἰδίαι λειτουργίαι δεδομέναι εἰσὶ, καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται, καὶ λευίταις ἰδίαι διακονίαι ἐπίκεινται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

§. 41, p. 169 Ἕκαστος ὑμῶν, ἀδελφοὶ, ἐν τῷ ἰδίῳ τάγματι εὐχαριστείτω Θεῷ, ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνων τὸν ὡρισμένον τῇ λειτουργίᾳ αὐτοῦ κανόνα ἐν σεμνότητι. Οὐ γὰρ τόπῳ, ἀδελφοὶ, προσφέρονται θυσίαι εὐδοκηταὶ, ἢ εὐχαὶ, ἢ περὶ ἁμαρτίας, ἢ παραπτώματος, ἀλλ' ἐν Ἱερουσαλὴμ μόνῃ, &c.

§. 42, p. 170 Οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ τοῦ κυρίου Ἰησοῦ Χριστοῦ· Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ. ἐξεπέμφθη ὁ Χριστὸς οὖν ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι

Νόμιμα τῆς διαταξεως, one Name of the Constitutions.

Passim, & L. viii, c. 46, p. 421, 422

L. 1, per tot.

L. viii, c. 46, p. 421, 422

Κανὼν τῆς λειτουργίας the Name of part of the Constitutions.

Passim.

ἀπὸ τῦ Χριςῦ· ἐκλύοντο ἓν ἀμφότερα σὺν τῷ κλῶ· ἐκ θελήματος Θεῦ. Παραγγελίας ἓν λαβόντες, καὶ πληροφορηθέντες διὰ τ ἀναςάσεως τ κυρίυ ἡμῶν Ἰησῦ Χριςῦ, καὶ πιςωθέντες τῷ λόγῳ τ Θεῦ, μὴ πληροφορίας πνεύματος ἁγίυ, ἐξῆλθον εὐαγγελιζόμενοι τ βασιλείαν τ Θεῦ μέλλειν ἔρχεσθαι. Καὶ κατὰ χώρας ἓν καὶ πόλεις κηρύσσοντες, καθίζανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπυς καὶ διακόνυς τῶν μελλόντων πιςεύειν. καὶ τῦτο ἐ καινῶς· ἐκ γὰ δὴ πολλῶν χρόνων ἐγέγραπτο περὶ ἐπισκόπων καὶ διακόνων· ὕτως γάρ πυ λέγει ἡ γραφὴ, καταςήσω τὺς ἐπισκόπυς αὐτῶν ἐν δικαιοσύνῃ, καὶ τὺς διακόνυς αὐτῶν ἐν πίςει. L. vii, c. 46, p. 382, &c.

§. 44, p. 171, 172 Καὶ οἱ ἀπόςολοι ἡμῶν ἔγνωσαν διὰ τῦ κυρίυ ἡμῶν Ἰησῦ Χριςῦ, ὅτι ἔρις ἔσαι ὀνόματος τ ἐπισκοπῆς. διὰ ταύτην ἓν τ αἰτίαν, προέγνωσιν εἰληφότες τελείαν, κατέςησαν τὺς προειρημένυς, καὶ μεταξὺ ὁπτωμιὼ δεδώκασιν ὅπως ἐὰν κοιμηθῶσιν διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τ λειτουργίαν L. ii, passim. L. viii, c. 4, 5, p. 390, 391, 392; c. 16, &c. p. 406, &c.

γίαν αὐτῷ. τὰς ἐν ἁμαρτίαις
ζας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ'
ἑτέρων ἐλλογίμων ἀνδρῶν, ζεω-
δοκησάσης τ ἐκκλησίας πάσης,
καὶ λειτουργησάσης ἀμέμπτως τῷ
ποιμνίῳ τ Χριστ, μ παπεινοφροσύνης, ἡσύχως, καὶ ἀ-
βαναίδως, μεμαρτυρημένους τε
πολλοῖς χρόνοις ὑπὸ πάντων,
τούτους δικαίως νομίζομεν ἀποβαλέσθαι τῆς λειτουργίας. ἁμαρ-
τία γὰρ μικρὰ ἡμῖν ἔσται ἐὰν
τοὺς ἀμέμπτως καὶ ὁσίως πρεσβε-
τέρους τὰ δῶρα τ ἐπισκόπου
ἀποβάλωμεν. — ἐρῶμεν γὰρ ὅτι
ἑνὸς ὑμεῖς μετηλάγητε, καλῶς
πολιτευομένους, ἐπ' ἀμέμπτοις
αὐτοῖς τετιμημένης λειτουργίας.

συνδοκιμάσαι τῷ λαῷ κ. τ. λ. L. viii, c. 4, p. 390

§. 45, p. 173 Ὁ ὕψιστος, ὑπέρμαχος, καὶ ὑπερασπιστής ἐστιν τῆς ἐν καθαρᾷ συνειδήσει καὶ πρᾴοντων τῷ ἀρέτῳ ὀνόματι αὐτοῦ.

L. vii, c. 23, p. 373, L. viii, c. 12, p. 402, c. 13, p. 404

§. 46, p. 173 Ἵνα τί ἔρεις, καὶ δυσμοί, καὶ διχοστασίαι, καὶ σχίσματα, πόλεμός τε ἐν ὑμῖν; ἢ οὐχὶ ἕνα Θεὸν ἔχομεν, καὶ ἕνα Χριστὸν, καὶ ἓν πνεῦμα τ χάριτος, τὸ ἐκχυθὲν ἐφ' ἡμᾶς, καὶ μία κλῆσις ἐν Χριστῷ;

passim.

§. 47, p. 174 Ὥστε καὶ βλασφημίαι ἐπφέρεσθω τῷ ὀνόματι κυρίου, ἐξ ἡμῶν ἡμετέραν ἀφορμὴν· ἑαυ-

L. iii, c. 5 p. 277, L. vii, c. 24, p. 370

τοῖς δὲ κίνδυνον ἐπεξεργάζεσθε.

§. 49. p. 175 Ὁ ἔχων ἀγάπην ἐν Χριστῷ, τηρήσατω τὰ τοῦ Χριστοῦ παραγγέλματα.

Παραγγέλματα τοῦ Χριστοῦ, *one Name of the Constitutions.*

§. 50, p. 175 Οἱ ἐν ἀγάπῃ τελειωθέντες χάριν τοῦ Χριστοῦ χάριν ἔχουσιν χώραν εὐσεβῶν.

L. viii, c. 41, p. 418

§. 52, p. 176 Ἀπροσδεὴς, ἀδελφοὶ, ὁ δεσπότης τῶν ἁπάντων· οὐδὲ οὐδενὸς χρήζει, εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ.

L. viii, c. 12, p. 403

§. 54. p. 177 Μόνον τὸ ποίμνιον τοῦ Χριστοῦ εἰρηνευέτω, μηδὲν πρὸς καθεσταμένων πρεσβυτέρων.

passim.

§ 55, p. 177 Ἐπιμέλεια πολλὴ ἐν ἡμῖν παραδεδώκασι ἑαυτοὺς εἰς δεσμὰ, ὅπως ἑτέρους λυτρώσωνται. πολλοὶ ἑαυτοὺς παρέδωκεν εἰς δουλείαν, καὶ λαβόντες τὰς τιμὰς αὐτῶν ἑτέρους ἐφώμισε.

L. v, c. 1, &c. p. 301, &c.

§. 57, p. 178 Ὑποτάγητε τοῖς πρεσβυτέροις, καὶ παιδεύθητε εἰς μετάνοιαν· καμπύλιες τὰ γόνατα τῆς καρδίας ὑμῶν, μάθετε ὑποτάσσεσθαι.

Passim. & L. viii. c. 44, p. 420

Clement *Epist.* II.

About A.D. 62

§. 1, p. 184 Ἀδελφοὶ, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς περὶ Θεοῦ, ὡς περὶ κριτοῦ ζώντων καὶ νεκρῶν.

Constitutions.

passim.

Τοὺ

§. 5, p. 185 Τὰ ἡσυχικὰ ζῶντα ὡς ἀλ- | *L. ii, c. 61, p. 269*
λότρια ἠγεῖσθε, καὶ μὴ ἐπιθυ-
μεῖν αὐτῶν· ἐν γὰρ τῷ ἐπιθυ-
μεῖν ἡμᾶς κλέπτας ταῦτα ἀπο- | *L. vii, c. 1—21, p. 362—368*
πέμπομεν τῆς ὁδοῦ τῆς δικαίας.

§. 6, p. 185 Ἔστιν ὃ ἔστι ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί. ἔστι λέγω μοιχείαν, καὶ φθορεῖαν, καὶ φιλαργυρίαν, καὶ ἁπάντων ἐκείνων. ὃ τούτοις ἀποτάσσεται. | *Ibid.*
L. iii, c. 18, p. 289
L. vii, c. 40, 41, p. 379, 380

§. 6, p. 186 Ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἅγιον καὶ ἀμίαντον.—τοῦ | *L. iii, c. 16, &c. p. 288, &c. L. vii, c. 22, p. 368*

§. 7, p. 186 μὴ τηρησάντων τὴν σφραγίδα.— | *passim.*

§. 8, p. 187 τηρήσατε τὴν σάρκα ἁγνὴν, καὶ τὴν σφραγίδα ἄσπιλον.

§. 9, p. 187 Of the Resurrection. | *L. v, c. 7, p. 305—309*

§. 10, p. 187 Νῦν ὃ ἐπιμένουσιν κακοδιδασκαλοῦντες τὰς ἀναπτυσσομένας ψυχὰς, οὐκ εἰδότες ὅτι διαμένει ἕξις τὴν κρίσιν, αὐτοῖς, καὶ οἱ ἀκούοντες αὐτῶν. | *prius.*

§. 11, p. 187 Ὥστε ἀδελφοί μου μὴ διψυχῶμεν, ἀλλὰ ἐλπίσαντες ὑπομείνωμεν, ἵνα καὶ τὸν μισθὸν κομισώμεθα. | *prius.*

See a vast number of parallel places & expressions in many Manuscripts of these Epistles published by Mr. Dressel. 4

From these and the like Passages, and from *Clements* main design, drift and stile in this first Epistle, we may observe not only that there is some general Agreement or Relation between the Constitutions of the Apostles by *Clement*, and this undoubted Epistle of *Clement*, called but falsly his

ment, more than between any other Writings of different Authors in that Age; but I think in particular also that this Epistle was Written, as it were, from these Constitutions, and in pursuance of their very Design; nay that the Constitutions are therein more frequently and directly refer'd to, than the known Books of the New Testament themselves; and the Strength of the reasoning is therein often borrowed from those Laws of Christ, which more plainly appear there, than in the other; sometimes from those which only appear there, and not at all in the other. Thus for instance, the Doxologies to the *Father* alone, or to the *Father through the Son*, exactly agree with those in the former Six Books of the Constitutions. The serious and earnest cautions against Sedition, and Schism, and Faction, are exactly agreeable to those in the Constitutions. The Rules for distinct Ranks and Orders in the Church, and for obedience to the College of Presbyters, are the very same; Here are frequent hints at a *Canon*, or *Rule of Faith and Practice* like the Constitutions; and relation is had sometimes to particular Canons, or Constitutions, found always among those we now have. The very same Passages of the Old Testament are frequently cited here that are cited in the Constitutions; nay sometimes cited here, just as they are there; even when they both a little differ from the Septuagint it self

in

in our beſt Copies. The Rules are ſtill ſuppos'd to be deriv'd from God the Father, by Chriſt; juſt as thoſe in the Conſtitutions are alſo. The Efficacy of Repentance is ſuppos'd the ſame in all Ages that the Conſtitutions affirm. The Rules here refer'd to, are ſuppos'd to have been *deliver'd at the very firſt beginning of Chriſtianity*, as thoſe in the Conſtitutions pretend to be. The great and wonderful Works and Creatures of God are enumerated in ſuch Order and Language, as if *Clement*'s mind was full of the Liturgy in the Conſtitutions, and could not but ſometimes uſe its very Words. The Account of the *way of Life* is ſo particular, and in ſuch Language, that one would believe the former part of the Seventh Book of the Conſtitutions lay before him. His arguing for the Reſurrection, and that from the Hiſtory of the Phenix in particular, ſeems in great part ~~taken directly from that parallel~~ moſt admirable Chapter in the Conſtitutions. His mention of the numerous Hoſts of Angels, and of the Angelick Hymn ſeems alſo directly taken from the ſame Conſtitutions. His Account of the joint and fervent Prayers in their publick Aſſemblies, is almoſt in the Words of the Conſtitutions. He directly hints at the Three higheſt Orders in the Church, Biſhops, Preſbyters, and Deacons, under the Names of High Prieſts, Prieſts, and Levites, ſo famous in the Conſtitutions, and at their diſtinct

parallel to that in a

Offices

Offices also; and this even to a Church which as *Clement* here implies, had no Bishop yet set over them, which the Constitutions also do oblige us to suppose. He directly mentions the *Laity*, and the *Precepts concerning the Laity*, as it is in the Constitutions. He most directly refers to the last Chapter of the Constitutions, περὶ συντάξεως, and argues therefrom. He gives us an Account of the first Preaching of the Gospel, and settlement of Presbyters and Deacons, out of those first converted to Christianity, even before the general settlement of Bishops; exactly according to the particular Importance of these Constitutions. He gives us a Relation of the Apostles first choosing the Church-governors themselves, and then fixing such, exactly such a *Rule of Choice and Succession* as we now find in the Constitutions, and as was afterward most certainly observ'd in the several Churches. He frequently uses the proper and peculiar Words and Phrases of the Constitutions; such as κανὼν, ἐστερισμένος, χίσμα, αἷμα τὸ χριστὸν τίμιον, γένεα καὶ γένεα, ἐμποδίζων, τὸ κῦτος τῆς θαλάσσης, λειτουργία, πρεσβύτεροι, νέοι, χεῖρες χειροτονοῦσαι, ἀμώμους, παναγίους; θεὸς ἀρχιερεὺς for Christ himself. τάξις, ταῦγμα, προσαγμα, ταγαὶ, πεταγμένος, εὐτάκτως, προσφορὰ, ἀρχιερεῖς, ἱερεῖς, λευῖται, λαϊκοὶ, ἐπίσκοποι, διάκονοι, ἐπισκοπὴ, συνδυάζειν, τὸ χριστὸν ποίμνιον, τὰ δῶρα, ὕψιστος, ὑπέρμαχος, καθαιρεῖσθαι, χῶρα εὐσεβῶν, ἀποτάσσομαι, σφραγὶς, and

and others the like. So that upon the whole, to use *Irenæus*'s Phrase concerning this very matter, *Clement*, when he wrote this Epistle, seems ἔναυλον ἔτι τὸ κήρυγμα τῶν ἀποστόλων, καὶ τὴν παράδοσιν πρὸ ὀφθαλμῶν ἐχπνέναι, *to have had before his Eyes, and, as it were still sounding in his Ears these very sacred traditionary Constitutions of the Apostles*, of which we are now treating. I have but just hinted at those many and strong Arguments which *Clement* here affords us for the Genuine Authority of these sacred Books, and would fain perswade my Readers rather to use themselves to the Originals, and to make their own Observations, which would more deeply affect them than all my reasonings and deductions. C. 4. Cent. 2. n°. 15. infrà.

To speak my mind freely, I imagin that *Clement* was therefore pitch'd upon to be the Person who should write this Epistle to the *Corinthians*, because he had been peculiarly concern'd in the collecting and writing these Apostolical Constitutions; and so could, on the best grounds, and with the greatest Authority, Admonish the *Corinthians*, and lay before them those sacred Rules which they had so sadly broken, and thereby recal them to the Observation of the same, as he does most frequently, and with great Authority in this Epistle. Nor must I omit Two or Three Observations of great Consequence here, *viz.* (1) that among these numerous References to the Constitutions, there is yet

But of this Apostolical Writer's confirmation of y Constitutions see S. Clement's and S. Irenæus's Vindication of those Constitutions pag. 12—18.

not

not one to the last part of the Sixth Book; which alone of all the proper Branches thereof by the former Examination has appear'd to belong to the Fourth Council of *Jerusalem*, after its Destruction, and so after the writing of this Epistle; and that (2) not only this Epistle, but many more of the Sacred or Antientest Books Written after these Constitutions do perpetually refer to, or are in great part taken out of them. I mean the διδαχὴ τῶν ἀποστόλων, the διδαχὴ Βαρνάβα, or Second part of *Barnabas* Epistle, the Apostolical Canons, [illegible], the Epistles of *Ignatius*, and *Polycarp*, with the Recognitions. And the reason is plain, that because these Constitutions were of such most sacred Authority, and yet were not to be properly made publick to all, the Apostles therein concern'd, and their Companions took care to extract as much as they thought necessary for all, and to publish it in these forementiond Books for general Advantage. Whence we may note (3) that it was a good while ere any of the Bishops of other Churches wrote at all; as thinking themselves not equally capable with those of the Apostolical Sees; on Account of their own want of the Original intire Copies of these Constitutions, the grand Fountain and Origin whence the Sermons and Instructions of the first Bishops seem to have been deriv'd. But to leave these Digressions, and to proceed.

IV. The

IV. The next Atteſtation which I ſhall produce for the confirming the Apoſtolical Authority of theſe Conſtitutions, ſhall be that of the Apoſtles themſelves in the Preface to their Διδαχη· One of the ſacred Books of the New Teſtament. This Preface is prefixed to their *Didaſcaly*, or Athanaſian Edition of the former Six Books of the Conſtitutions at *Oxford*. This Atteſtation is ſo plain, and undeniable, that I need only ſet it down for the confirming of the moſt ſacred Authority of the *Conſtitutions* before us. Tho' indeed the whole Book belonging ſo intirely to the ſame Conſtitutions, and containing ſo great a part of them *verbatim*, is juſtly to be look'd on as one continued Atteſtation to them. The Preface is in theſe Words, according to the Learned Mr. *Gagnier*'s Tranſlation, as review'd by the Learned Mr. *Ockly*, and others well ſkill'd in the Arabick Language.

In nomine ‖ Patris *Omnipotentis, & Filii ejus unici, & Spiritus Sancti Paracliti. Nos duodecim Apoſtoli illius unici Filii Dei Patris Omnipotentis, Domini noſtri* * *& Servatoris noſtri Jeſu* Chriſti, ipſi Gloria in — *Simul congregati fuimus in* Jeruſalem, *civitate Regis magni, & nobiſcum frater noſter Paulus, Vas electum, Apoſtolus Gentium, & Jacobus* † *Epiſcopus hujus civitatis unicæ (dilectæ)* Jeruſalem; *& confirmavimus hanc Daſcaliam Catholicam in ipſa, & nominavimus*

‖ Dei. al. * Et Dei noſtri. al. † Frater Domini. al.

gradus

gradus pro ipſorum dignitate, juxta Exemplar cæleſtium. Sic quoque (ſe. habet) etiam Eccleſia. Noverit itaque unuſquiſque ſtare in gratiarum actione in eo (gradu) in quo ordinatus fuit à Domino; Epiſcopus, ut Paſtor; Preſbyteri, ut Doctores; Diaconi, ut Miniſtri; Subdiaconi, ut Coadjutores; Anagnoſtæ, Lectores, & Pſalmiſtæ cantantes cum Intelligentia, & ‖ Acolythi, & Oſtiarii, & reliquus populus, audientes Verbum Evangelii cum bonâ diſpoſitione. Et quidem jam abſolvimus firmiter Canones, eoſque propoſuimus in Eccleſiâ. Hos nunc, & hunc Librum Doctrinæ alterum quem ſcripſimus, miſimus utroſque per manum Clementis ſocii noſtri, ad prædicandum ἐν τῇ οἰκουμένῃ univerſâ, ut audiatis hæc Edicta, O amnes Nazaræi ſive Chriſtiani, qui (eſtis) ſub ſole; ut ſciatis celeriter. Qui porro audiverit & cuſtodiverit mandata ſcripta in illâ (Doctrinâ,) erit ipſi vita æterna, & Felicitas coràm Domino noſtro Jeſu Chriſto. Hoc (eſt) quod creditum fuit nobis de hoc myſterio magno, quod eſt ipſius. Qui autem nequam (fuerit) neque ſervaverit ea, ejiciemus eum foras tanquam corruptum; & habitatio ejus infernus erit in æternum: Quemadmodum ſcriptum eſt; qui fecerint malum, ibunt in ſupplicium æternum; qui autem fecerint bonum, in vitam æternam, in regno cœlorum. Amen. Note this Book has 38 or 39 Canons or Chapters in the Ethiopick and Arabick.

‖ Etiam al. *Note alſo that the word here rendered* Acolythi *is corrupted in both the MSS. and its meaning uncertain.*

V. The

V. The next Atteſtation is that of *Barnabas*, containing, beſides ſeveral leſſer Alluſions in the Epiſtle it ſelf, that ſmaller *Extract* out of the Seventh Book, which is the διδαχὴ Βαρνάβα; and now is the Second part of, or Appendix to his Epiſtle. And this is the more valuable becauſe we have it intire; becauſe the Relation between this and the Conſtitutions is undenyable; and becauſe the Author was an Apoſtle or Apoſtolical Man himſelf, and deeply intereſted in the conveying part of the Conſtitutions themſelves to the ſeveral Churches, as we have already ſeen. This Epitome is almoſt *verbatim* ſtill in the Seventh Book, and ought to be intirely Read over upon this Occaſion. Only the Reader is deſir'd to obſerve that in the *Ethiopick* Extracts this Διδαχὴ, or its parallel part of the Conſtitutions, is divided into juſt *Eleven* Canons or Chapters: I mean beſides that groſs Interpolation at the beginning which is contain'd in the firſt Chapter. The uſe of this Obſervation will appear preſently, together with the like belonging to the former.

VI. The next Atteſtation is the *Apoſtolical Canons*, or the Third *Extract*, made for the uſes of all the Biſhops, and for the publick Government of the Churches, as to their Judicatures and Synods; and containing ſome additional Rules, confirm'd by the ſurviving Apoſtles, about *A. D.* 86. when the whole Collection of the Conſtitutions was

attested to by Clement under his own Hand. This Epitome has been already consider'd at large. But the Reader must remember here also that this, in the oldest and best, as well as most of the present Copies, is made up of just 85 Canons.

Pag. 83 &c. prius.

These *Canons*, tho' in reality a part of, and almost an extract from the Constitutions, yet being generally better known, and more universally esteem'd than they, will therefore deserve to be introduc'd as Witnesses on their account: I mean here not so much on account of their being, in the main, *extracted* from them, and every where supposing them; as on account of two or three *direct, plain,* [illegible] *Citations* of them also: Which alone are proper to be more distinctly produc'd in this place.

Canons.	Constitutions.
Can. 3 Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, παρὰ τὸ κυρίου διάταξιν, τὴν ὑπὲρ τῆς θυσίας, προσενέγκῃ ἑτέρά τινα ὑπὲρ τὸ τοῦ Θεοῦ θυσιαστήριον, ἢ μέλι, ἢ γάλα, ἢ ἀντὶ οἴνου σίκερα, ὑπὸ δύλης, ἢ ὄρνεις, ἢ ζῶά τινα, ἢ ὄσπρια, παρὰ τὴν διάταξιν, καθαιρείσθω.	*L. viii. c. 12, p. 402, 403*
Can. 49 Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος κατὰ τοῦ κυρίου διάταξιν μὴ βαπτίσῃ εἰς πατέρα καὶ υἱόν	*L. viii. c. 22, p. 368, 369*

ὑὸν καὶ ἅγιον πνεῦμα. Ἀλλὰ εἰς τρεῖς ἀνάρχους, ἢ εἰς τρεῖς υἱοὺς, ἢ εἰς τρεῖς παρακλήτους, καταγελάσθω. *Vid. Can. L.* Now since these Διαταξεις are both in the Constitutions under that very Name, and not *so* in the New Testament; and since the former is there in that directly, Περὶ τῆς θυσίας *concerning the Oblation*, as it is here cited, and is not at *all* in the New Testament, here is no room for evasion in this case.

The other general Evidence arising from these Canons need not here be distinctly consider'd; but that *principal Testimony* belonging to the intire Eight Books of *Clementine* Constitutions, or *Clements Attestation* to them, under his hand, which is contain'd in the 85th Canon, deserves a particular Consideration; and may be supported by such additional Observations and Testimonies, as ought not to be past over in silence in this place. The Clause I mean is this, as it runs in the best Copy of *Joannes Antiochenus:* and is exactly to the same sense in all the other Copies also. Καὶ αἱ Διαταγαὶ ὑμῶν τοῖς ἐπισκόποις δι' ἐμοῦ κλήμεντος ἐν ὀκτὼ βιβλίοις ἐφοσιωμέναι, ἃς ὑ χρὴ δημοσιεύειν ἐπὶ πάντων. Διὰ τὰ ἐν αὐταῖς μυστικὰ μυστήρια. Now to take no notice here of the certain number, *Eight* Books of Constitutions; which number is no less than Two and Twenty times repeated, according to the Letters of the Hebrew Alphabet, in that CXIX Psalm, which seems

to be, as it were a Prophetical *Encomium* upon, and Recommendation of the Laws, Statutes, Judgments, and Precepts, contain'd in these Constitutions; I shall shew what strong reasons there are to believe this clause to be genuine, and written by *Clement* himself: Which if it be once fully prov'd, the Sacred Authority of these Books must needs be unquestionable. Now that it is so, the following Arguments will little less than *demonstrate*. For (1) The very Attestation, and particular form of Attestation themselves, δι' ἐμοῦ κλήμεντος, is so agreeable to the Times, and Language, and Circumstances, and Examples of the Apostles, that nothing can be more so. The Old Hereticks had then so counterfeited the Names of the Apostles, that every Epistle, every Act of Council, and Constitution was still forc'd to be attested to, and carried by some of the Apostles known Companions. Thus *Paul* attests to each Epistle by subscribing it under his *own hand*, besides the sending it by some of his *own Attendants*. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, οὕτω γράφω. Thus the Acts of the first Council of *Jerusalem* were sent by *Judas* and *Silas*, *Paul* and *Barnabas*; of the second by *Clement*, *Barnabas*, *Timothy* and *Mark*; of the fourth by *Titus*, *Luke*, *Jason*, *Lucius*, & *Sosipater*. And in a Work of this nature, which was it self intirely and originally

2 *Thess.* 3, 17

Act 15, 22, &c.

Constit. L. 6 *c.* 12 *p* 342 *c.* 18. *p.* 349

Ibid.

nally Apostolical, it was but necessary that *Clement*, the Writer, or Collector, should set his own Attestation to it; as accordingly we here find he has really done. (2) Upon this single Clause, and one of the like nature in the Constitutions, as far as appears depended the original *Doctrina & Disciplina Arcana*, or the strict Concealment of the mystical parts of our Religion, and of those Traditionary Constitutions which contained them; which how exactly it was observ'd in all the first Ages has been already demonstrated. This secrecy therefore highly confirms and plainly supposes the genuine Antiquity of these Clauses, particularly of that famous one before us. Nor indeed, as I think, could this Concealment, as a strict Duty of Christianity, be deriv'd from any other Original but from the Apostles constant Practice and Direction, here and only here authentickly recorded and transmitted to us. (3) This Clause is really genuine, because hence, and from the διδαχη των αποστολων must have come that constant, known, and uninterrupted Tradition and Opinion that the Apostles Constitutions were written or collected by *Clement*, and by him sent to the Churches. Nay, which is very remarkable, almost all the remaining Records speak as if they here read these very words δια κλήμεντος, *By Clement*; as may be observ'd in the Testimonies which shall be hereafter pro-

duc'd. (4) This Clauſe is in all the Copies and Mſs both of the Conſtitutions themſelves; and of the Canons alſo, even when they appear ſingly; and this to the earlieſt times that we can any way trace them: Nay, rather earlier than the firſt Publication of the Conſtitutions themſelves, about the middle of the fourth Century. Thus it was in the Copies in the Days of *Photius*, for the *Ninth* Century; of *Joannes Damaſcenus* for the *Eighth*; of the Sixth Council in *Trullo* for the *Seventh*; of *Joannes Antiochenus*, for the *Sixth*; and probably of the other Collection he mentions, for the *Fifth*, of *Baſil* and the *Ethiopians* for the *Fourth*, as will appear hereafter. Nay, the Records of the Ethiopick Churches appearing antienter than the Publication of the Conſtitutions themſelves, are ſuch an early Atteſtation as is almoſt undeniable. I have before ſhew'd why this Clauſe was omitted in the Catalogue of the Sacred Books for common uſe, tho' it was then in all the Copies in the Archives; ſo I need ſay no more of that matter here. And ſince 'tis certain that *Epiphanius* own'd both the Epiſtles and Conſtitutions of *Clement*; while yet he intirely omits them all in his Catalogue of the Sacred Books, we need not ſo much wonder at the like procedure in others.

p 94, *priùs.*

Hæreſ. 28, § 6, *p.* 107, *and c* 4, *Cent.* 4, *n°* 36, *priùs eum Hæreſ.* 76, *c* 5, *p.* 941

(5) This Clauſe and Atteſtation to the Conſtitutions muſt be original and genuine, other-

otherwiſe they could never have come into the *generality* of the Copies, much leſs into *all* of them; as we find they are at this Day; even *of all thoſe numerous Copies* of the Canons which are every where ſtill, and have every where been all along Extant in the Chriſtian World. The Church of Chriſt too ſoon began to Intrench upon and Change the Doctrines and Rules contain'd in theſe Conſtitutions, to be under the leaſt Temptation of *inventing* and *adding* ſuch a Clauſe for their Confirmation, had it not, without diſpute, been ſo from the beginning. This Argument ſeems to me plainly *unanſwerable*. The Church, when ſhe grew Corrupt might eaſily have *left out* and *dropt* ſuch a Clauſe, which ſo deeply Condemn'd her: But that ſhe ſhould then firſt *invent* and *add* one, to her own utter Condemnation, is plainly incredible. (6) This very Clauſe is particularly referr'd to and confirm'd by a Witneſs truly unexceptionable, I mean *Baſil* Biſhop of *Cæſarea* in *Cappadocia*, I ſay *truly unexceptionable* on Account of his Orthodoxy, Athanasianism, and conſequent Prejudice againſt them; and an Account of the time when he wrote, *viz.* immediately after their firſt Publication, in the Fourth Century. Compare his Words with this Clauſe; and remember that Παιδάδοσις & διδασκαλία are Two of the moſt common Names belonging to theſe Conſtitutions in all Antiquity.

Canon lxxxv.	Basil.
Ἃς ὑ χρὴ δημοσιδὲν ἐπὶ πάντων, διὰ τὰ ἐν αὐτῇς μυστικὰ μυστήρια.	Οὐκ ἀπὸ τ σιωπωμένης κ μυστικῆς παραδόσεως; σὺν ἐκ τ ἀδημοσιδύτυ ταύτης κ ἀπορρήτυ διδασκαλίας; ἣν ὲν ἀπολυτοφαγμονήτῳ κ ἀπερίεργάτῳ σιγῇ οἱ πατέρες ἡμῶν ἐφύλαξαν;

See p. 141 prius.

And if we obſerve that every individual Inſtance brought by *Baſil* in the Place here referr'd to, which are not a few, as we have already ſet them down at large, and which he Affirms were all deriv'd from this *ſecret and myſtical* παράδοσις & διδασκαλία, are ſtill in theſe our *ſecret and myſtical Conſtitutions* at this Day, we ſhall have ſtill leſs reaſon to doubt of his Reference in theſe Words to the foregoing Atteſtation by *Clement*. Nay, becauſe one of his Inſtances, that of the Trine Immerſion is expreſly in the Apoſtolical Canons alone, we may Note that *Baſil* ſeems to have eſteem'd thoſe Canons to have been not leſs ſacred than the foregoing Conſtitutions themſelves. Tho' ſeveral of the Antients made ſome diſtinction between them.

About A. D. 87. VII. The next Teſtimony which is here to be produc'd is that of a ſacred Book of the New Teſtament, the Shepherd of *Hermas*. And altho' this be a diſtinct inſpired Book of it ſelf, and comes directly from our Saviour,

as the *Apocalypse* does, and contains commonly fresh Instructions and Admonitions from him, for the Advantage of his Church, yet are there several Passages that Confirm the *Clementine* Constitutions, as then the Rule of Christians; and this particularly at *Rome*, the Seat of *Clement*; nay in the very Days of *Clement*, and very probably as conveyed to the Churches by the means of *Clement* also. Take several of the Passages in Order.

Hermas.

Herm. Vis. 2, §. 2, 3, p. 76, 77

Conjugi tuæ quæ futura est soror tua.— Nec Sororem tuam negligas.

§. 4, p. 78 Citat. ab Origine Philocal. c. 1, p. 9

Γεάψῃς δύο βιβλία, καὶ δώσεις ἑν Κλήμεντι, καὶ ἕν Γραπτῇ· καὶ Γραπτὴ μὲν νουθετήσει τὰς χήρας, καὶ τὲς ὀρφανές· Κλήμης δὲ πέμψει εἰς τὰς ἔξω πόλεις· σὺ δὲ ἀναγνελεῖς τοῖς πρεσβυτέροις τῆς ἐκκλησίας. *Scribes ergo duos Libellos, & mittes unum Clementi, & unum Graptæ: mittet autem Clemens in exteras civitates, illi enim permissum est. Grapte autem commonebit viduas & orphanos: Tu autem Leges in*

Constitutions.

L. vi. c. 28. p. 357.

Clement the means of conveying the Constitutions to the Churches. Of Widows, Orphans, and Deaconesses, and Presbyters, passim.

Josephus Of y War IV. 9. 11.

in hac civitate cum Seniori-
bus qui præsunt Ecclesiæ.

Vis. 3, §. 5, p. 80 *Lapides quidem illi quadrati & albi convenientes in commissuris suis, Ii sunt Apostoli, & Episcopi, & Doctores, & Ministri, qui ingressi sunt in clementia Dei, & Episcopatum gesserunt, & docuerunt, & ministraverunt sancte & modeste Electis Dei.*

Mand. 4, §. 1, p. 86—90 *De dimittenda Adultera,— Domine, si quis habuerit Uxorem fidelem in Domino, & hanc invenerit in adulterio, numquid peccat Vir si convivit cum illa? Et dixit mihi, quamdiu nescit peccatum ejus sine crimine est vir vivens cum illa. Si autem scierit vir uxorem suam deliquisse, & non egerit pœnitentiam mulier, & permanet in fornicatione sua, & convivit cum illa vir, reus erit peccati ejus, & particeps mœchationis ejus. Et dixi illi, Quid ergo si permanserit in vitio suo mulier? Et dixit, Dimittat illam vir, & vir per*

Passim.

L. vi. c 14, *p.* 343

Of Repentance L. ii, passim.

per se maneat. Quod si dimiserit mulierem suam & aliam duxerit, & ipse mœchatur. Et dixi illi, Quid si mulier dimissa pœnitentiam egerit, & voluerit ad virum suum reverti? Nonne recipietur à viro suo? Et dixit mihi, imo; si non receperit eam vir suus peccat, & magnum peccatum sibi admittit: sed debet recipere peccatricem quæ pœnitentiam egit, sed non sæpe. Servis enim Dei pœnitentia una est. Propter pœnitentiam ergo non debet dimissa conjuge sua vir aliam ducere. Hic actus similis est in viro, & in muliere.— proper hoc præceptum est vobis ut cælibes maneatis tum vir tum mulier: potest enim in hujusmodi pœnitentia esse.

Mand. 10, §. 3, p. 97.

Μὴ λύπει τὸ πνεῦμα τὸ ἅγιον τὸ κατοικοῦν ἐν σοὶ· μήποτε ἐντύξηται τῷ Θεῷ, καὶ ἀποστῇ ἀπὸ σοῦ. *Noli offendere Spiritum Sanctum qui in te habitat, ne roget Dominum, & recedat à te.*

L. vi. c. 11, p. 340, and the Prayers in the vii and viii Books.

Cum

Simil. 5. §. 3, &c. p. 303, &c.

Cum jejunarem & ſederem in monte quodam; — ſtationem habeo. Quid eſt, inquit, ſtatio? & Dixi, Jejunium. — Illo die quo jejunabis nihil omnino guſtabis mihi panem & aquam; & computata quantitate cibi quem cæteris diebus comeſturus eras, ſumptum diei illius quem facturus eras repones, & dabis viduæ, pupillo, aut inopi.— Hæc ſtatio ſic acta eſt bona, hilaris, & accepta à Domino.

Paſſim & L. iii, c. 6, p. 280

L. v. c. 1, p. 301, c. 20, p. 327

Here we may obſerve (1) That that degree of Primitive Matrimonial Chaſtity, after the time of Child-bearing was over, I mean of living together like Brother and Siſter, which is here recommended to *Hermas*, as a Counſel of Chriſtian Perfection, is very agreeable to the like Counſel of Perfection in the Conſtitutions of the Apoſtles; of Huſbands not frequenting the Company of their Wives when they are with Child. Which Counſels of Perfection, by the way, as at firſt recommended by the Apoſtles ſeem to me the occaſion of that Caſe of Conſcience reſolv'd by *Paul* to the *Corinthians*, relating to ſuch abſtinence; where he

1 *Cor.* 7, 1, &c.

he determins that 'tis no farther a Duty than as both Parties have the gift of Continency, and are able to obſerve it for a time, by mutual conſent, for the purpoſes of Self-denyal Faſting and Prayer, and not otherwiſe. In which Caſes both theſe Rules become if not ſtrict Duties, yet certainly very acceptable inſtances of Piety and Mortification in all Ages of the Goſpel. (2) That *Clement* was Biſhop of *Rome* when *Hermas* ſaw his Third Viſion; and that he was look'd on as the proper Perſon to Communicate ſacred Precepts and Viſions to other Churches; as if it was then well known how he had been employ'd about the Apoſtolical Conſtitutions before, or was employ'd about them at the time of his Writing. This is a Paſſage highly remarkable, and of moſt undoubted Authority, as cited from *Hermas* by *Origen* himſelf. (3) That there were certainly the very ſame Ranks and Orders in the Church of *Rome* in the Days of *Hermas*, that are ſetled by the Apoſtolical Conſtitutions; Five or Six of them being expreſly Nam'd by him here. Biſhops, Doctors or Preſbyters, and Miniſters or Deacons, Widows and Orphans; with the Deaconeſſes alſo; for ſuch the employing *Grapte*, a Woman, for the Admonition of the Widows and Orphans fairly imply's her to have been. (4) That an Adultereſs is to be put away, unleſs ſhe Repent; but yet is to be receiv'd again upon her Repentance;

mentioned by Joſephus

pentance; and that therefore the Husband is not to Marry again in that case, at least till all hopes of her Repentance are vanish'd. That if she again be Guilty in the like kind she is to be finally Divorc'd, and the Husband probably at Liberty to Marry another; and that the Case is in all Points the same as to a Wife with Regard to her Adulterous Husband also, in exact Agreement with the Law in the Constitutions; so far as these Cases are there mention'd; [which Law seems here directly cited in these Words, *præceptum est vobis.*] Nay I look upon *Hermas*'s Resolution of these Cases here in so particular a manner as a sacred Explication of that Rule in the Constitutions; in the very same manner as *Paul*'s was of another in the former Case, and take it to be the certain Standard and Guide for Christians therein. We may observe (5) that in one of these Passages of *Hermas*, agreeably to another of *Paul*, there are added these Words, *non solum mœchatio est illis qui carnem suam coinquinant, sed & is qui simulacrum facit mœchatur. Quod si in his factis perseverat, & pœnitentiam non agit, recede ab illa, & noli convivere cum illa; alioquin & tu particeps eris peccati ejus*; that the Case of Idolatry and Adultery are here the same; and that as the Innocent Party is to continue with the Guilty, while there is any hope of Repentance, as *Paul* also says, so that when all hope is gone, he or she

1 Cor. 7. 12—16

she is to depart from the Guilty Person, under the Penalty of Participation of the same Crime. Which things, tho' not directly belonging to our present Business, yet are too remarkable and of too great use to be overlook'd upon this Occasion. (6) We may observe that *Hermas* gives such an Account of the Blessed Spirits, [not being Invocated by Christians, but himself] Invocating the supreme God, as highly confirms the Doctrine of the Constitutions concerning him, *viz.* that he is the Principal of those Beings which the supreme God made or produc'd by his Son. (7) We may also observe that the *Stationes* or Fasts in *Hermas* do very well agree to those *Wednesdays* and *Fridays* Fasts which the Constitutions appoint, and which *Tertullian* several times calls by the same Name, and the very Word ἀναπαυμα, for the solemn meetings of Christians on the Lords Day is in these Constitutions. Nay we may Note that the peculiar Circumstance in these Constitutions of *Hermas*'s *Stationes* does exactly agree with that in the Constitutions. I have set down the Directions of the Angel to *Hermas* already; I will now set down the parallel Rules in the Constitutions. Εἰ δὲ μὴ ἔχει τις, νηστεύσας, τὸ τῆς ἡμέρας μερίδας τοῦτο ἐκπαξάτω τοῖς ἁγίοις. And elsewhere distinctly of the *Stationes* themselves, or the *Wednesday* and *Friday* Fasts. Πᾶσαν πεμπάδα καὶ παρασκευὴν προστάσσομεν ὑμῖν νηστεύειν καὶ τὴν περιοπὴν ὑμῶν τῆς νηστείας

L. iii, c. 6, p. 280

L. v, c. 1, p. 301

c. 20, p. 327

νηστείας πένησιν ἐπιχορηγεῖν. Which ſaving for the Poor ſo much as is ſpar'd from the Table, is that particular Circumſtance which ſhould be noted as the very ſame in *Hermas* and in the Conſtitutions.

VIII. The next Witneſs to theſe ſecret and ſacred Conſtitutions, and He a ſtrange and ſurprizing, and remarkable Witneſs alſo, is the unknown Author of the Second Book of *Apocryphal Eſdras*. Who under the borrowed Name of *Ezra* the Antient Scribe, ſo it ſeems to me, gives us an Account of the ſtate and meaning of the Scripture Prophecies, and of the Chriſtian Church, eſpecially of that part which was taken out of the Jews, at the concluſion of the firſt Century; as has been already obſerv'd. Nay, his wonderful likeneſs to the True Prophets, with the Excellency of his Matter, and intire Claim to Inſpiration, mightily diſpoſe me to ſuppoſe him really an inſpired Writer; as all thoſe very Antient Writers who mention him, I mean *Irenæus*, *Clement* of *Alexandria*, and *Tertullian* ſuppoſe him to be. Accordingly therein he foretells many ſtrange Events which belong to Times later than thoſe when the Book is cited by the Antients. I mean this only of the Original Greek, if it can ever be found; which ſeems not ill preſerv'd ſtill in our *Arabick* Copy, which wants the Two firſt and laſt Chapters, ſeeming to belong to another Book; and does all along

See p. 19, 20, 21 priùs.

ſo

so differ from our *Latin* Copy, and that in most things whence the Objections against the Book are taken, and has such greater Marks of Truth and Genuine Antiquity, that I look upon it as a noble Treasure to us. And since it seems that the Scene or Time of the Author is laid at the End of the first Century; and since the Citations of *Irenæus*, *Clemens Alexandrinus*, and *Tertullian*, shew that he cannot be much later, we may, without determining whether the Book be Inspired or not, with great Assurance make use of its Testimony in the present Case. Take the several Passages I refer to, especially the Principal one in the Authors one Words at large, as they stand in our ordinary Translation; for tho' the *Arabick* Copy is considerably different from the *Latin* one generally, yet in this part they in the main very well agree.

In the Thirtieth Year after the Ruin of the City I was in *Babylon*, and lay troubled upon my Bed, and my Thoughts came up over my Head. For I saw the Desolation of *Sion*, and the Wealth of them that dwelt at *Babylon*.— *v.* 28 Are their Deeds then any better that inhabit *Babylon*, that they should therefore have the Dominion over *Sion*? My Soul saw many *v.* 29 Evil doers in this Thirtieth Year.—Are they *v.* 31, *&c.* then of *Babylon* any better than they of *Sion*? *2 Esd.* 3, 1, 2

&c.—When the Affliction of *Sion* shall be fulfilled.—She said unto me, I thy Servant have been Barren and had no Child, tho' I had a Husband Thirty Years, and those Thirty Years I did nothing else Day and Night and every Hour, but make my Prayer to the Highest. After Thirty Years God heard me thine Handmaid.—*Sion* our Mother is full of all Heaviness.—How many are the Adversities of *Sion*? Be comforted in regard of the Sorrow of *Jerusalem*, *&c.*—And which is the greatest of all, the Seal of *Sion* hath now lost her Honour, for she is delivered into the Hands of them that hate us.—Thou makest great Lamentation for *Sion*.—This Woman which thou sawest is *Sion*.—Whereas she said unto thee that she hath been Thirty Years Barren, those are the Thirty Years wherein there was no offering made in her.—Therefore write all these things that thou hast seen in a Book, and hide them. And Teach them to the Wise of the People, whose Hearts thou knowest may comprehend and keep these Secrets.—How much better had it been for us if we also had been Burnt in the midst of *Sion*!—I am come unto this Place to Pray for the Desolation of *Sion*.—The Son of God shall stand upon the top of *Mount Sion*: And *Sion* shall come, and shall be shew'd to all Men being prepared and builded. [But now comes the principal Passage which I here aim

aim at.] Then answered I before thee, and 14, 19—48
said; Behold, Lord, I will go as thou hast commanded me.—For thy Law is Burnt, therefore no Man knoweth the things that are done of thee, or the Works that shall begin. But if I have found Grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the World since the beginning, which were Written in thy Law, that Men may find thy Path, and that they which will Live in the latter Days may Live. And he answered me, saying, go thy way, gather the People together, and say unto them, that they seek thee not for Forty Days. But look thou prepare thee many Box Trees, [Box-tables, to write on,] and take with thee *Sarea*, *Dabria*, *Selemia*, *Ecanus*, and *Asiel*, these Five, which are ready to write swiftly: And come hither, and I shall Light a Candle of Understanding in thine Heart, which shall not be put out till the things be performed which thou shalt begin to Write. And when thou hast done, some things shalt thou Publish, and some things thou shalt shew secretly to the Wise.—Then was the Land, even the Land of *Sion*, parted among you by *Lot*.—Let no Man therefore come unto me now, nor seek me after [during] these Forty Days. So I took the Five Men, as He commanded me; and we went into the Field, and remained there.

And the next Day behold a Voice called me, ſaying, *Eſdras*, open thy Mouth, and Drink that I give thee to Drink. Then opened I my Mouth, and behold he reached me a full Cup, which was full as it were with Water; but the Colour of it was like Fire; and I took it and Drank; and when I had Drunk of it my Heart uttered Underſtanding, and Wiſdom grew in my Breaſt, for my Spirit ſtrengthened my Memory, and my Mouth was opened, and ſhut no more. The Higheſt gave Underſtanding unto the Five Men, and they wrote the wonderful Viſions of the Night that were told which they knew not; and they ſat Forty Days, and they wrote in the Day, and at Night they Ate Bread. As for me I ſpake in the Day, and I held not my Tongue by Night. In Forty Days they wrote Two Hundred and Four Books. And it came to paſs when the Forty Days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou has Written Publiſh openly, that the worthy and unworthy may Read it: But keep the Seventy laſt, that thou may'ſt deliver them only to ſuch as be Wiſe among the People. For in them is the Spring of Underſtanding, the Fountain of Wiſdom, and the ſtream of Knowledge. And I did ſo.

In this ſtrange Book, and in theſe ſtrange Paſſages, particularly the laſt of them, we have

have such Accounts as no way agree to *Ezra*, to *Solomon*, or his Temple, and its Destruction by *Nebuchadnezzar*; as the Letter seems to imply. Nor does the Author seem to have been so poorly vers'd in the Books of the Old Testament, as to imagin they did agree thereto. Nay indeed there seems not to have been any reason to believe such a Burning of all the Copies of the Law of *Moses*, and Restoration of the same by *Ezra*, as is here describ'd. Indeed the whole Book, with great Probability, belongs to much later Times, to *A. D.* 99. or 100. as we have already observ'd. Let us therefore see if the real and mystical Intention of these things be not easily discover'd; and whether that Interpretation will not give us Light as to the Constitutions of the Apostles, those *secret Books committed to the Wise*; and to the Extracts from them, the *common Books published to all.* And indeed, the coincidences are here so very exact, that they afford us the strongest Evidence for our present purpose. For (1) the *Time* here mention'd, for this Authors Writing *the Thirtieth Year after the Ruin of Jerusalem*, exactly agrees to *A. D.* 99. or 100. about which this Author most probably wrote; soon after those Twelve *Cæsars* whom he mentions, and soon after the Writing that Third Trumpet in the *Apocalypse*, which he also quotes; for *Domitian*

Dyad, and the *Apocalypſe* was Written *A. D.* 96. (2) The *Place* which he ſo often by the by hints at, and directly ſays of it that the *Son of God ſhould ſtand there*, viz. *upon the Top of Mount Sion*, exactly agrees with the Place where our Lord deliver'd theſe Conſtitutions to the Apoſtles afterwards; as we have already ſeen; and where probably many of them were written down. (3) The *Time* here mention'd for the writing out theſe Books, Forty Days, exactly agrees with the famous Forty Days when the ſame Conſtitutions were delivered alſo; of which before. (4) The Number of Writers Five, exactly agrees with that in the laſt famous Counſel of *Jeruſalem*; which for the main concluded the Apoſtolical Conſtitutions. The *fictitious* Names here are, *Sarea*, *Dabrea*, *Selemia*, *Ecanus*, and *Aſiel*. The *real* ones at that Counſel are *Titus*, *Luke*, *Jaſon*, *Lucius*, and *Soſipater*. (5) The diviſion of the Books into *Secret* and *Open* exactly agrees to the *ſecret Conſtitutions* themſelves, and the *open Extracts* made from them; like *John*'s *ſealed Book*, and *open Codicill*. (6) The Numbers themſelves are exact to the utmoſt nicety. For as the Antient ſmaller diviſions of the ſecret Conſtitutions were juſt *Seventy*, as we Learn from the *Ethiopick* Extracts, which imitated the Originals, and otherwiſe; ſo is that exactly the Number here of the like

ſecret

See p. 14, &c. prius.

Ibid. Conſtitut. l. vi, c. 18, p. 349

Apoſt. 5, & 10, 8 Chap. 4, Cent. 4, n°. 33. infra. Vid. Pet. ad Jacob. Epiſt. § 1, p. 602, 603, & Bevereg. De Canon Judic. p. 427.

secret Books or *Box-tables*; being also the Number of the Elders of *Israel*, to whom the secret Parts of the Jewish Law seem to have been committed by *Moses*; of which before. (7) Lastly the Number of the *Books* or *Box-tables published to all* is here also equally exact, 134. For if we add together the Numbers of the small divisions of the Three publick Books, the διδαχὴ τῶν ἁγίων ἀποστόλων, 38. the διδαχὴ βαρνάβα, 11. and the Apostolical Canons, 85. Which are the Numbers we have already noted do precisely belong to them; the sum will be just 134. most exactly and surprizingly corresponding with this Number in the Book before us. That all this niceness of Agreement should be meerly Accidental and without design is plainly incredible; and if it be not so, 'tis an almost undenyable Attestation to the Constitutions before us, and to those other Original Books or Extracts from them beforementioned. And that we may still observe the greater exactness of these coincidences we must Note, that tho' the Number belonging to the secret Books or Constitutions themselves 70. be still the same in the *Arabick*, as well as the ordinary Copy of this Book, yet is not the other Number so, but very different; 24. instead of 134. and this so distinctly, the sum of both being set down, 84. that there is no room for Suspition of a

miſtake. (of which 94. the preſent 904. in our Margin is a plain remainder alſo.) Now this Number 24. appears to be alſo the true original Number of all, belonging to this Extract or *Doctrine of the Apoſtles* before that Work had its laſt Hand, and before the other Extracts were joyn'd to it in the Computation. Accordingly in the preſent beſt or *Ethiopick* Copy of this διδαχη or διδασκαλια the ſeveral Sections do almoſt invariably follow the Order of the Conſtitutions themſelves for the firſt 24 Numbers but no farther; the reſt being plainly Additional Extracts from the ſame Books, whence the foregoing were taken, and that probably made at Twice alſo. So that the Numbers 94 in general, and 24. for the Extract appear to be the oldeſt Numbers of all to *A. D.* 66, or 67, and the other 204 in General, and 134 for the Extracts appear to be the later Numbers, after the Conſtitutions and their Extracts, that *ſecret* or *ſealed Book*, and its Correſpondent *open Codicil* were intirely finiſh'd, about *A. D.* 86. afterwards. All which Circumſtances, and the niceneſs of the coincidences every where do highly deſerve the Readers Conſideration upon this Occaſion. And all this is the more probable becauſe there are ſeveral obſcure References in this Book to the Books of the New Teſtament, ſo low as the *Apocalypſe*; and particularly

to

to theſe Conſtitutions themſelves; as the careful Reader will eaſily obſerve on the Compariſon; eſpecially if he take the *Arabick* Copy, which I eſteem much beyond the *Latin* one.

See Eſd. 3 with Conſtitut. L. viii. c. 12. Eſd. 8, 20, —23. with Conſtitut. L. viii. c. 57

Century. II.

VIII. The next Witneſs that I ſhall produce ſhall be one whoſe Teſtimony is own'd to be *undenyable*, I mean the Author of the larger Epiſtles of *Ignatius*; whom I have already fully prov'd to be no other than *Ignatius* himſelf, in my Diſſertations on thoſe Epiſtles. Nor ſhall I here content my ſelf with alledging this Teſtimony in general altho' it be undenyable; but, as hitherto, ſhall produce moſt of the principal Paſſages and Citations in particular; yet leaving ſtill not a few to the Readers own Obſervation. This method makes a deeper Impreſſion than general Words; we ſhall hence ſee the Truth and Exactneſs of our preſent Copies of the Conſtitutions alſo; hereby the Paſſages moſt favorable to the Arians, in them will appear to be Genuine and Original; and the Antient Method of referring and alluding to theſe Conſtitutions, without direct and formal Quotations by Name, will hence moſt evidently appear; ſince among all this great Number of undoubted References and Alluſions

About A. D. 116

ſions thereto, there are ſo very few which can be eſteem'd proper and expreſs Citations from them.

Ad. Eph. §. 3, *p.* 46 Οὐ διατάσσομαι ὑμῖν, ὡς ὢν τι.

Διάταξις, the Name of the Conſtitutions.

§. 5, *p.* 47 Μηδεὶς πλανάσθω, ἐὰν μή τις ἐντὸς ᾖ τοῦ θυσιαστηρίου ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει ὥστε τὸν Χριστὸν ἐν αὐτοῖς εἶναι, πόσῳ μᾶλλον ἥτε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας προσευχή, σύμφωνος ἀνιοῦσα πρὸς Θεὸν, πᾶσαν διαχειρίζεται αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα; ὁ ἐὰν τοίνυν ποιοῦντων χωριζόμενος, καὶ μὴ συνερχόμενος ἐν βουλῇ θυσιῶν, καὶ ἐκκλησίᾳ προστατόντων ἀποκεκαμμένων ἐν ἐρήμῳ, λύκος ἐστὶν ἐν προβάτου δορᾷ, ἢ μέλαν ἐπιδεικνὺς μορφήν.

L. viii, c. 10, 11, 12, *p.* 396, *&c.*

L. ii, c. 59, 60, 61, *p.* 267, *&c.*

Ibid. Σπουδάσατε, ἀγαπητοὶ, ὑποτάσσεσθαι τῷ ἐπισκόπῳ, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις· ὁ γὰρ τούτοις ὑποτασσόμενος ὑποτάσσεται Χριστῷ, τῷ πρωτοκαθεδρίτῃ αὐτῶν· ὁ δὲ ἀπει-

Passim.

ἀπειδὼν ἀυλῆις ἀπειθεῖ Χριστῷ Ἰησοῦ· ὁ δὲ ἀπειδὼν τῷ υἱῷ οὐκ ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν· αὐθάδης γάρ ἐστι, καὶ δίστομος, ἀσεβὴς ἀφρόνως, ὁ μὴ πειθαρχῶν τοῖς κρείττοσιν· ἀσεβέσι δὲ, φησὶν, ὁ Θεὸς ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. καὶ, ἀσεβὴς παρανόμων ἐστὶ σφόδρα. λέγει δὲ καὶ ὁ κύριος πρὸς τοὺς ἱερεῖς, ὁ ὑμῶν ἀκούων ἐμοῦ ἀκούει, καὶ ὁ ἐμοῦ ἀκούων ἀκούει τοῦ πέμψαντός με πατρός. ὁ ὑμᾶς ἀθετῶν ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν πέμψαντά με.

L. vii, c. 5, p. 364, L. viii, c. 2, p. 390

Passim.

§. 6, p. 47, 48 Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν ὅτων αὐτὸν δεῖ ἡμᾶς δέχεσθαι ὡς αὐτὸν τὸν πέμψαντα. τοῦ δὲ ἐπισκόπου δῆλον ὅτι ὡς αὐτὸν κύριον δεῖ προσβλέπειν, τῷ κυρίῳ παρεστῶτα.

L. ii, c. 20, p. 227, & alibi passim.

Ibid. Αὐτὸς μόνοι οἰκουμενικὸν ἐπαγγέλλεται ὑμῖν τὴν ἐν Θεῷ σύνταξιν, ὅτι πάντες κατὰ ἀλήθειαν ζῆτε, καὶ ὅτι ἐν ὑμῖν εὐθεῖα αἵρεσις κατοικεῖ, ἀλλ' οὐδὲ ἀκούετέ τινος ἢ μόνου Ἰησοῦ

L. viii, c. 46, p. 421, &c.

L. vi, passim.

Ἰησοῦ Χριστοῦ, τῆ ἀληθινῆ ποιμνίῳ καὶ διδασκάλῳ.

§. 7, p. 48 Εἰσὶ γὰρ κύνες ἔνιοι, οἱ δυσὶ μόνοις ὑλακτεῖν λυσσῶντες, λαθροδῆκαι, οὓς φυλάσσειν χρή. ἀνίατα γὰρ νοσοῦσιν. ἰατρὸς ἡμῶν ἐστὶν ὁ μόνος ἀληθινὸς Θεὸς, ὁ ἀληθινὸς καὶ ἀπερόσιτος, ὁ τῶν ὅλων κύριος. *L. vii, & viii, Passim.*

§. 9, p. 49 Οὗ τὴν ἐνέργειαν ῥύσεται ὑμᾶς [ἡμᾶς] Ἰησοῦς Χριστός. *L. vi, c. 18, p. 349*

Ibid. Ὁδὸς δέ ἐστιν ἀπλανὴς Ἰησοῦς ὁ Χριστός. κ. τ. λ. *L. vii, c. 1—21, p. 363—368.*

§. 10, p. 50 Μὴ ὁ πίπτων γὰρ σὺν ἀνίστα; ἢ ὁ ἀποστρέφων σὺν ἐπιστρέφει; *L. ii, passim.*

§. 13, p. 51 Σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ δόξαν. ὅταν γὰρ συνέρχησθε ἐπὶ τὸ αὐτὸ ἡμῖν, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, &c. *L. ii, c. 36, p. 246 c 59, 60, 61, p. 267, &c.*

§. 15, p. 52 Ὁ κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, πρῶτον ἐποίησε, καὶ ἔπειτα ἐδίδαξεν, ὡς μαρτυρεῖ Λουκᾶς. *L. ii, c. 6, p. 217*

§. 17, p. 53 Μὴ ἀλειφέσθω τις δυσωδίαν διδασκαλίας τοῦ αἰῶνος τούτου. *L. vi, passim.*

Οὗτος

§ 18, p. 53 Οὗτος ἐγλυπήθη, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου, ἵνα πληρωθῇ τὸ δίκαιον τὸ ἐγχειρισθὲν τῷ προφήτῃ. L. vii, c. 22, p. 369

§. 21, p. 55 Ἰησοῦς ὁ Χριστὸς, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας. L. viii, c. 13, p. 494

Ad Magnes. 3 p. 56 Σολομὼν ὁ καὶ Ἰωσίας, ὁ μὲν δωδεκαετὴς βασιλεύσας, — ὁ δὲ ὀκταετὴς ἄρξας. L. ii, c. 1, p. 214

§. 3, p. 56, 57 Οὐδεὶς ἔμεινεν ἀτιμώρητος ἐπηρθεὶς κατὰ τοῦ κρειττόνων. ἔπρεπε δὲ τῷ νόμῳ Δαθὰν καὶ Ἀβειρὼμ ἀντιπίπτειν, ἀλλὰ Μωσεῖ, καὶ ζῶντες εἰς ᾅδου κατηνέχθησαν. Κορὲ δὲ καὶ οἱ συμφωνήσαντες αὐτῷ κατὰ Ἀαρὼν ἑξακόσιοι πεντήκοντα πυρίφλεκτοι γεγόνασιν. Ἀβεσαλὼμ πατροκτονίας γενόμενος ἐκρεμὴς ἐν φυτῷ γέγονε, καὶ αἰκίσιν ἐβλήθη τὴν κακόβουλον καρδίαν. Ἀβεδδαδὰν ὡσαύτως τὴν κεφαλὴν ἀφῃρέθη. διὰ ὁμοίαν αἰτίαν Ὀζίας λεπρᾶται, καταπολμήσας ἱερέων καὶ ἱερωσύνης. Σαὺλ ἀπεμάσθη, μὴ βουλομένου τὸν ἀρχιερέα Σαμουὴλ. L. vi, c. 1, 2, p. 330, 331

Εἴ τινες ὑπάρχουσιν οἳ λέγουσι χωρὶς δὲ αὐτῶν πάντα πιστεύσαι τοῖς πιστοῖς ἐρεῖ καὶ passim. §. 4, p. 57

καὶ αὐτὸς, ὃς καὶ ὁ ἀληθινὸς καὶ πρῶτος, ὁ ἀόρατος, καὶ μόνος φύσει ἀρχιερεύς, τί με καλεῖτε κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; οἱ γὰρ τοιοῦτοι οὐκ εὐσεβεῖδητοι, ἀλλ' ἐφωνές τινες, καὶ μορφωνες εἶναί μοι φαίνοντ.

§. 5. p. 57 Πρόκειται ζωὴ ἡ ἐκ φυλακῆς, καὶ θάνατος ὁ ἐκ παραδείσου, &c.

L. vii, c. 1, —21; p. 361, —368

§. 6, p. 57 Παραινῶ δὲ ὁρμητοίας Θεοῦ ἀνθάσατε πάντα πρᾶττειν, πρόκαδημένους τῇ ἐπιστροφῇ εἰς τόπον Θεοῦ, καὶ τῆς προσδυτέρων εἰς τόπον ἐκκλησίας τῆς ἀποστόλων, καὶ τῆς διδαχόνων τῆς ἐμοὶ γλυκυτάτων πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνος παρὰ τῷ πατρὶ γεννηθεὶς, ἦν λόγος. Θεὸς, μονογενὴς υἱός.

L. ii, c. 11, p. 219, 220, c. 12 p. 220, c. 26, p. 239, c. 28, p. 241, c. 30, p. 243

§. 8, p. 58 Μὴ πλανᾶσθε τῇ ἑτεροδοξίας, μηδὲ μύθοις ἐνέχεσθε, καὶ γενεαλογίαις ἀπεράντοις, καὶ ἰουδαϊκοῖς τύφοις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα. εἰ γὰρ μέχρι νυῦ κατὰ νόμον ἰουδαϊκὸν καὶ περιτομὴν σαρκὸς ζῶμεν ἀρνούμεθα πεῖν χάριν εἰληφέναι. οἱ γὰρ θεοφόροι προφῆ-

L. v. c. 20, p. 325, L. vii, c. 41, p. 380

προφῆ) καὶ Ἰησοῦν Χριστὸν ἔζητε. διὰ τοῦτο καὶ ἐδιώχθητε ἐμπνεόμενοι ἀπὸ τ χάριτος.—

§. 9, p. 59 Εἰ δὲ οἱ παλαιοῖς γράμμασιν ἀναγραφέντες εἰς καινότητα ἐλπίδος ἦλθον ὑποδεχόμενοι Χριστόν.

Ibid. Πῶς ἡμεῖς διαφευξόμεθα ζῆσαι χωρὶς αὐτοῦ; ὃ καὶ οἱ προφῆται ὄντες δοῦλοι τῷ πνεύματι προφητείαν αὐτοῦ, καὶ ὡς διδάσκαλον ἀνέμεινον, καὶ προσεδόκων ὡς κύριον, καὶ Σωτῆρα, λέγοντες, αὐτὸς ἥξει, καὶ σώσει ἡμᾶς.

Ibid. Μηκέτι δὲν Σαββατίσωμεν Ἰουδαϊκῶς, καὶ ἀργίαις χαίροντες.— ἀλλ' ἕκαστος ὑμῶν Σαββατιζέτω πνευματικῶς. μελέτῃ νόμου χαίρων, ὑ Σωμαῖος ἀνέσει.— Καὶ μετὰ τὸ Σαββατίσαι ἑορταζέτω πᾶς φιλόχριστος τ κυριακὴν, τ ἀναστάσιμον, τ βασιλίδα, τιμιωτάτην πασῶν τῶν ἡμερῶν· ἣν προσδοκῶν ὁ προφήτης ἔλεγεν, εἰς τὸ τέλος, ὑπὲρ τ ὀγδόης.

Passim.

L. ii, c. 36, p. 246, L. vii, c. 36, p. 376

L. v, c. 19, p. 324

pag. 60 Οἱ τῶν χριστιανῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμητάι, οἱ χρηματολῆπται λῃσταί· ὧν ῥυσθείητε ἐλέει Θεοῦ, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

L. ii. c. 49, p. 256

L. vi, c. 18, p. 349

Ἐὰν

§. 10, p. 60 Ἐὰν μνημόνευσ) ἡμῶν καθὼς προῄσθομεν, οὐκ ἐπὶ ἐμοί· ἐὰν γὰρ ἀνομίας παρατηρήσῃς, κύριε, κύριε, τίς ὑποστήσεται)· L. ii, c. 16, p. 225, L. viii, c. 9, p. 396

Ibid. Οὐ γὰρ δέδεκται) τὴν προφητείαν τὴν λέγουσαν περὶ ἡμῶν, ὅτι κληθήσεται ὄνομα τῷ καινῷ, ὃ ὁ κύριος ὀνομάσει αὐτόν· καὶ ἔσται λαὸς ἅγιος. ὅθεν καὶ πεπλήρωται πρώτως ἐν Συρίᾳ· ἐν Ἀντιοχείᾳ γὰρ ἐχρημάτισε οἱ μαθηταὶ χριστιανοί, Παύλου καὶ Πέτρου διδασκόντων τὴν ἐκκλησίαν. L. iii, c. 15, p. 388

§. 11, p. 61 Πληροφορεῖται ἐν Χριστῷ, τῷ πρὸ πάντων μὲν αἰώνων γεννηθέντι παρὰ τοῦ πατρός, γενομένῳ δὲ ὕστερον ἐκ Μαρίας τῆς παρθένου, δίχα ὁμιλίας ἀνδρός, καὶ πολιτευσαμένῳ ὁσίως, καὶ πᾶσι νόσον καὶ μαλακίαν θεραπεύσαντι ἐν τῷ λαῷ, καὶ σημεῖα καὶ τέρατα ποιήσαντι ἐπ' ἐνεργείᾳ ἀνθρώπων, καὶ τοῖς ἐξοκέλλουσιν εἰς πολυθεΐαν τὸν ἕνα καὶ μόνον ἀληθινὸν Θεὸν, καταγγείλαντι, τὸ ἑαυτοῦ πατέρα, καὶ τὸ πάθος ὑποστάντι, καὶ παρὰ τῶν χριστοκτόνων Ἰουδαίων ὑπὸ Ποντίου Πιλάτου ἡγεμόνος καὶ Ἡρῴδου βασιλέως [καὶ] σταυρὸν ὑπομείναντι, καὶ ἀποθανόντι, L. vii, c. 36, p. 376, c. 41, p. 379, 380. L. viii, c. 1, p. 388, c. 12, p. 399, &c.

νόντι, καὶ ἀναστάντι, καὶ ἀνελθόντι εἰς τοὺς οὐρανοὺς πρὸς τὸν ἀποστείλαντα, καὶ καθεζομένῳ ἐν δεξιᾷ αὐτοῦ, καὶ ἐρχομένῳ ἐπὶ συντελείᾳ τῶν αἰώνων μετὰ δόξης πατρικῆς κρῖναι ζῶντας καὶ νεκρούς· καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ταῦτα ὁ νοῦς ἐν πληροφορίᾳ, καὶ πίστει μακάριος.

§. 13, p. 62 Σπουδάσατε οὖν βεβαιωθῆναι ἐν τοῖς δόγμασι τοῦ κυρίου καὶ τῶν ἀποστόλων, ἵνα πάντα ὅσα ποιεῖτε κατορθωθήσηται σαρκί τε καὶ πνεύματι, πίστει καὶ ἀγάπῃ, μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν, καὶ ἀξιοπλόκου καὶ πνευματικοῦ στεφάνου τῆς πρεσβυτερίου ὑμῶν, καὶ τῶν κατὰ Θεὸν διακόνων. ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς ὁ Χριστὸς τῷ πατρὶ, ἵνα ἕνωσις ᾖ κατὰ Θεὸν ἐν ὑμῖν.

Δόγματα τοῦ κυρίου, καὶ τῶν ἀποστόλων, the Names of the Constitutions.

Passim.

Ad Trall. Præf. p. 63 Ἡν καὶ ἀσπάζομαι ἐν τῷ πληρώματι, ἐν ἀποστολικῷ χαρακτῆρι.

L. vii, c. 46, p. 382, 383

§. 2, p. 63 Τῷ ἐπισκόπῳ ὑποτάσσεσθε, ὡς τῷ κυρίῳ· αὐτὸς γὰρ ἀγρυπνεῖ ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσων Θεῷ. διὸ καὶ φαίνεσθέ μοι ὑπὲρ ἄνθρωπον

Passim.

ζῶντες, ἀλλὰ κ̣ῦ Ἰησοῦν Χριστόν.— ἀναγκαῖον οὖν ἐστὶν ὅσα ὑφ̣ ποιεῖτε ἄνευ τοῦ ἐπισκόπου μηδὲν πράττειν ὑμᾶς· ἀλλ' ὑποτάσσεσθε καὶ τῷ πρεσβυτερίῳ, ὡς ἀποστόλοις Ἰησοῦ Χριστοῦ, τ̣ ἐλπίδ̣ ἡμῶν. ἐν ᾧ ζῶντες εὑρεθησόμεθα· δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Χριστοῦ Ἰησοῦ κ̣ῦ πάντα τρόπον ἀρέσκειν· οὐ γὰρ βρωμάτων καὶ πομάτων εἰσὶ διάκονοι, ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται.

L. viii, c. 28, p. 411

§. 3, p. 64 Ὑμεῖς δὲ ἐντρέπεσθε αὐτοὺς ὡς Χριστὸν Ἰησοῦν, οἵ φύλακές εἰσι τοῦ τόπου, ὡς καὶ ὁ ἐπίσκοπ̣ τοῦ πατρὸς τῶν ὅλων τύπ̣ ὑπάρχ̣. οἱ δὲ πρεσβύτεροι ὡς συνέδριον Θεοῦ, καὶ σύνδεσμ̣ ἀποστόλων Χριστοῦ. χωρὶς τούτων ἐκκλησία ἐκλεκτὴ οὐκ ἔστιν— Οὐκ ὡς ἀποστόλ̣ διατάσσομαι.

Passim.

Διατάξεις, the most direct Name of those Constitutions.

Ad, Trall. §. 5, p. 64, 65 Δυνάμεθα νοεῖν τὰ ἐπουράνια, καὶ τὰς ἀγγελικὰς τάξεις, καὶ τὰς τῶν ἀρχαγγέλων καὶ στρατειῶν διαλλαγάς, δυνάμεών τε καὶ κυριοτήτων διαφορὰς, θρόνων τε καὶ ἐξουσιῶν συμφυΐας, αἰώνων τε μεγαλότητας, τῶν τε χερουβεὶμ καὶ σεραφὶμ

L. vii, c. 35, p. 375, L. viii, c. 12, p. 399, 400, 402

Ζεσαφείμ τὰς ἀσωμάτους, τὸ πνεύματος τὸ ὑψηλότητα, καὶ τοῦ κυρίου τὴν βασιλείαν, καὶ ὅτι πᾶσι τὸ τοῦ παντοκράτορος Θεοῦ ἀνωφάνδετον. — *Passim.*

§. 6, p. 65 Τὸν ἰὸν φεύγοντες τῆς πλάνης. — *L. vi, c. 16, p. 345.*

Ibid. Τί γάρ ἐστιν ἐπισκοπος, ἢ πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα; πάντων κρατεῖ, ὡς οἷόντε ἄνθρωπον κρατεῖν, μιμητὴν νενόμενον καὶ δύναμιν χειροτονητὸν τοῦ Θεοῦ. Τί γὰρ περισσότερον, ἀλλ' ἢ σύστημα ἱερόν; Σύμβουλοι καὶ συνεδρευταὶ τοῦ ἐπισκόπου; Τί γὰρ διάκονοι; ἀλλ' ἢ μιμηταὶ τῆς ἀγγελικῆς δυνάμεως, λειτουργοῦντες αὐτῷ λειτουργίᾳ κοσμικὴν καὶ ἄμωμον; ὡς Στέφανος ὁ ἅγιος Ἰακώβῳ τῷ μακαρίῳ, καὶ Τιμόθεος καὶ Λῖνος Παύλῳ, καὶ Ἀνέγκλητος καὶ Κλήμης Πέτρῳ. Ὁ τοίνυν τούτων θεσμοθέτης ἀνὴρ ἅγιος πάμπαν εἴη ἂν, καὶ δυνατὸς, καὶ ἀνεπίληπτος Χριστοῦ, καὶ τὴν αὐτοῦ διάταξιν σωιζόμενος. — *Passim.* — *L. viii, c. 46, p. 422* — *L. vii, c. 46, p. 383, 384* — Διάταξις, *the common Name of the Constitutions. An Express Quotation.*

§. 7, p. 65, 66 Λέγουσι Χριστὸν οὐχ ἵνα Χριστὸν κηρύξωσιν, ἀλλ' ἵνα Χριστὸν ἀνθετήσωσι — τὴν μὲν γὰρ Χριστὸν — *L. vi, c. 13, p. 343, c. 26, p. 354, 355*

σὸν ἀλλοτριῶσι τῦ πατρὸς, τ' ὃν νόμῳ τῦ Χριςῦ, κ) τὴν ἐκ πορνείνς γέννησιν ἀγαβάλλωσιν· ἐπαγχωνόμενοι τ' σωτῆρα, τὸ πάθ. ἀρνῶν), κ) τῷ ἀνάσασιν μ' πιςεύωσι. τὸν Θεὸν ἄγνωσον εἰσηγῶν). τὸν Χριςὸν ἀγέννητον νομίζωσι. τὸ δ' πνεῦμα, οὐδ' ὅτι ὄν ἐςὶν ὁμολογῶσι. πνὲς δ' αὐτῷ τ' μὲν υἱὸν φιλόν ἀνθρωπον εἶ λέγωσι. ζωὴν δ' εἶ πατέρα, κ) υἱόν, κ) πνεῦμα ἅγιον. κ) τῷ κτίσιν ἔργον Θεῦ, μ' ἀλλὰ Χριςῦ, ἀλλ' ἑτέρω τινὸς ἀλλοτρίας δυνάμεως.

§. 7, p. 66 Ἐπὶ τίνα, φησὶν, ὀπβλέψω, ἀλλ' ἢ ὃς τ' ταπεινὸν κ) ἡσύχιον κ) τρέμοντά μ. τὸς λόγους;

L. ii, c. 1, p. 214, L. vii, c. 8, p. 365 L. viii, c. 2, p. 390

Ibid. Αἰδεῖσθε δὲ καὶ τὸν ὀπίσω ὑμῶν, ὡς Χριςόν· καθ' ὃ ὑμῖν οἱ μακάριοι διετάξαντο ἀπόςολοι. Ὁ ἐντὸς τῦ δυσσεβείν ὢν καθαρός ἐςι· δῆ κ) ὑπακούει τῷ ἐπισκόπῳ κ) τοῖς πρεσβυτέροις. ὁ δ' ἐκτὸς ὤν, ὅσ' ἐςὶν ὁ χωρὶς τῦ ἐπισκόπυ κ) τῶν πρεσβυτέρων κ) τ' διακόνων τι πράσσων. ὁ τοιῦτος μεμίανται τῇ συνειδήσει, κ) ἐςὶν ἀπίςυ χείρων.

L. ii, c. 20, p. 227 An Express Quotation.

Δὺς

§. 8, p. 67, Δὺς ἑαυτὸν ὑπὲρ ἡμῶν λύτρον, ἵνα τῷ αἵματι αὐτοῦ καθαρίσῃ ἡμᾶς πονηρᾶς δυσεβείας, καὶ ζωὴν ἡμῖν χαρίσηται, μέλλοντας ὅσον οὔπω ἀπολυθῆναι ὑπὸ τῆς ἐν ἡμῖν κακίας. — *Passim.* — *L. viii, c. 12, p. 402*

Ibid. Οὐαὶ γάρ, φησιν ὁ προφήτης, ὡς ἐκ προσώπου τοῦ Θεοῦ, δι' ὃ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι. — *L. i, c. 10, p. 210, L. iii, c. 5, p. 277, L. vii, c. 24, p. 370*

Ἀληθῶς ἀνέλαβε σῶμα· — *Prius.*

§. 9, p. 67 ὁ λόγος καὶ σὰρξ ἐγένετο, καὶ ἐπολιτεύσατο ἄνευ ἁμαρτίας.

Ibid. Τῇ οὖν πρωΐ, τρίτῃ ὥρᾳ, ἀνέφασιν ἐδέξατο πρὸς τοῦ Πιλάτου, συγχωρήσαντος τοῦ Πατρός· ἕκτῃ ὥρᾳ ἐστυρώθη, ἐνάτῃ ἀπέπνευσε, πρὸ ἡλίου δύσεως ἐτάφη, τὸ Σάββατον ὑπὸ γῆν μένει, ἐν τῷ μνημείῳ ᾧ ἀπέθετο αὐτὸν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ἐπιφωσκούσης κυριακῆς ἀνέστη ἀπὸ τῶν νεκρῶν. — *L. v, c. 14, p. 318, L. viii, c. 34, p. 415*

§. 10, p. 68 Ἀληθῶς γέγονεν ἐν μήτρᾳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάττων. — *L. viii, c. 12, p. 402*

§ 10, p. 68, 69 Καὶ πρῶτος ἐναυτὸς κηρύξας τὸ εὐαγγέλιον, καὶ ποιήσας σημεῖα καὶ τέρατα, ὑπὸ τῶν Ἰουδαίων, καὶ Πιλάτου τοῦ ἡγεμόνος ὁ κύριος ἐσταυρώθη. — *Ibid.*

§. 10, p. 69 Ὁ τοίνυν ἀναζήσας αὐτὸν πατὴρ καὶ ἡμᾶς δι' αὐτοῦ ἐγερεῖ.

§. 11, p 69, 70 Φεύγετε δὲ αὐτοῦ καὶ τὰς κακὰς ψευδοφυάδας, Σίμωνα, τὸν πονηρὸν αὐτοῦ υἱὸν, καὶ Μένανδρον, καὶ Βασιλείδην, καὶ ὅλον αὐτοῦ τὸν ὀρυγμαδὸν τῆς κακίας, τοὺς ἀνθρωποπλάστας, ὃς καὶ ὅτι κατεράτης λέγει Ἱερεμίας ὁ προφήτης. φεύγετε καὶ τοὺς ἀκαθάρτους Νικολαΐτας, τοὺς ψευδονύμους, τοὺς φιλήδονους, τοὺς Συκοφάντας. φεύγετε καὶ τὰ τοῦ πονηροῦ ἔγγονα Θεόδοτον, καὶ Κλεόβουλον, τὰ γεννήματα κάρπον θανατηφόρον.

L. vi, c. 7, &c. p. 334, &c.

§. 11, p 71 Τὸν σωτῆρα ἀρνούμενοι, καὶ τὸ πάθος ἐπαισχυνόμενοι, καλύπτουσι τὴν Ἰουδαίων πλάνην, τὴν θεομάχον, τὴν χριστοκτόνον.

L. vi, c. 26, p. 354, 355

Ad Rom. §. 4, p. 74 Οὐκ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν.

Πέτρου καὶ Παύλου διατάξεις, L. viii, c. 33, p. 414, 415.

Ad Philadelph. §. 2, p. 78 Ὡς τέκνα οὖν φωτὸς [καὶ] ἀληθείας φεύγετε τὸν μερισμὸν τῆς ἑνότητος, καὶ τὴν κακοδιδασκαλίαν τὴν αἱρεσιωτικὴν, ἐξ ὧν μολυσμὸς ἐξῆλθεν εἰς πᾶσαν τὴν γῆν.

L. ii, c. 6, p. 217, L. vi, c. 6, &c. p. 333, &c. c. 26, p. 354, L. vii, c. 38, p. 378
L. vi, c. 5, p. 332

§. 3, p. 79 Ὅσοι ἂν μετάνοησιν ἔλαβον ὅτι τὴν ἑνότητα τῆς ἐκκλησίας προσδέχεσθε αὐτοὺς, μὴ παύσης

L. ii, passim.

πάσης πορφότητος, ἵνα διὰ τῆς χρηστότητος καὶ τῆς ἀνεξικακίας ἀναπτύξωμεν ἐν τῇ διαβολῇ παγίδα, ἄξιοι τοῦ Χριστοῦ γενόμενοι, σωτηρίας αἰωνίου τύχωσιν, ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ. Ἀδελφοί, μὴ πλανᾶσθε, εἴ τις ἐξέπεσε ἀπὸ τῆς ἀληθείας ἀκλινεῖ βασιλείᾳ Θεοῦ ὁ κλεπτομανής· καὶ εἴ τις ἐστὶν ἀφίσταται τῆς ὁμολογίας κήρυκος εἰς ἀθεσίαν καταχρεωθήσεται· ὅτε γὰρ εὐσεβῶν ἀφίστασθαι χρὴ, ὅτε δὲ διαπίπτειν ξυγχεῖσθαι δεῖ· εἴ τις ἐν ἀλλοτρίᾳ γνώμῃ ὠφελιματεῖ ἐφ' ἑαυτῷ ἐστι Χριστοῦ, ὅτε τοῦ πάθους αὐτοῦ κοινωνός· ἀλλ' ἔστιν ἀλώπηξ, φθορεὺς ἀμπελῶνος Χριστοῦ. *L. vi, passim.*

Οὐ μόνον δὲ τύπτειν αὐτοὺς ἢ διώκειν, καθὼς τὰ ἔθνη τὰ μὴ εἰδότα τὸ κύριον καὶ Θεὸν, ἀλλ' ἐξῃρέσθαι μὴ ἠγεῖσθαι, καὶ χωρίζεσθαι ἀπ' αὐτῶν, κακοπαθεῖν ὑπ' αὐτῶν, καὶ ἐπὶ μεζόνοιαν παροξύνειν, ἐὰν ἄρα ἀνέσωσιν, ἐὰν ἄρα ἐνδῶσι. *L. vi, c. 13, p. 443, 18, p. 348* *L. ii, c. 6, p. 217*

§ 4, p. 80 Ἐπεὶ γὰρ καὶ εἷς ἀγέννητος, ὁ Θεὸς καὶ Πατήρ. καὶ εἷς μονογενὴς υἱὸς, Θεὸς λόγος, καὶ ἄνθρωπος· καὶ εἷς ὁ παράκλητος, τὸ πνεῦμα τῆς ἀληθείας· ἓν ὄν *Passim.*

καὶ τὸ κήρυγμα, καὶ ἡ πίστις μία, καὶ τὸ βάπτισμα ἕν, καὶ μία ἡ ἐκκλησία, ἣν ἱδρύσαντο οἱ ἅγιοι ἀπόστολοι ἀπὸ περάτων ἕως περάτων, ἐν τῷ αἵματι τοῦ Χριστοῦ, οἰκείοις ἱδρῶσι καὶ πόνοις. καὶ ὑμᾶς δὲ χρὴ, ὡς λαὸν θεοσεβῆ, καὶ ἔθνος ἅγιον, ἐν ὁμονοίᾳ πάντα ἐν Χριστῷ ἐπιτελεῖν. αἱ γυναῖκες τοῖς ἀνδράσι ὑποτάσσεσθε ἐν φόβῳ Θεοῦ· οἱ ἄνδρες τῷ Χριστῷ ἐν ἀφθαρσίᾳ· ὁ βδελυσσόμενος γάμον, ἀλλὰ τὸ κρεῖσσον θέλει μοιχᾶσθαι· οὐ διὰ ποικιλίαν ἀλλοτρίας, ἀλλ' ἕνεκα τῆς τοῦ νόμου μελέτης· τὰ τέκνα πειθαρχεῖτε τοῖς γονεῦσιν ὑμῶν, καὶ ἐργάζεσθε αὐτοὺς ὡς συνεργοὺς Θεοῦ εἰς τὴν ὑμετέραν ἡδυπάθειαν· οἱ δοῦλοι ὑποτάσσεσθε τοῖς κυρίοις ἐν θεῷ, ἵνα Χριστοῦ ἀπελεύθεροι γένησθε· οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ὑμῶν, ὡς οἰκεῖα σώματα, ὡς κοινωνὸς βίου, καὶ συνεργοὺς τεκνογονίας· αἱ πόλεις μόνον τὸν Χριστὸν τοῦ ὀφθαλμοῦ ἔχετε, καὶ τὸν αὐτοῦ πατέρα ἐν ταῖς εὐχαῖς, φωτιζόμενοι ὑπὸ τοῦ πνεύματος αὐτοῦ.

Κήρυγμα, one Name of the Constitutions.

L. viii, c. 12, p. 396

L. ii, c. 25, p. 238, c 57, p. 265. L. iii, c. 15, p. 288

L. iv, c. 11, 12, 13, 14, p. 298, 299. L. vii, c 12, 13, 15, 16, p. 366, 367

L. iv, c. 14, p. 299

L. vii, c. 15, p. 367

L. vi, c. 29, p. 358

Οὐαὶ-

Ibid. Ὀναίμην ὑμῶν τ ἁγιωσύνης, ὡς Ἠλία, ὡς Ἰησοῦ τῷ Ναυῆ, ὡς Μελχισεδὲκ, ὡς Ἐλισσαίου, ὡς Ἱερεμίου, ὡς τοῦ Βαπτιςοῦ Ἰωάννου, ὡς τοῦ ἁγαπημένου μαθητοῦ, ὡς Τιμοθέου, ὡς Τίτου, ὡς Εὐοδίου, ὡς Κλήμεντος, τῶν ἐν ἁγνείᾳ διελθόντων τ βίον· ὑ ψέγων δὲ τοὺς λοιποὺς μακαρίους, ὅπερ ἁμάρτοις προσομίλησ, ὧν ἐμνήσθην ἄρτι· εὐχομαι γὰρ ἄξιος Θεοῦ εὑρεθῆς τοῖς ἴχνεσιν αὐτῶν εὑρεθῆναι ἐν τῇ βασιλείᾳ· ὡς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ὡς Ἰωσὴφ, καὶ Ἡσαΐου, καὶ τῶν ἄλλων προφητῶν, ὡς Πέτρου, καὶ Παύλου, καὶ τῶν ἄλλων ἀποστόλων, τῶν γάμοις προσομιλησάντων.

Method. Conviv. Virg. Orat. 1. *Matt. 8, 14* *1 Cor. 9, 5. Constit. L. vii, c. 46, p. 382*

§. 4. p. 81 Οἱ πατέρες ἐκτρέφετε τοὺς ἑαυτῶν παῖδας ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου, καὶ διδάσκετε αὐτοὺς τὰ ἱερὰ γράμματα, καὶ τέχνας, πρὸς τὸ μὴ ἀργὰ χαίρειν.— Οἱ κύριοι εὐμενῶς τοῖς οἰκέταις προσέχετε.— οἱ ἄρχοντες πειθαρχεῖτε τῷ καίσαρι, οἱ στρατιῶται τοῖς ἄρχουσιν, οἱ δεκάνοι τοῖς πρεσβυτέροις, [ὁ] ἀρχιερεῦσι, οἱ πρεσβύτεροι δὲ οἱ δεκάνοι δὲ

L. iv, c. 11, 12, 13, 14, p. 298, 299, L. vii, c. 12, 13, 15, 16, p. 366, 367. L. vi, c. 15, p. 344

L. ii, passim.

ὁ λοιπὸς κλῆρος, ἅμα πρώτοις τῷ λαῷ, καὶ τοῖς στρατιώταις, καὶ τοῖς ἄρχουσι, καὶ τῷ χαίσαρι, τῷ ἐπισκόπῳ. ὁ ἐπίσκοπος τοῦ Χριστοῦ, ὡς ὁ Χριστὸς τοῦ πατρός.

Ibid. Ἕως δὲ αἱ χῆραι μὴ ῥέμβοι, μὴ λίχναι, καὶ φλύαροι. L. iii, c. 1, &c. p. 274 &c.

§. 5, p. 82 Εἷς γὰρ ὁ Θεὸς πάσης καὶ παντὸς δεσπότης, εἷς ὁ μεσίτης Θεοῦ καὶ ἀνθρώπων, εἷς τε δημιουργὸς νοητῶν καὶ αἰσθητῶν, καὶ προνοίαν προσφορον καὶ κατάλληλον· εἷς δὲ καὶ ὁ παράκλητος, ὁ ἐνεργήσας ὁν Μωσῆ, καὶ προφήτας, καὶ ἀποστόλους. πάντες ἓν οἱ ἅγιοι ἐν Χριστῷ ἐπόησεν, ἐλπίζοντες εἰς αὐτὸν, καὶ αὐτὸν ἀναμένοντες. Passim.

§. 6, p. 82, 83 Ἐάν τις Θεὸν νόμῳ καὶ προφήταις κηρύττῃ ἕνα, Χριστὸν δὲ ἀρνῆται μὴ εἶναι Θεοῦ, ψεύστης ἐστὶν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος, καὶ ἔστιν ὁ τοιοῦτος τῆς κάτω βασιλείας. ψευδοῦς δεῖται. ἐάν τις ὁμολογεῖ Χριστὸν Ἰησοῦν κύριον, ἀρνεῖται δὲ τὸν Θεὸν τὸν νόμῳ καὶ τοῖς προφήταις, εἶναι λέγων τὸν οὐρανὸν καὶ γῆν ποιητὴν πατέρα τοῦ Χριστοῦ, ὁ τοιοῦτος ἐν τῇ ἀληθείᾳ οὐκ L. vii, c. 10, p. 338, 339, c. 16, p. 347, c. 26, p. 354, 355

ἔστηκεν,

ἔσηκεν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος, καὶ ἔστιν ὁ τοιοῦτος Σίμωνος τοῦ μάγου ἀλλ' ὁ τοῦ ἁγίου πνεύματος μαθητής. ἐάν τις λέγῃ μὴ ἕνα Θεὸν, ὁμολογῇ δὲ καὶ Χριστὸν Ἰησοῦν, ψιλὸν δὲ ἄνθρωπον εἶναι νομίζῃ τὸν κύριον, ἀλλὰ Θεοῦ μονογενῆ, καὶ σοφίαν, καὶ λόγον Θεοῦ, ἀλλ' ἐκ ψυχῆς καὶ σώματος αὐτὸν μόνον εἶναι νομίζῃ, ὁ τοιοῦτος σφὶς ἔστιν, ἀπάτῃ καὶ πλάνῃ κηρύττων ἐπ' ἀπωλείᾳ ἀνθρώπων, καὶ ἔστιν ὁ τοιοῦτος πειρᾶται διάνοιαν, ὡς ἔπραξαν Ἐβίων. ἐάν τις ταῦτα ὁμολογῇ, φθορέα δὲ καὶ μολυσμὸν καλῇ τὸν νόμιμον μίξιν, καὶ τὴν τῶν παίδων γένεσιν, ἢ τινα τῶν βρωμάτων βδελύσσεται, ὁ τοιοῦτος ἔνοικον ἔχει τὸν δεδοικότα, τὸν ἀποστάτην, ἐάν τις πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα ὁμολογῇ, καὶ τὴν κτίσιν ἐπαινεῖ, δόκησιν δὲ λέγῃ τὴν σωμάτωσιν, καὶ τὸ πάθος ἐπαισχύνεται, ὁ τοιοῦτος ἥρνηται τὴν πίστιν, καὶ ἔστιν τῶν τῆς Χριστοφόνων Ἰουδαίων. ἐάν τις ταῦτα μὲν ὁμολογῇ, καὶ ὅτι Θεοῦ λόγος ἐν ἀνθρωπίνῳ σώματι κατῴκει, ὃν ἐν αὐτῷ ὁ λόγος ὥσπερ καὶ ψυχὴ ἐν σώματι,

L. vi, c. 6, p. 333

L. vi, c. 8, p. 336, c. 10, p. 339, c. 26, p. 355

L. vi, c. 28, p. 354

ζώματι, ἀλλὰ τὸ ἑνοικοῦν εἶδος Θεὸν ἀλλ' οὐχὶ ἀνθρωπείαν ψυχήν, λέγω δὲ πᾶς ἂν δύναιτο μίξεις ἀγαθόν τι εἶναι, καὶ πῶς εὐδαιμονίας ἂν δοκοῦσι πάσης, οἷος ὁ ψευδώνυμος Νικολαΐτης, οὔτε ἔστε φιλήδονος, ἔστε φιλόχειρος εἶδος δυσὶ, ἀλλὰ φθορεὺς τῆς οἰκείας σαρκὸς, καὶ ἀλλὰ τοῦτο τοῦ ἀγίου πνεύματος κενὸς, καὶ τοῦ Χριστοῦ ἀλλότριος.

§. 6, p. 83 Παύλος ὅτι τὸ αὐτὸ γινεσθε ἐν ἀμερίστῳ καρδίᾳ, καὶ ψυχῇ ἀτελίστῃ, ζύμψυχοι, τὸ ἓν φρονοῦντες, πάντοτε τὰ αὐτὰ περὶ τοῦ αὐτοῦ δοξάζοντες. Passim.

§. 7, p. 83 Ἐκφαύσασα γὰρ μεγάλῃ φωνῇ, σὸν ἐμοὶ ὁ λόγος, ἀλλὰ θεῷ τῷ ὑπισχνουμένῳ προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις. εἰ δέ τινες βούλεται με ὡς προμαθόντα τὸ μερισμόν τινων λέγειν ταῦτα, μάρτυς μοι ὁ οὐδεὶς ὅτι ἀπὸ σαρκὸς ἀνθρώπου σὺν ἔγνων, τὸ δὲ πνεῦμα ἐκήρυξέ μοι, λέγον τάδε, χωρὶς ἐπισκόπου μηδὲν ποιεῖτε. τὴν σάρκα ὑμῶν ὡς ναὸν θεοῦ τηρεῖτε. τὴν ἕνωσιν ἀγαπᾶτε, τοὺς μερισμοὺς φεύγετε. μιμηταὶ γίνεσθε Παύλου καὶ τοῦ ἄλλων ἀποστόλων Passim.

The Constitutions and Clements second Epistle to the Scripture. L. ii c. 27, p. 240, c. 30, 31, p. 243
Epiph. Clem. 2, § 9, p. 187
L. vi, c. 1, &c. p. 329, &c.
1 Cor. 11, 1

ςόλων, ὡς καὶ αὐτοὶ τοῦ Χριςοῦ.

§. 8, p. 84 Μηδὲν κατ' ἐρίθειαν ποιᾶσθε, ἀλλὰ κατὰ χειροτονίαν. ἤκουσα γάρ τινων λεγόντων, ὅτι ἐὰν μὴ ἐν τοῖς ἀρχείοις εὕρω, τὸ εὐαγγέλιον [lege τῷ εὐαγγελίῳ,] οὐ πιστεύω. Τοῖς δὲ τοιούτοις ἐγὼ λέγω, ὅτι ἐμοὶ ἀρχεῖά ἐστιν Ἰησοῦς ὁ Χριστὸς, οὗ ποθοῦσιν οἱ προφῆται ὄλεθροι· αὐθέντικόν [vel ἀληθὲς] μοί ἐστιν ἀρχεῖον ὁ σωτὴρ αὐτοῦ, καὶ ὁ θάνατος, καὶ ἡ ἀνάστασις αὐτοῦ, καὶ ἡ πίστις ἡ διὰ τούτων, ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῖν διαμολογῆσαι. ὁ ἀπιστῶν τῷ εὐαγγελίῳ πᾶσιν ὑμῖν ἀπιστεῖ· οὐ γὰρ παρεμένετε τὰ ἀρχεῖα τοῦ πνεύματος· σκληρὸν τὸ πρὸς κέντρα λακτίζειν, σκληρὸν τὸ Χριστῷ ἀπιστεῖν, σκληρὸν τὸ ἀθετεῖν τὸ κήρυγμα τῶν ἀποστόλων. Καλοὶ μὲν οἱ ἱερεῖς, καὶ οἱ τοῦ λόγου διάκονοι· κρείττων δὲ ἀρχιερεύς, ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων· ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ Θεοῦ. Καλαὶ αἱ λειτουργικαὶ τοῦ Θεοῦ δυνάμεις, ἅγιος δὲ ὁ παράκλητος, καὶ ἅγιος ὁ λόγος, ὁ τοῦ πατρὸς υἱὸς, διὸ οὗ ὁ πατὴρ τὰ πάντα πεποίηκε, καὶ

The Constitutions lay in the Archieves of the Apostolical Churches.

And were distinct from the Gospels.

They contain the Account of the Sufferings, and Death, and Resurrection of Christ, and of Faith in these points; but not of his coming at first, and Life, as the Gospels do.

Τὸ κήρυγμα τῶν Ἀποστόλων, *one Name of the Constitutions.*

The Bishops were alone intrusted with these Constitutions.

Passim.

καὶ τῶν ὅλων προνοεῖ. Οὗτός ἐστιν ἡ πρὸς τὸν πατέρα ἄγουσα ὁδός, ἡ πύλη, ὁ φανερός, ἡ κλεὶς, ὁ ποιμὴν, τὸ ἱερεῖον, ἡ θύρα τῆς γνώσεως, δι' ἧς εἰσῆλθον Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, Μωσῆς, καὶ ὁ Ζύμπας τῶν προφητῶν χορὸς, καὶ οἱ γύλοι τῆς κόσμου οἱ ἀπόστολοι, καὶ ἡ νύμφη τοῦ Χριστοῦ, ὑπὲρ ἧς, φέρνης λόγῳ, ἐξέχεε τὸ οἰκεῖον αἷμα, ἵνα αὐτὴν ἁγιάσῃ. πάντα ταῦτα εἰς ἑνότητα τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ. ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος, αὐτοῦ τὴν ἀνάστασιν, ἃ γὰρ οἱ προφῆται κατηγγελλον, λέγοντες, ἕως ἂν ἔλθῃ ᾧ ἀπόκειται, καὶ αὐτὸς προσδοκία ἐθνῶν, ταῦτα ἐν τῷ εὐαγγελίῳ πεπλήρωται, προβιβάντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. πάντα ἦν ὑμῖν καλά, ὁ νόμος, οἱ προφῆται, οἱ ἀπόστολοι.

L. vi, c. 11, p. 340

Ad Smyrn. n. 1, p. 86

Πεπληροφορημένους, ὡς ἀληθῶς, εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν Θεοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν Θεοῦ λόγον,

L. vi, c. 11, p. 340, L. vii, c. 36. p. 376. L. viii, c. 12, p. 399, &c.

λόγον, τ μονογενῆ υἱόν, ὄντα
ὃν ἐκ γλώσσ Δαβὶδ κ Σάρκα,
ἐκ Μαρίας τ παρθένου, βε-
βαπτισμένον ὑπ' Ἰωάννου, ἵνα
πληρωθῇ πᾶσα δικαιοσύνη ὑπ'
αὐτοῦ. πολιτευσάμενον ὁσίως
ἄνευ ἁμαρτίας, κ ὅτι Ποντίου
Πιλάτου, κ Ἡρῴδου τοῦ τε-
τραάρχου καθηλωμένον ὑπὲρ
ἡμῶν ἐν Σαρκὶ ἀληθῶς.

§. 2, p. 87 Οὐκοῦν ὁ λόγ. ἐν Σαρκὶ ἐλθὼν ἔφυσεν· ἡ σοφία, γὰ, ἑαυτῇ ᾠκοδόμησεν οἶκον. *L. v, c. 20, p. 325*

§. 4, p. 88 Περιφυλάσσω ὑμᾶς ἀπὸ τ ἀνθρωπείων τε κ ἀνθρωπομόρφων· ἃ ὐ μόνον ἀποστρέφεσθαι χρὴ, ἀλλὰ κ φεύγειν. *L. ii, c. 21. p. 229*

§ 6, p. 89 Καταμάθετε ἓν ἑτεροδοξίας, πῶς νομοθετοῦσιν ἄγνωσον εἶναι τ πατέρα τ Χριστοῦ. *L. vi, c. 10, p. 338*

§ 7, p. 90 Τὸν σωτῆρα ἐπαισχύνονται, τὸ πάθος χλευάζουσι, τ ἀνάστασιν κωμῳδοῦσι. *C. 26, p. 354*

Ibid. Ὧν ῥύσεται ὑμᾶς ὁ κύριος Ἰησοῦς Χριστός. — πρέπον ἐστὶν ἀπέχεσθαι τε τοιούτων, κ μήτε καθ' ἰδίαν μετ' αὐτῶν λαλεῖν, μήτε κοινῇ· προσέχειν γὰρ νόμῳ, ὡς προφήταις, ὡς τοῖς εὐαγγελισαμένοις ὑμῖν τ σωτήριον λόγον· πάσας δὲ δυσωνύμους αἱρέσεις, κ τὰς πάλαι ποτὲ ἐσχισμένας *L. vi, c. 18, p. 348, 349*

Passim in L. vi.

ποιῶνται φόβητε, ὡς ἀρχὴ κακῶν.

§. 8, p. 90 Πάντες τῷ ὄπισκόπῳ ἀπηλθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολὴν διακονοῦντας. μηδεὶς χωρὶς ὄπισκόπου τι πρασσέτω τῆς ἐκκλησίας. ἐκείνη βεβαία εὐχαριστία ἡγείσθω ἡ ὑπὸ τὸν ὄπισκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ὄπιτρέψῃ. ὅπου ἂν φανῇ ὁ ὄπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω· ὥσπερ ὅπου ὁ Χριστὸς, παρὰ ἢ καθολικὴ ἐκκλησία ἐστί. οὐκ ἐξόν ἐστι χωρὶς τοῦ ὄπισκόπου οὔτε βαπτίζειν, οὔτε προσφέρειν, οὔτε θυσίαν ποιεῖσθαι, οὔτε δοχὴν ἐπιτελεῖν· ἀλλ' ὃ ἂν ἐκείνῳ δοκῇ κατ' εὐαρέσκειαν Θεοῦ· ἵνα ἀσφαλὲς ἢ καὶ βέβαιον πᾶν ὃ ἂν πράσσητε. passim.

§. 9, p. 91 Εὔλογον ἐστι λοιπὸν ἀνανῆψαι ἡμᾶς, ὡς ἔτι καιρὸν ἔχομεν, εἰς Θεὸν μετανοεῖν, ἐν ᾧ τῷ ἄδηλόν ἐστιν ὁ ἐξομολογούμενος, ἰδοὺ γὰρ ἄνθρωπος καὶ τὸ ἔργον περὶ προσώπου αὐτοῦ. L. ii, passim. & alii passim.

L. ii, c. 14, p. 223

πίμα,

τίμα, φησὶν, γὰρ, τὸν Θεὸν καὶ βασιλέα. ἐγὼ δὲ φημι, τίμα μὴν τὸν Θεὸν, ὡς ἄτιον τῶν ὅλων καὶ κύριον, ὑπόκριτον δὲ ὡς ἀρχιερέα Θεοῦ, εἰκόνα φοροῦντα κατὰ μὲν τὸ ἄρχειν, Θεοῦ, κατὰ δὲ τὸ ἱερατεύειν Χριστοῦ. καὶ μετὰ τοῦτον τιμᾶν χρὴ καὶ βασιλέα. ἔστε γὰρ Θεοῦ τις κρείττων ἢ ὠφελητὴς ἐν πᾶσι τοῖς οὖσιν, ἔστε δὲ ἐν ἐκκλησίᾳ ὑπόκριτόν τι μεῖζον, ἱερωμένου Θεῷ ὥσπερ τοῦ κόσμου πάντος ὠφελείας. ἔστε βασιλέως τις ὠφελητὴς ἐν ἄρχουσιν, εἰρηνεύων καὶ εὐνομίαν τοῖς ἀρχομένοις παρεχόμενος. ὁ τιμῶν ἐπίκριτον ὑπὸ Θεοῦ τιμηθήσεται. ὥσπερ ἂν ὁ ἀτιμάζων αὐτὸν ὑπὸ Θεοῦ κολασθήσεται. εἰ γὰρ ὁ βασιλεύσιν ἐπαγανακτήσας κολάσεως ἄξιος. δικαίως κριθήσεται, ὡς γε παραλύων τὴν κοινὴν εὐνομίαν, πόσῳ δοκεῖ τι χεῖρον ἄξιωθήσεται τιμωρίας ὁ ἄνδρα ὑπόκριτον πονηρεύεσθαι κρατοῦντα; καὶ τὴν εὐμήνοιαν διασπῶν, καὶ τὴν εὐταξίαν συγχέων; ἱερωσύνη γάρ ἐστι τὸ πάντων ἀγαθῶν ἐν ἀνθρώποις ἀναβεβηκός· ἧς ὁ καταμέμφεις τὸν ἄνθρωπον

L. iv, c. 13, p. 299

L. vi, c. 2, p. 330, 331

ἀτιμάζει ἀλλὰ Θεὸν, καὶ Χριστὸν Ἰησοῦν, τὸ πρωτότοκον καὶ μόνον τῆ φύσει τοῦ πατρὸς ἀρχιερέα. πάντα ἐν ὑμῖν μετ' εὐταξίας ἐπιτελείσθω ἐν Χριστῷ· οἱ λαϊκοὶ τοῖς διακόνοις ὑποτασσέσθωσαν, οἱ διάκονοι τοῖς πρεσβυτέροις, οἱ πρεσβύτεροι τῷ ἐπισκόπῳ, ὁ ἐπίσκοπος τῷ Χριστῷ, ὡς αὐτὸς τῷ πατρί.

L. viii, c. 46, p. 423 L. ii, passim. & L. viii, c. 46, p. 421, 422

Ibid. Δῆλον ὅτι καὶ ὁ τιμῶν δέσμιον Ἰησοῦ Χριστοῦ μάρτυρα λήψεται μισθόν.

L. v, c. 1, & c. p. 301, &c.

§. 13, p. 92 Ἀσπάζομαι τὰς οἴκας τῶν ἀδελφῶν μου, σὺν γυναιξὶ, καὶ τέκνοις, καὶ ἀπαρθένους, καὶ τὰς χήρας.

Passim.

Ad Polycarp. §. 1, p. 94 Γρηγόρει, ἀκοίμητον πνεῦμα κεκτημένος. τοῖς κρείττοσιν ἄνδρα κρείττονα βοήθειαν λάλει Θεοῦ. πάντων τὰς νόσους βάσταζε, ὡς τέλειος ἀθλητὴς, ὡς καὶ ὁ κύριος πάντων. αὐτὸς γάρ φησι, τὰς ἀδενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἡμῶν ἐβάστασεν.

L. ii, c. 25, p. 237

§. 2, p. 94 Οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται. Τὰς παροξυσμὰς ἐμβρόχαις παῦε.

L. ii, c. 41, p. 250, 251

§. 3. p. 91. Περισσότερα Χριστὸν, ὃν μὲν τοῦ

L. viii, c. 12, p. 402

τῦ Θεῦ, τ ἄχρηον ἐν χρόνῳ, τ ἀόρατον τῇ φύσῃ ὁρατὸν ἐν σαρκί; τ ἀψηλάφητον καὶ ἀναφῆ, ὡς ἀσώματον, δι' ἡμᾶς δὲ ἁπτὸν καὶ ψηλάφητον ἐν ζώματι· τὸν ἀπαθῆ, ὡς Θεόν, δι' ἡμᾶς ὑ παθητὸν, ὡς ἄνθρωπον· τ κτ πάντα ζῆπον δι' ἡμᾶς ἐτομείναντα.

§. 4, p. 95, 96

Αἱ χῆραι μὴ ἀμελείσθωσ. μ κύριον σὺ αὐτῆ φροντιστὴς ἔσῃ. μηδὲν ἄνευ τ γνώμης συ γινέσθω, μηδὲ σὺ ἄνευ Θεῦ γνώμης τι πράξαις, ὅπερ καὶ πράττεις. εὐχάθει. πιννώτερον συναγωγὴ γινέσθωσ. ὡς ὀνόματι Θ. πάντας ζήτει. δῦλος καὶ δῦλαι μὴ ὑπερφάνει· ἀλλὰ μηδὲ αὐτοὶ φυσιώσθωσ· ἀλλ' εἰς δόξαν Θεῦ τελεῖον δουλεύετωσ, ἵνα κρείττονος ἐλευθερίας τύχωσιν ἀπὸ Θεῦ. μὴ αἱρέτωσ ἀπὸ φ κοινῆ ἐλευθερῶσθαι, ἵνα μὴ δῦλοι εὑρεθῶσιν ἐπιθυμίαι.

L. iii, & alibi passim.

L. iv, c. 4, p. 299

Τοῖς ζυμβίοις ἀρκεῖσθαι.

§. 5, p. 96

L. viii, c. 32, p. 412

Ad Tert. §. 2, p. 105

L. vi, c. 26, p. 354, 355

Ἐγνων ὅτι τινὲς τῇ τῆ σατανᾶ ὑπηρετῇ ἐβουλήθησ ὑμᾶς ταράξαι, οἱ μὲν ὅτι Ἰησῦς δικαίᾳ ἐσταυρώθη, καὶ δικαίᾳ ἀπέθανεν, οἱ δ ὅτι θεὸς ἔστιν ὁ δημιουργῦ, οἱ δ ὅτι αὐτὸς ἔστιν ὁ ἐπὶ πάντων Θεὸς, ἄλλοι δὲ

δὲ ὅτι φιλὸς ἄνθρωπός ἐστιν, ἕτερον ἢ ὅτι ἡ σὰρξ αὕτη σὸν ἐγείρει), καὶ δεῖ τὸ ἀπολυτικὸν βίον ζῶν, καὶ μετιέναι, τοῦτο γὰρ εἶ) πέρας τῶν ἀγαθῶν τοῖς μετὰ πολὺ φθαρησομένοις.

§ 4, p. 106 Καὶ ὅτι ἕτος ὁ γεννηθεὶς ἐκ γυναικὸς ὑὸς ἐστι τοῦ Θεοῦ, καὶ ὁ σωθεὶς πρωτότοκος πάσης κτίσεως, καὶ Θεὸς λόγος, καὶ αὐτὸς ἐποίησε τὰ πάντα. — *passim.*

§. 5, p. 106 καὶ ὅτι σὸν αὐτός ἐστιν ὁ ὅπι πάντων Θεὸς καὶ πατὴρ, ἀλλ' υἱὸς ἐκείνου, λέγει, Ἀναβαίνω πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν· καὶ Θεόν μου, καὶ Θεὸν ὑμῶν. καὶ, ὅταν ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὑποταγήσε) τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Οὐκοῦν, ἕτερος ὁ ὑποτάξας, καὶ ὧν τὰ πάντα ἐν πᾶσι, καὶ ἕτερος ᾧ ὑπετάγη, ὃς καὶ μετὰ πάντων ὑποτάσσεται. L. vi, c. 26, p. 354, 355

§. 9, p. 108 Οἱ ἄνδρες σέβεσθε τὰς γαμετὰς ὑμῶν· αἱ γυναῖκες τοὺς ὁμοζύγους· οἱ παῖδες τοὺς γονεῖς αἰδεῖσθε· οἱ γονεῖς τὰ τέκνα ἐκτρέφετε ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου· τὰς ἐν παρθενίᾳ τιμᾶτε, ὡς ἱερείας Χριστοῦ· τὰς ἐν L. iv, c. 11, 12, 13, 14 p. 298, 299 L. vi, c. 15, p. 344 L. vii, c. 12, 13, 15, 16, p. 366, 367

ἐν ζεμνότητι χήρας, ὡς θυσιαστήριον Θεοῦ· οἱ δοῦλοι μετὰ φόβου τοῖς κυρίοις ὑπηρετεῖτε· οἱ κύριοι μετὰ φειδοῦς τοῖς δούλοις ὑπτάσσετε· μηδεὶς ἐν ὑμῖν ἀργὸς ἔστω· μήτηρ γὰρ τῆς ἀδελφίας ἡ ἀργία. πάντα οὐκ ὑπατάσσω, ὡς ὢν τι, εἰ καὶ δέδεμαι, ἀλλ' ὡς ἀδελφὸς ὑπομιμνήσκω.

passim.

§ 10. p. 108 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι Φιλιππησίων, ὅθεν καὶ γράφω ὑμῖν.— ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι.

No Bishop at Philippi, *L. vii, c. 46, p. 382—285.*
L. ii, c. 57, p. 264, 265
L. viii, c. 11, p. 398.

Ad Antioch § 1, p 109 Φυλαττόμενοι τὰς εἰσφυομένας αἱρέσεις τοῦ πονηροῦ, ἐπ' ἀπάτῃ καὶ ἀπωλείᾳ τῶν πειθομένων αὐτῷ· προσέχειν δὲ τῇ τῶν ἀποστόλων διδαχῇ, καὶ νόμῳ, καὶ προφήταις πιστεύειν, πᾶσαν Ἰουδαϊκὴν καὶ Ἑλληνικὴν ἔριν φεύγειν πλάνου, καὶ μήτε πολυθεΐαν Θεῶν εἰσάγειν, μήτε τὸν Χριστὸν ἀρνεῖσθαι προφάσει τοῦ ἑνὸς Θεοῦ.

L. vi, c. 7, &c. p. 334. &c.

The Doctrine of the Apostles, *the Name of the Extract out of this Book.*

§ 2. p. 109 Μωσῆς τε γὰρ, ὁ πιστὸς θεράπων τοῦ Θεοῦ, εἶπεν, κύριος ὁ Θεός σου κύριός εἰς ἐστι, καὶ τὸν ἕνα καὶ μόνον κηρύξας Θεὸν, ὡμολόγησεν εὐθέως καὶ τὸν κύριον ἡμῶν, λέγων, κύριος ἔβρεξε παρὰ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ καὶ θεῖον. καὶ πάλιν, εἶπεν ὁ Θεὸς,

L. v, c. 20, p. 325.

ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, [καὶ καθ' ὁμοίωσιν.] καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν. — Καὶ ὅτι γυνήσεται ἄνθρωπος, φησὶ, Προφήτην ὑμῖν ἀναστήσει κύριος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ. [*plura testimonia V. T. sicut in Constitutionibus, sequuntur.*]

L. v, c. vii, p. 308. L. vii, c. 34. p. 374. L. viii, c. 12. p. 400

L. v. c. 20. p. 335

§. 5, p. 110 Πᾶς ὃν ὅστις ἕνα καὶ μόνον καταγγέλλει Θεὸν, ἐπ' ἀναιρέσει τῆς τοῦ Χριστοῦ θεότητος, ἔστι διάβολος, καὶ ἐχθρὸς πάσης δικαιοσύνης. ὅτε ὁμολογῶν Χριστὸν, ὑ τοῦ ποιήσαντος τὸν κόσμον υἱὸν, ἀλλ' ἑτέρου τινὸς ἀγνώστου, παρ' ὃν ἐκήρυξεν ὁ νόμος καὶ οἱ προφῆται, ἔστος ὀργισμόν ἐστι αὐτῷ τοῦ διαβόλου. ὅτε τιμῶ ἐν ἀνθρώποις προσκυνούμενον, καὶ τὸν σταυρὸν ἐπαισχυνόμενον, δι' ὃν δέδεμαι, ἔστός ἐστιν ἀντίχριστος. ὁ γὰρ ψιλὸν ἄνθρωπον λέγων τὸν Χριστὸν ἐπάρατός ἐστι, καὶ τὸν προφήτην, ὑκ ἐπὶ Θεῷ πεποιθώς, ἀλλ' ἐπὶ ἀνθρώποις.

Prius.

§ 9, p 111, 112 Αἱ γυναῖκες τιμάτωσαν τοὺς ἄνδρας, ὡς σάρκα ἰδίαν· μηδὲ ἐξ ὀνόματος αὐτοὺς τολμάτωσαν καλεῖν,

L. iii. c. 29 p. 328.

καλεῖν. Μηδεὶς ἀργὸς καθιέτω, ἵνα μὴ χριστέμπορος γένηται, καὶ πορνοκόπος.

§. 12, p. 112, 113 Ἀσπάζομαι ὑποδοχέας, ἀναγνώστας, ψάλτας, πυλωρούς, τοὺς κοπιῶντας, ἐπορκιστάς, ὁμολογητάς· ἀσπάζομαι τὰς θύρας τῶν ἁγίων πυλώνων, τὰς ἐν Χριστῷ διακόνους. ἀσπάζομαι τὰς χειροληπτούσας παρθένους.

§. 14, p. 113 Ἐῤῥωμένους ὑμᾶς ὁ ὢν μόνος ἀληθινὸς, διὰ τῶν περὶ αἰώνων ἐκλεκτῶν μυστηρίων, διαφυλάξοι.

Ad Heron. §. 1, p. 113 Νηστείαις καὶ δεήσεσι πρόσκαιρε, ἀλλὰ μὴ ἀμέτρως, ἵνα μὴ σαυτὸν καταβάλῃς. οἶνον καὶ κρεῶν μὴ πάντη ἀπέχου. ὑγιαίνει βδελυκτά· τὰ γὰρ ἀγαθὰ τῆς γῆς, φησὶ, φάγεσθε. — ἀλλὰ μεμετρημένως, καὶ συντάκτως, ὡς Θεοῦ χορηγοῦντος. τίς γὰρ φάγεται, καὶ τίς πίεται, παρεξ αὐτοῦ; ὅπου εἰ τι καλὸν, αὐτοῦ καὶ εἰπεῖν ἀγαθὸν, αὐτοῦ. τῇ ἀναγνώσει πρόσεχε, ἵνα μὴ μόνον αὐτὸς εἰδῇς τὸν νόμον, ἀλλὰ καὶ ἄλλοις αὐτὸν ἐξηγῇ.

§. 2, p. 114 Πᾶς ὁ λέγων πρὸς τὰ διατεταγμένα, κἂν ἀξιόπιστος ᾖ, κἂν νηστεύῃ, κἂν πρόσκαιρος ᾖ, κἂν σημεῖα ποιῇ, κἂν προφητεύῃ,

L. ii. c. 25. p. 238 c. 57, p. 260, &c. L. viii, c. 12, p. 403

L. viii, c. 12, p. 339, L. 37, p. 417, c. 41, p. 418

L. vi. c. 10, &c. p. 339, &c. L. vii, c. 20, p. 368

L. ii, c. 5, p. 215

Διατάγματα, διατάξεις, & διατάγματα, *Express Names of these Constitutions.*

φητόν, λύκος σοι φανέσθω ἐν προβάτῳ δορᾷ, &c. Εἴ τις φαυλίζει τ νόμον, ἢ τὰς προφήτας, ὃς ὁ Χριστὸς παρὼν ἐπλήρωσεν, ἔστω σοὶ ὡς ἀντίχριστος· εἴ τις ἄνδρωπον φιλὸν λέγῃ τ κύριον, Ἰουδαῖός ὅστι χριστοκτόνος. *Passim & prius.*

§. 3, p. 114 Μηδὲν ἄνευ τῆς ὁσιότητος πράττε. ἱερεῖς γάρ εἰσι, σὺ δὲ διάκονος τῆς ἱερέων· ἐκεῖνοι βαπτίζουσιν, ἱερουργοῦσι, χειροτονοῦσι, χειροθετοῦσι, σὺ δὲ αὐτοῖς διακονεῖς, ὡς Στέφανος ὁ ἅγιος ἐν Ἱερουσολύμοις Ἰακώβῳ καὶ τοῖς πρεσβυτέροις. *L. viii, c. 28, p. 410, 411*

Τὸ γὰρ Ἀδὰμ τὸ σῶμα ἐκ τῆς τεσσάρων στοιχείων. *L. viii, c. 46, p. 422*

§. 4, p. 115 *L. vii, c. 34, p. 374, & viii, c. 12, p. 400*

§. 7, p. 115 Μὴ γίνου δίψυχος ἐν προσευχῇ σου. *L. vii, c. 11, p. 366*

IX. The next Teſtimony that I ſhall produce ſhall be thoſe ſmall but admirable Remains of *Polycarp* Biſhop of *Smyrna*, the Epiſtle to the *Philippians*; which tho' very ſhort has not a few Atteſtations to the Apoſtolical Conſtitutions. Take ſeveral of them in Order as follows.

Ἀπο-

Ep. ad Philip §. 2, p. 185 Ἀπεχόμενοι πάσης ἀδικίας, πλεονεξίας, φιλαργυρίας, καταλαλιᾶς, ψευδομαρτυρίας. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνθον ἀντὶ γρόνθου, ἢ κατάραν ἀντὶ κατάρας. — *L. vii, c. 1—21, 362 p. —369*

§. 4, p. 185 The Duties of Men, and their Wives towards one another. — *L. i, c. 8, p. 207, L. vi c. 29, p. 358*

Ibid. Τὰ τέκνα παιδεύειν τὴν παιδείαν τοῦ φόβου τοῦ κυρίου. — *L. iv, c. 11, p. 298, L. vi, c. 15, p. 344*

Ibid. Τὰς γυναῖκας ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν ἐν τῷ κυρίῳ πίστιν· ἐντυγχανούσας ἀδιαλείπτως τῷ θεῷ παντὸς· μακρὰν οὔσας πάσης διαβολῆς, καταλαλιᾶς, ψευδομαρτυρίας, φιλαργυρίας, καὶ πάσης κακοῦ. — *L. iii, passim.*

Ibid. Γινωσκούσας ὅτι εἰσὶ θυσιαστήρια Θεοῦ. — *L. ii, c. 26, p. 239, L. iii, c. 6, p. 280, c. 14, p. 286*

Ibid. Καὶ ὅτι πάντα ἡμῶν σκοπεῖται, καὶ λέληθεν αὐτὸν οὐδέν, οὔτε λογισμῶν, οὔτε ἐννοιῶν, οὔτε τι τῶν κρυπτῶν τῆς καρδίας. — *Passim.*

§. 5, 6, p. 186 The Rules { For Presbyters. For Deacons. For young Persons. For Virgins. } — *L. ii, c. 26, p 239, c. 28 p. 241, c. 57, p. 264*

L. iv, c. 14, p. 299

§. 5, p. 186 Ὑποτασσομένους τοῖς πρεσβυτέροις καὶ διακόνοις, ὡς Θεῷ καὶ Χριστῷ. Μὴ — *Passim & L. vii, c. 46, p. 382—38*

§. 6, p. 186 Μὴ ἀμελῶνλες χήρας, ἢ ὀρφανῶ, ἢ πένητος. — *Passim.*

Ibid. Καθὼς ἀυτὸς ἐνετείλατο, καὶ οἱ ἀναγινωσκόμενοι ἀπόστολοι, καὶ οἱ προφῆται, οἱ προκηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν. — *L. vi, c. 14—18, p. 343—349, & alibi passim.*

Ibid. Ἀπεχόμενοι σκανδάλων, καὶ τῶν ψευδαδέλφων, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, οἵτινες ἀποπλανῶσι κενοὺς ἀνθρώπους. — *L. vi, c. 16, p. 344, &c.*

§. 7, p. 187 Ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν, μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ. διὸ ἀπολιπόντες τὰ ματαιότητα τῶν πολλῶν, καὶ τὰς ψευδοδιδασκαλίας. — *L. vi, c. 10, p. 338*

Ibid. Ἐπὶ τὰ ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψαμεν· νήφοντες πρὸς τὰς εὐχὰς, καὶ προσκαρτεροῦντες νηστείαις, δεήσεσιν αἰτούμενοι τὸν παντεπόπτην Θεόν. — *The Constitutions stil'd παραδόσεις, and deliver'd just after our Lord's Resurrection. Passim.*

§. 9, p. 187 Ὅτι εἰς τὸ ὀφειλόμενον ἀπέρχονται τόπον οἱ παρὰ τοῦ κυρίου. — *L. viii, c. 41, p. 418,*

§. 10, p. 189 *Væ autem illi per quem nomen Domini Blasphematur.* — *L. i, c. 10, p. 210, L. iii, c. 5, p. 277*

§. 11, p. 189 Admonition to *Valens* an offending Presbyter. — *L. ii, c. 16, p. 224, 225*

§. 12, p. 189 *Ipse sempiternus Pontifex, Dei Filius. Orate* — *Passim.*

Ibid. *Orate etiam pro Regibus, & Poteſtatibus, & Principibus, atque pro perſequentibus & odientibus vos; & pro inimicis crucis.* L. viii, c. 10, p. 397, c. 12, p. 403, c. 13, p. 404

In theſe and the like Paſſages of *Polycarp* we find that he inſiſts upon the very ſame Moral and Domeſtical Duties, as do the Conſtitutions; that he gives the ſame Rules to the Preſbyters, Deacons, Young Perſons, and Virgins that are in the Conſtitutions; that the Widows Buſineſs was to Pray continually, and that thence they were peculiarly ſtil'd Διακόνισσαι Θεοῦ, the peculiar Direction and Word for them in the Conſtitutions; that the ſame Submiſſion is to be paid the Preſbyters and Deacons that is appointed by the Conſtitutions; that theſe Church Governors had the care of the Widows, Orphans, and Poor, as is appointed in the Conſtitutions; that this Church was Govern'd by a College of Preſbyters, with their ſubordinate Deacons, without a Biſhop, even after the general Settlement by Biſhops, exactly according to the Conſtitutions; that the ſame Hereſies were then in the Church which we find in the Conſtitutions; that the grand Law of the Goſpel was deliver'd in the very *beginning* of the Goſpel, and contain'd Rules for watching unto Prayer, and continuing in the appointed Faſts; which Rules are much plainer in the Conſtitutions than in the New Teſtament;

See p. 226, priùs.

ment; and the laſt *only* in the Conſtitutions and *not* in the New Teſtament; that *Polycarp* cites a famous Text frequently quoted in the Conſtitutions, and that he intimates the ſame gentle diſcipline obtain'd then that now appears in the Conſtitutions; and ſo upon the whole, is a very conſiderable Witneſs to them.

XI. The next Witneſs that I ſhall produce ſhall be the remarkable, but unknown Author of the *Recognitions of Clement*; who is ſo Antient, that *Origen* cites him as if he were no other than the famous *Clemens Romanus* himſelf of the firſt Century, the Collector or Writer of the Conſtitutions; as indeed do all the Antients that quote him, ſeem to ſuppoſe him to be the ſame Perſon. But tho' I do not ſee how that can be, yet will his Atteſtation be of very great value, becauſe he muſt be early in the ſecond Century. I take the Paſſages in the Recognitions as follows; and firſt in the Epiſtles of *Clement* to *James* antiently prefix'd before them, and probably belonging to them.

About A.D. 98.

Recognitions.	Conſtitutions.
Ep. Clem. ad Jacob. S. 2, p. 606 Δήσῃ γὰρ ὃ δεῖ δεδῆσθαι, καὶ λύσῃ ὃ δεῖ λυθῆναι, ὡς τὸν τῆς ἐκκλησίας εἰδὼς κυβερνήτην.	*Κανὼν ἐκκλησίας, one Name of the Conſtitutions.*
S. 5, p. 606, 607 Σὲ μὲν χρὴ ἀνεπιλήπτως βιῶντα ἀσφαλῆ μενεῖν πάσας τὰς	*L. ii, c. 6, p. 216, Can. 4, 16, 44, 81*

τὰς βίε ἀχρολίας ἀποσέδε, μήτε ἐγγυητὴ γινόμενον, μήτε ζωήρεον, μηδὲ ἑτέρῳ τινὶ βιωτικῷ πραγματι περιπεπλεγμένον πράγματι, &c.

§. 7, p. 607 Περὶ πάντων τὰς νέας πρὸς γάμον ζεύγνυτε ἐν τάχει, πρόλαμβάνοντες τῆς νεαζέσης ἐπιθυμίας τὰ παραδείγματα, &c. *L. iv, c. 11, p. 298*

§. 8, p. 608 Τοῖς μὴ ὀρφανοῖς ποιοῦντες τὰ γονέων, ἢ ὃ χρεάις τὰ ἀνδρῶν παρέχοντες, μὴ πάσης εὐφροσύνης, τὰς τροφὰς, τοῖς ἀκμαίοις τὰς γάμους, καὶ τοῖς αὐτῶν ἀτέκνοις [τέκνοις] διὰ τῶν ἐπιθυμάτων συνοικίζοντες τὰς προφάσεις τῆ ἀναγκαίας τροφῆς, τεχνίτη ἔργον, ἀδεανεῖ ἔλεος. *L. iv, c. 2, p. 292*

§. 10, p. 608 Οἱ πράγματα ἔχοντες, ἀδελφοὶ, ὑπὲρ τῶν ὑπαρχόντων μὴ κοινόω, &c. *L. ii, c. 45, 46, p. 253, 254, c. 53, 54, p. 257, 258, 259*

§. 12, p. 608 Οἱ μὲν ἐν τῆ ἐκκλησίας διάκονοι τῶ ἐπισκόπε ὡσεὶ τῶν ῥεμβόμενοι, ἕως ὀφθαλμοί, &c. *L. ii, c. 44, p. 253*

§. 13, p. 608 Οἱ καταχθέντες πρῶτον καταχθέντες καταχήτως, &c. *L. vii, c. 39, 40, p. 378, 379*

§. 14, p. 609 Ἔοικεν γὰρ ὅλον τὸ πράγμα τῆς ἐκκλησίας νηὶ μεγάλη, διὰ σφοδρᾶ χειμῶνος ἀνδρὸς φερόμενη, *L. ii, c. 57, p. 261, &c.*

ρέσῃ, ὃκ πολλῶν τόπων ὄντας, ϗ μίαν τινὰ ἁγαθῆς βασιλείας πόλιν οἰκεῖν θέλοντας, ἔσω ἐφ' ᾧ ἂν ὑμῖν ὁ ζωὴν τῆς δεσπότης Θεὸς, ϗ παρεικάθω ὁ μὴ κυβερνήτης Χειρῶ, ὁ πεζοῦς ἐπισκόπῳ, οἱ ναῦται πρεσβυτέροις, οἱ τοιχάρχοι διακόνοις, οἱ ναυσολόγοι τοῖς κατηχοῦσιν, τοῖς ἐπιβάταις τὸ τῆς ἀδελφῶν πλῆθος, &c.

§. 16, p. 609 Πλὴν γινώσκετε πάντες πάντων ὑμῶν πλεῖον κάμνοντα ϗ ὀπίσω, ὅτι ἕκαστος ὑμῶν τ' αὐτοῦ θλίψιν πάσχει, αὐτὸς ὢν τῷ αὐτῷ ϗ τ' ἑκάστῳ, &c.

L. ii, c. 18, p. 226, 227, & alibi passim.

§. 17, p. 610 Τῷ πρεσβυτεροσυμβύῳ ἀληθείας ϗ πίστεως ὑπείξατε τοῦτο εἰδότες, ὅτι ὁ τοῦτον λυτρώσας Χριστὸν, ἣ τὴν καρδίαν πεπίστευϗ, σὺ ἐδέξατο· ϗ ὡς Χριστὸν μὴ δεξάμενοϑ, ὡς ἀθετήσας τὸν πατέρα, λογισθήσεται.

Passim prius.

§. 19, p. 610 Μεγίστης δὲ ϖαῤῥησίας τεύξεται, μαθὼν ὅτι μετ' ἐμὲ σὺ ἀμαθὴς ἀνὴρ, ϗ ζωοποιὸς λόγους ἀγνοῶν, ϗ ἐκκλησίας κῆρυκα σὺ εἰδώς, τὴν τοῦ διδάσκοντοϑ ἐπιζήμιον καρδίαν.

L. vi, c. 18, p. 349. Can. 85

Ego

Recogn. L. i, §. 1, p. 487 *Ego Clemens in Urbe Roma Natus, ex prima ætate pudicitiæ studium gessi.*

L. vi, c. 8, p. 337

§. 16, p. 490 *Certum est cuncta secundum Veritatis Regulam teneri oportere.*

Regula veritatis, one Name of the Constitutions.

§. 21, p. 491 *Ordinemque consequenter exponere, secundum Traditionem veri Prophetæ, qui solus scit quæ facta sunt, ut facta sunt; & quæ fiunt, ut fiunt; quæque erunt, ut erunt; quæ tamen manifeste quidem dicta, non tamen manifeste scripta sunt; in tantum ut cum leguntur intelligi sine expositore non possint.*

Traditio dicta & non Scripta, the Characteristick of the Constitutions, as not Written by the Apostles themselves, but taken from their Preaching by Clement.

§. 24, p. 492 *Erat semper, & est, & erit, illud, à quo prima voluntas genita sempiternitate constat; & ex primâ voluntate iterum voluntas: post hæc mundus: ex mundo tempus: ex hoc hominum multitudo, &c.*

L. vi, c. 11, p. 340

§. 33, &c. p. 495, &c. *Igitur Abraham, cum rerum causas desideraret agnoscere, idque secum intenta mente pervolveret, apparuit ei verus Propheta, &c.*

L. v, c. 20, p. 325, L. vii, c. 33, p. 373

§. 35, p. 495 *Cum moraretur Moses, Ipsi,*

L. i, c. 6, p. 205, L. v, c. 12, p. 311, L. 6, c. 20, p. 350

Ipſi, ſecundum ſpeciem Apidis, quem coli in Egypto viderant, aureum caput vituli facientes adoraverunt.

§. 43, p. 497 *Septimana jam una ex paſſione Domini complebatur annorum, & eccleſia Domini in Hieruſalem conſtituta copioſiſſime multiplicata creſcebat per Jacobum, qui à Domino Ordinatus eſt in Epiſcopum.* L. viii, c. 35, p. 416

§ 52, p. 498 *De quodam Juſto evidenter refertur in literis Regis quod tranſtulerit eum Deus: ſimili exemplo etiam cum cæteris geſtum eſt, qui ejus voluntati placuerunt; ut ad Paradiſum tranſlati, ſerventur ad regnum.* L. viii, c. 41, p. 418

§. 54, p. 499 *Inimicus ex his quæ prædicta fuerant adeſſe tempus intelligens, Diverſa Schiſmata operabatur in populo,* &c. L. vi, c. 6, &c. p. 333, &c.

§ 55, &c. p. 501 [*Apoſtoli ſigillatim introducti ſunt, ſicut in interpolatis noſtris Conſtitutionum Codicibus, licet ordine paululum diverſo.*] L. vi, c. 14, p. 343, L. viii, paſſim.

§. 74, p. 504 *Etiam Scriptæ Legis per ſingula quæque capitula, quorum*

Scripta Lex diſtinguiſh'd from Traditio, that is The Scripture from the Conſtitutions.

quorum ratio poscebat, secretiorem tibi intelligentiam patefeci; non occultans à nec traditionum bona.

L. ii, §. 1, p. 505, Ibid. — *Simul omnes tredecim.* — *Primus post Petrum Zacchæus.* — L. viii, c. 46, p. 422 — L. vi, c. 8, p. 337

Ibid. — *Post Hos Ego Clemens.— deinde Niceta & Aquila.— Fratres Clementis.*

§. 3, &c. p. 505 — *Convenit noscere quis qualisve sit is cui immortalitatis verba credenda sunt. Solliciti enim & valde solliciti esse debemus, ne margaritas nostras mittamus ante porcos, &c. Vid. L. iii, §. 1, p. 519.* — L. iii, c. 3, p. 277

§ 7, p. 506 — *Simon hic.— Gente Samaræus, ex vico Gitthorum.* — L. vi, c. 7, p. 334

§. 8, p. 506 — *Cum Dositheus Hæreseos suæ iniisset exordium, &c.* — L. vi, c. 8, p. 335

§ 9, p. 506 507 — *In aerum volando invehar, — adorabor ut Deus, publice divinis donabor honoribus, ita ut simulacrum mihi statuentes tanquam Deum colant & adorent. Vid. L. iii, §. 63, p. 530* — L. ix, c. 9, p. 337, 338

§ 11, p. 507 — *Dositheus videns se non esse Stantem, cecidit, & adoravit eum, & Simoni quidem cedit principatu suo,* — L. vi, c. 8, p. 335

ipsique obedire omnem triginta virorum ordinem jubet, semet ipsum vero in locum Simonis statuit, & non multo post defunctus est.

§ 22, p. 509 *Nam & ipse Verus Propheta, ab initio mundi per seculum currens, festinat ad requiem. Adest enim nobis omnibus diebus, &, siquando necesse est, apparet, & corrigit nos, ut obtemperantes sibi ad vitam perducat æternam.*

L. v, c. 20, p. 325, L. vii, c. 33, p. 373
L. viii, c. 12, p. 401

§. 38, &c. p. 512 *Et Simon ait, Ego dico multos esse Deos; unum tamen esse incomprehensibilem, & incognitum; horumque omnium Deorum Deum.*

L. vi, c. 9, p. 338

§. 45, p. 514 *Sic enim nos docuit Lex divina, secretum Sermonem purius [prius] ex traditione commendans.*

Traditionary Doctrine among the Jews as well as Christians. See 2 Esd. 14, 5, 6, Hilar. in Ps. 2

L. iii, c. 3, p. 519 Αὐτοπάτορα δὲ καὶ αὐτογέννητον, *hoc est ipsum sibi Patrem, ipsumque sibi Filium, qui vocaverunt illud quod est ingenitum, contumeliam facere conati sunt. Vid.* §. 4. *p.* 519, & §. 11, *p.* 521.

L. vi, c. 8, p. 327, c. 11, p. 340

§. 11, p. 521 *Spiritus autem Sanctus habet quod est ab Unigeni-*

L. vi, c. 11, p. 340, L. vii, c. 36, p. 376

to

to.—Cum ergo unus sit Ingenitus, & unus Genitus, Spiritus Sanctus Filius dici non potest, nec Primogenitus; Factus est enim per Factum. Subconnumeratur autem Patri & Filio, tanquam primum secundi per factum [perfectum] virtutis signaculum.

§. 63. &c. p. 530. &c. & passim. *Disputatio De Monarchia vel unitate Dei: & de Vero Propheta.* L. vi. c. 8, p. 337

§ 63, p. 530. *Post hæc ipse quidem, ut aiebat, Romam Petiit. Vid.* §. 64, p. 530. L. vi, c. 9, p. 337, 338

§ 65, p. 530 *Cogitavi Zachæum vobis Ordinare Pastorem.* — *Hæc* L. vii, c. 46, p. 382

§ 66, p. 531 *autem & his similia cum dixisset Petrus, manibus superpositis Zachæo, gravit ut inculpabiliter Episcopatus sui servaret Officium. Post hæc duodecim Presbyteros ordinavit, & Diaconos quatuor; & ait, Zachæum hunc vobis ordinavi Episcopum, sciens eum timorem Dei habere, & eruditum esse in Scripturis; quem quasi Christi locum servantem honorare debetis: obe-* passim.

dientes ei ad ſalutem veſtram, & ſcientes quod ſive honor ſive injuria quæ ei defertur ad Chriſtum redundat, & à Chriſto ad Deum. Audite ergo eum attentius, & ab ipſo ſuſcipite doctrinam fidei; monita autem vitæ à Preſbyteris; à Diaconis vero ordinem diſciplinæ. Viduarum religioſam curam gerite; pupillos enixius juvate; pauperibus miſericordiam facite; juvenes pudicitiam docete, &c. Vid. §. 68. p. 531.

Paſſim.

§ 67, p. 531. *Accedat ergo qui vult ad Zachæum, & ipſi det nomen ſuum, atque ab eo miſteria audiat regni cælorum; jejuniis frequentibus operam impendat; ac ſemet ipſum in omnibus probet, ut tribus his menſibus conſummatis in die feſto poſſit Baptizari. Baptizabitur autem unuſquiſque veſtrum in aquis perennibus, nomine trinæ Beatitudinis invocato ſuper ſe, perunctus primo oleo per orationem ſanctificato, ut ita demum per hæc conſecratus*

L. vii. c. 22, p. 368, 369. & alibi paſſim.

tus possit percipere de Sanctis. Vid. L. vi, §. 15, p. 552, L. vii, §. 34, p. 558, 559.

Passim.

L. iv, § 17, p. 535 *Ideo necessarium vobis est, qui estis ex Gentibus.* [*& ita passim.*]

L. i, Præf. p. 199, & alibi passim.

§ 34, p 541 *Festinat continuo emittere in hunc mundum Pseudoprophetas & Pseudoapostolos, falsosque doctores, qui sub nomine quidem Christi loquerentur, Dæmonis autem facerent voluntatem.*

L. vi, c. 13, p. 343, & alibi passim.

L. vi, §. 10, p. 551 *Est sane propria quædam nostræ religionis observantia, quæ non tam imponitur hominibus quam proprie ab unoquoque Deum colente, causa puritatis, expetitur. Castimoniæ dico causa, cujus species multæ sunt. Sed primo ut observet unusquisque ne menstruatæ mulieri misceatur; hoc enim exe-*

L. vi, c. 28, p. 357

§. 11, p. 551 *crabile ducit Lex Dei.— Sed & illa species castimoniæ observanda est, ut ne passim & libidinis solius causa fœminis coeatur, sed posteritatis reparandæ gratia.*

Ibid.

§ 15, p 552 *Maronem, qui eum hos-*

L. vii, c. 46, p. 384

pitio receperat, perfectum jam in omnibus, conſtituit eis Epiſcopum: & duodecim cum eo Presbyteros, ſimúlque Diaconos ordinat. Inſtituit etiam ordinem Viduarum, atque omnia Eccleſiæ miniſteria diſponit; univerſoſque admonet maroni Epiſcopo in omnibus quæ præciperet obedire.

Paſſim.

L. viii, §. 29, p. 566

Aures ad audiendum ita formatæ, ut cymbalo ſimiles, ſuſcepti verbi repercuſſum ſonitum altius reddant; & uſque ad ſenſum cordis emittant: lingua autem ad loquendum illiſa dentibus plectri reddat officium.

L. viii, c. 12, p. 400

§. 56, p. 571

Omnis enim propemodum actuum noſtrorum in eo colligitur obſervantia, ut quod ipſi pati nolumus, ne hoc aliis inferamus: Sicut enim ipſe occidi non vis, caveas oportet ne alium occidas: & ſicut tuum non vis violari matrimonium, nec tu alterius macules torum: furtum pati non vis, nec ipſe facias.

L. i, c. 1, p. 200, 201

Theſe

These are the Attestations which these ~~Spurious~~ *Recognitions* afford to the ~~Genuine~~ *Constitutions* of *Clement*. Wherein we may observe that the main Foundations of the whole Narration, and principal Passages of the intire History, so far as they appear to be real, are taken from these Constitutions. We have here a long Account of a famous dispute between *Peter* and *Simon Magus*; and that at *Cæsarea* in *Palestine*; concerning the *Monarchy*, or Unity of God; and concerning the *True Prophet*; in the presence of *Zacheus*, who was *Bishop of Cæsarea*; and of *Aquila* and *Nicetas* Two Brethren of *Clement*, all exactly as it is in the Constitutions; and in them only so early. We have an Account of *Clement* as Born at *Rome*, according to the Constitutions; and of his Eminent Chastity, according to *Ignatius*'s larger Epistles. We have an Account of the Rule of *Christian Truth*, or Faith and Practice as distinct from the Scriptures; and of a like concealed Rule or Tradition under the Old Testament, for the preventing all Misinterpretations of the Written Word. We have still the same Antient ~~or Arian~~ Eusebian Doctrines about the Son and Holy Spirit, which are in the Constitutions; the same Notions as to the Appearances of the Son of God under the Old Testament; the same Interpretation of the *Golden Calf*, as the *Egyptian Apis*, that we have in the Constitutions. We have it here asserted, as

well as there, that our Saviour himſelf Appointed his Brother *James* to be Biſhop of *Jeruſalem.* The ſame Account is given in both of the State of Paradiſe, before the general Judgment: The ſame Hiſtory of the Origin of the firſt Schiſms and Hereſies among the Jews and Chriſtians: The ſame Phraſe of Thirteen Apoſtles, as including *Paul.* The ſame Names of the firſt Biſhops of *Cæſarea* and *Tripoli.* And the ſame Account of the Concealment of the Myſtical Doctrines of our Religion. We have alſo here a hint of *Peter's* going to *Rome*, after *Simon Magus*, according to the Conſtitutions. We have the ſame Account of Baptiſm, and of the Faſtings, and Anointing with Conſecrated Oil beforehand, that is in the Conſtitutions; the ſame Account of the ſeveral Orders of the Church, Biſhops, Preſbyters, Deacons, Widows, Orphans, and the Poor, that is there; the ſame Account of the Inſtances of Matrimonial Chaſtity that are there. Nay theſe Accounts in the Recognitions are commonly ſuch as are no where in the Scripture, no nor other Author ſo early, but only in the Conſtitutions, or the Books derived therefrom; and the References are ſo worded ſometimes, eſpecially in the Epiſtle Antiently prefix'd, that the very Conſtitutions themſelves ſeem to have lain before this Author; as if himſelf were either a Biſhop of one of the Apoſtolical Churches, where they lay; or at leaſt had the free uſe of the Conſtitutions

tions from ſome of them. So that as theſe Recognitions are *undoubtedly* a Work of the Second Century of Chriſtianity, and generally own'd for ſuch; ſo are they plainly an *Undeniable Atteſtation* to the Apoſtolical Conſtitutions and to their moſt ſacred Authority among Chriſtians in the ſame Second Century alſo.

N. B. Hitherto I have my ſelf Read over all the Antient Authors, *on purpoſe* to Collect their Teſtimonies, Citations, and Alluſions to the Conſtitutions. If I ſhould do the ſame for the remaining Antient Writers, for Two or Three more Centuries, I perceive my Collection would ſwell to too great a Bulk, and become vaſtly larger than the intire Conſtitutions themſelves. So I ſhall not need to put my ſelf to that endleſs Trouble: Since without any ſuch nice and accurate enquiries, the Atteſtations will be ſtill ſufficiently numerous and undeniable; thoſe I mean which I and my Learned Friend have met with on a more occaſional Review, or curſory Peruſal. For we have, I believe, obſerv'd the greateſt part of the moſt material Paſſages in the Four firſt Centuries; ſo many however as are abundantly ſufficient for the preſent deſign. And if any are ſo curious as to enquire for the reſt in the later Centuries, they have room left them for making their own larger Collections to the ſame purpoſe.

XI. The next Witneſs which I ſhall produce

duce for the Genuine Antiquity and sacred Authority of these Constitutions, especially of the admirable Liturgy contain'd in the Eighth Book, shall be an unexceptionable one; the famous first Christian Philosopher, generally own'd for such, *Justin Martyr*, who tho' he was no Bishop, nor Clergy-man, and so perhaps might never See the Constitutions themselves, yet is as good a Witness as any for the Observance of the Rules therein contained, in the publick Affairs of the Church, and especially for the use of those Liturgick Forms of Devotion, and of the Administration of Baptism and the Lords Supper, which were common to all the Faithful, and particularly offer'd by the Clergy in the Name, and Presence, and with the Concurrence of the whole Body of the People, in their solemn Assemblies. I shall distinctly compare the several Passages together here all along, for the Readers greater Satisfaction. This most Antient and Learned Christian Writer then offer'd a famous Apology to the Roman Emperors and Senate, in behalf of the Christians; about *A. D.* 138. with a design to stop the violent Spirit of Persecution which then rag'd in the World. And in order the better to prevail with them, he ventures farther than any other Christian of those Times, in the Description of the Solemn Assemblies and publick Worship among them, even to Heathens. But then it was to the *Governors* them-

About A. D. 138

themselves, who had a kind of Right to be inform'd about those Matters, so far as our Religion would allow of the divulging them; it was in order to dissuade them from Persecuting such Innocent Persons, whose Exercise of Religious Worship was so Inoffensive, so Noble, and Divine; and it was done with such Caution also, that the peculiar Mysteries themselves, with their sacred Rites and Devotions, were still in the main preserv'd from too direct and publick a discovery. However, *Justin* does give us such a description of the *Lords Day Service*, as abundantly assures us, when compar'd with the Rubricks and Forms themselves in the Constitutions, that it was plainly the very same which is therein Appointed, and which *Justin* delivers to the Emperors and Senate, not as the particular Custom or Practice of some few particular Churches, but as the common Practice of the several Churches spread over the Roman Empire. As 'tis on other Accounts very plain, and Accordingly well observ'd by Bishop *Pearson* somewhere, that all the Remains we have of the Liturgies of the several most distant Churches mention'd in Antiquity do admit of very little difference, but appear still to be very agreeable to one another. The Original Standard being indeed plainly no other than that before us in the Constitutions. This has been already observ'd, as to *Justin Martyrs* Account

count compar'd therewith, by that most diligent enquirer into the Monuments of the Church truly Primitive Dr. *Grabe*, in his Notes upon *Justins* Apology. Take this Parallel under his and my own Observations together, as follows. (1) It is to be Observ'd that both in *Justins* Apology, and in this Liturgy of the Constitutions, there appears a Church-Officer call'd a *Reader*, distinct from the *Bishop* or *Presbyter* who officiated, and from the *Deacons* also. (2) This *Reader* had the very first part of the publick Service to his Share in both; and in both he *begins* Divine Worship with *Lessons* out of the Old or New Testament. (3) As soon as this *Reader* has ended his *Lessons*, the *Bishop* or *Presbyter* who Officiates does in both Accounts *Preach a Sermon* to the People. Compare the Words of both: Εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν, καὶ προτροπὴν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται, says *Justin*. Καὶ μετὰ τὴν ἀνάγνωσιν προσαλλησάτω τῷ λαῷ λόγους προτροπῆς,—τὸν τῆς διδασκαλίας λόγον, says the Liturgy, or its *Rubrick*, as we now speak. (4) The common Phrases of *Justin* for God the Father, ὁ τῶν ὅλων κύριος, τῶν ὅλων Θεὸς, τῶν ὅλων δεσπότης, and the like agree so exactly with those in this Liturgy, as if thence they became so familiar to him. I need name no Places in particular; the careful Reader cannot fail to observe them himself. (5) Baptism is by

Justin Mart. Apolog. 1, §. 87, *p.* 131

Constitut. L. ii, *c.* 57, *p.* 261, *L.* viii, *c.* 5, *p.* 392, *c.* 22, *p.* 408

§. 87, *p.* 131

L. viii, *c.* 5, *p.* 392

Justin

Justin and in this Liturgy stil'd φωτισμὸς, and those to be Baptized φωτιζόμενοι. Hear *Justin*, καλεῖται δὲ τοῦτο τὸ λοῦτρον, φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. and again, ὁ φωτιζόμενος λέγει. Hear the Liturgy before us, εὔξασθε οἱ φωτιζόμενοι. and again, προσέλθετε οἱ φωτιζόμενοι. and elsewhere, ὑπὲρ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν. (6) Both *Justin* and this Liturgy cite the same Text of the Old Testament for Christian Baptism; *Isa.* 1, 16. λούσασθε, καθαροὶ γένεσθε. (7) In *Justin* the Persons to be Baptiz'd, and the Church in common Fasted and Prayed before that Solemnity. His Words are these, εὐχεσθαί τε καὶ αἰτεῖν νηστεύοντες παρ' αὐτοῦ τοῦ θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστευόντων αὐτοῖς. Hear now the Words of the Seventh Book of the Constitutions; (where the form of Baptism is, and not in the Liturgy it self of the Eighth.) περὶ δὲ τοῦ βαπτίσματος νηστευσάτω ὁ βαπτιζόμενος. And the Constitutions every where suppose and enjoyn solemn Fasting and Prayer before *Easter*, which was then the only solemn time for Baptism. (8) The Forms wherein the Baptized Persons and other Christians Consecrated themselves to God; (which was then a most frequent and solemn part of publick Worship;) are in a manner the very same in both. *Justin* thus expresses it: ἀγαθῷ καὶ ἀγεννήτῳ Θεῷ ἑαυτοὺς ἀνατεθειμένοι. and again, Θεῷ δὲ τῷ ἀγεννήτῳ καὶ ἀπαθεῖ ἑαυτοὺς ἀνεθήκαμεν. and elsewhere, τῷ ἀγεννήτῳ Θεῷ διὰ τοῦ Χριστοῦ ἑαυ-

Vid. L. vii, c. 39, p. 379 — §. 80, p. 118
L. viii, c. 7, p. 394
C. 8, p. 395
C. 13, p. 404
Vid. L. ii, c. 10, p. 219
c. 32, p. 244
L. v, c. 6, Page 304
§. 56, p. 85
§ 79, p. 116
L. viii, c. 8, p. 395,
§ 79, p. 116
L. vii, c. 22 p. 368, 369
L. v. c. 13, p 316, c 18, p. 322, c. 19, p. 323, 324

§ 17, p 25
§ 33, p 49
§ 63, p 95

ἑαυτὸς ἀνέθηκαν. The Liturgy expresses it thus: ἑαυτὸς τῷ μόνῳ ἀγεννήτῳ Θεῷ, διὰ τοῦ
L. viii, c. 6, p. 393 χριστοῦ αὐτοῦ, προσάγεσθε. and again, δεηθέντες
c. 13, p. 404 ἐκτενῶς ἑαυτὸς καὶ ἀλλήλους τῷ ζῶντι Θεῷ, διὰ τοῦ χρι-
c. 36, p. 416 στοῦ αὐτοῦ προσφωνήσωμεν. and elsewhere, ἑαυτὸς
καὶ ἀλλήλους τῷ ζῶντι Θεῷ, &c. τοῦ Χριστοῦ αὐτοῦ
c. 37, p. 417 προσφωνῶμεν, yet again ἑαυτὸς καὶ ἀλλήλους τῷ
ζῶντι Θεῷ διὰ τοῦ μονογενοῦς αὐτοῦ, προσφωνήσωμεν.
c. 41, p. 418 and once more, ἑαυτὸς καὶ ἀλλήλους τῷ ἀϊδίῳ Θεῷ,
διὰ τοῦ ἐν ἀρχῇ λόγου, προσφωνήσωμεν. (9) *Justins*
Accounts of the Eucharist are very like such
as would be taken from the Liturgy before
us; which is particularly fitted for an *Easter*
Communion, when the παιδία the newly Bap-
tiz'd, were first admitted to this Holy Ordi-
nance; as appears from the *Rubrick* or Di-
c. 11, p. 398 rections therein: τὰ παιδία δὲ σὺν ἑστάσαι πρὸς
τῷ βήματι.—τὰ παιδία προσλαμβάνεσθε αἱ μη-
c. 12, p. 398 τέρες.—μετὰ ταῦτα μεταλαμβανέτω ὁ ἐπίσκο-
c. 13, p. 405 πος,—εἶτα τὰ παιδία. In the like manner is
Justins Account, first of the Communion of
a newly Baptiz'd Person; whence he after-
ward proceeds to the like Account in general,
as a part of the constant Lords Days Wor-
ship. Hear Dr. *Grabes* Note, *Ritum primæ*
post Baptismum communionis, uti Hieronymus
Ad. §. 87, p. 131 *alicubi vocat, hactenus descripserat: jam verò*
breviter ostendere pergit eundem omnis Sacri-
ficii Eucharistici ordinem fuisse. (10) Both
according to *Justin* and the Constitutions,
the Persons to be Baptized are obliged to go
where there was Water, for their Baptism:
A *Laver* or *Font* not yet being, it seems,
provided

provided in Churches for that Solemnity. *Justin* says, ἔπειτα ἀγόμεθα ὑπ' ἐμοῦ ἔνθα ὕδωρ ἔστι. The *Rubrick* of the Constitutions says, εἶτα ἔρχεται εἰς τὸ ὕδωρ. Accordingly it is to be noted that in the particular Description of the Christian *Church*, or Place of publick Worship in the Second Book of these Constitutions, there is not a Syllable of any Βαπτιστήριον or Font therein. (11) The constant most solemn Lord's Days Service, (for the ordinary short early Morning, and late Evening Service, as not peculiar to that Day, are omitted in *Justin*,) began in the very same manner, according to both Accounts, *viz.* After the *Reading* of the Scriptures, and the *Sermon* or Sermons, of which before, with *Common Prayers*, or such wherein the whole Congregation joyn'd with an *audible* or *loud Voice*, the Deacon only *bidding Prayers*. And the Matters or Subjects of these *joint Petitions* were, for the *whole Church*; for *one another*; for *themselves*; and particularly for the *newly Baptiz'd*. All which Descriptions agree to both Accounts. Nay that Circumstance of the joint or *loud Voice* of the People in this very Prayer is exprest almost by the same Word in both Cases, συντόνως, says *Justin*, συντόνως, says this Liturgy. (12) The Apostolical Symbol of the *Holy Kiss* appears equally in *Justin* and in this Liturgy. And, what is most Remarkable, just at the very same point of time in both

§. 79, p. 116 L. vii, c. 43, p. 380

L. ii, c. 57, p. 260, &c.

§. 85, p. 124 §. 87, p. 131 L. viii, c. 5. p. 392 c. 9, p. 396

§. 85, p. 125 c. 8, p. 396

both, *viz.* after the first Prayers, and before the Offertory or Oblation, *i. e.* the Communion-Service began, ἀλλήλων φιλήματι ἀσπαζόμεθα, παυσάμενοι τῆς εὐχῆς, are the Words of *Justin.* ὁ διάκονος εἰπὼν τῷ παρόντι, ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἁγίῳ. καὶ ἀσπάζεσθαι οἱ τῆδε κλῆσιν τοῦ προεστῶτος, οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκούς, οἱ ἱερωμένοι τοὺς ἱερωμένους, καὶ γυναῖκας, is the Rubrick of this Liturgy. (13) The Cup at the Eucharist was a mixture of *Wine and Water* in both the Accounts. *Justin* calls it expressly ποτήριον ὕδατος καὶ κράματος, and elsewhere Twice calls the Elements which were offer'd and bless'd, ἄρτος, καὶ οἶνος, καὶ ὕδωρ. The very same is suppos'd in the Liturgy when it speaks of the original Institution, ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος, All being still deriv'd from the Antienter Jewish Practice at the Passover, in their *Cup of Blessing* mixed of Wine and Water, as Dr. *Lightfoot* informs us. (14) The Eucharistical Prayer of Oblation and Consecration was in *Justins* Account a *very long one*, εὐχαριστίας ὑπὲρ τῆς κατηξιῶσθαι παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖσθαι. This *long, very long*, but *most Admirable* Eucharistical Prayer is now intire in this Liturgy; and is the most Authentick, Sacred, and Divine form of the Worship of God that is, or ever was Extant in the Christian Church: And has so many Marks of being the very same that *Justin* here means, that I shall rather desire the Reader to peruse it, and

Vid. Orig. in Rom. L. x, p. 630 Constit. L. ii. c. 57, p. 264, 265 Just. § 85, p. 125, c 11, p. 398

§ 85, p 125

§ 85, p. 128 § 87, p. 131

c. 12, p. 402

Temple Service c. 13, Hor. Heb. in Matt. 26, 27, & 1 Cor. 11, 25

c. 12, p. 398 —404

and compare it with *Justins* Account, than to reckon up all the particulars. We may only here briefly Note, that in both Accounts it was put up by the *Bishop* or *Presbyter* who officiated *alone*, *without* the joint Voice of the People; and that it takes the very same distinct notice of the Father, Son, and Holy Ghost, which *Justin* mentions, and which does not appear so plainly in any other antient form of Devotion whatsoever. Because here all Three are distinctly mention'd in the beginning, in the Body, and in the Conclusion; and, when restor'd to the Primitive Reading as to the Doxology, it does most expressly shew after what manner those Three Divine Persons are to be severally and respectively Worship'd, or Ador'd, among Christians; and all this very agreeably to *Justins* Account of that important matter in other Places of his Works also. (15) The famous ὅση δύναμις in *Justin* is, as Dr. *Grabe* well Conjectures, taken from a known Expression us'd Twice in that Eighth Book of the Constitutions, and once in this most solemn Oblation or Communion Service. *Justin* in one Place says thus, λόγῳ εὐχῆς καὶ εὐχαριστίας ἐφ' οἷς προσφερόμεθα πᾶσιν, ὅση δύναμις, αἰνέσεις; and elsewhere, ὁ προσευχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις, ἀδόλῳ ἀναπέμπει. The parallel Words of the Constitutions are these, Twice repeated, μεμνημένοι ὧν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι, Θεὲ παντοκράτωρ, καθ' ὅσον

§. 85, p. 125
c. 12, p. 399

§. 16, p. 23
§. 87, p. 131

c. 12, p. 402
c. 40, p. 417, 418

ἔσον ὀφείλομεν, ἀλλ' ἔσον δυνάμεθα. (16) At the End of the Conſecration Prayer both in *Juſtin* and in the Liturgy, the People all add a ſolemn *Amen*, becauſe they were not, as before, permitted to join vocally in the Prayer it ſelf. Compare the Phraſes, πᾶς ὁ παρὼν λαὸς
§. 85 p. 127 ἐπευφημεῖ, λέγων, Ἀμήν, ſays *Juſtin* twice,
§ 87, p. 132 in almoſt the ſame Words. καὶ πᾶς ὁ λαὸς λε-
c. 12, p. 404 γέτω, Ἀμήν· In the Rubrick of this Liturgy. (17) The ſacred Elements were *ſingly* diſtributed to every Perſon, the Bread by the Biſhop or Preſbyter, and the Cup by the
c. 13, p. 405 Deacons in this Liturgy, in a ſolemn but ſhort form of Words. Καὶ ὁ μὲν ἐπίσκοπος δι-δότω τὴν προσφοράν, λέγων, σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον, καὶ ὁμοίως λεγέτω, αἷμα Χριστοῦ, ποτήριον ζωῆς· καὶ ὁ πίνων λεγέτω, Ἀμήν. Nor
§. 85, p. 127 is *Juſtins* Account much different. διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων, are his Words in one Place; and much the ſame in another
§ 87, p. 132 upon the ſame Occaſion. (18) In *Juſtins* Account the ſacred Elements were carryed by the Deacons *to the Abſent*; καὶ τοῖς μὴ παροῦσιν
§. 85, p. 128 διὰ τῶν διακόνων πέμπεται. This is not directly order'd in this Liturgy: Yet ſo far appears there, that the remaining conſecrated Ele-
c. 13, p. 405 ments were carryed into the παστοφόρια, or Veſtries, and ſo probably ſent to the Sick, or ſuch as could not be preſent themſelves, as *Juſtin* has inform'd us; and this is ſomewhat favor'd by that Petition in this Liturgy.

itſelf, for thoſe who were Abſent δι' εὐλογον αἰτίαν, as if thoſe were ſome way concern'd, and in ſome ſort Members of that publick Congregation. To Sum up this matter, eſpecially as to the Rubrick, and general Order of the intire Lords-day's publick Service: Both in *Juſtins* Account and in this Liturgy it was in this manner. As ſoon as the Congregation met, a particular Church Officer call'd a *Reader* began with *Leſſons* out of the ſacred Scriptures. Then the Προεστὼς, Biſhop or Preſbyter who officiated, (for that Word ſignifies ſo both in this Liturgy and in *Juſtin*,) *Preach'd a Sermon*, containing an *Exhortation* to Piety. Then all *ſtood up*, and with a *loud Voice* join'd in *Common Prayers*, and at firſt without the Biſhop or Preſbyter, a Deacon *bidding Prayers*. Then all ſaluted each other with a *Kiſs of Charity*. Then the Offerings, Bread, Wine, and Water were brought to the Biſhop or Preſbyter. Then he alone us'd a very long Offertory, Conſecration, and Euchariſtical Prayer, *without* the joint Voice of the People. Then the whole Congregation added a ſolemn *Amen*. Then the ſacred Elements were diſtributed to *each Communicant* diſtinctly by the Biſhop or Preſbyter, and the Deacons. And then, laſtly, the remaining conſecrated Elements were carryed into the *Veſtry*, and ſent to thoſe which could not be preſent by the Deacons; certainly in *Juſtin*, and probably

c. 12, p. 404

c. 16, p. 407

in the Liturgy now before us alſo. In ſhort, if we do but obſerve that *Juſtins* Προεστὼς ſignifies either the Biſhop, or in his Abſence a Preſbyter; as we have noted that Word to be us'd in this very Liturgy elſewhere; and that Dioceſes or Pariſhes and Congregations were become more large and numerous in the Days of *Juſtin* than in thoſe of the Conſtitutions, we ſhall find that there is, in a manner, an univerſal Agreement between *Juſtins* Account of the Practice, and the Conſtitutions Appointments in theſe matters; and by conſequence that theſe Conſtitutions, eſpecially their Liturgy, Baptiſmal Service, and Directions thereto belonging, were known and followed by the Chriſtian Church in the *former part* of the Second Century of Chriſtianity; and therefore cannot be ſuppos'd other than *Apoſtolical*. Nor is this all the Atteſtation that *Juſtin* affords us for theſe ſacred Records before us. For, to go on with the former Numbers, (19) His Accounts of the *Offerings* of Chriſtians, and *How*, and *by Whom*, and *to Whom* they were diſpos'd of, exactly agree with the Orders in the Conſtitutions to the ſame purpoſe. The Conſtitutions Appointment for the Biſhop is this, τὰ εἰσφερόμενα ἐπὶ τῷ προφάσει πενήτων ἐκθύσια καλῶς οἰκονομείτω ὀρφανοῖς, καὶ χήραις, καὶ ἀλιβομένοις, καὶ ξένοις ἀπορεμένοις, ὡς ἑνὶ λόγῳ Θεὸν λογίζεσθαι τὸν τούτων καὶ ἐγχειρίζοντα αὐτῷ ταῦτα τὸν οἰκονομίαν. *Juſtins* parallel Account follows, οἱ ὐπαρῶντες δὲ

L. ii, c. 25, p. 236

Apol. 1, §. 88, p. 132

δὲ καὶ βελόμενοι, κατ' προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὁ βέλεται δίδωσιν· καὶ τὸ συλλεγόμενον παρὰ τῶ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ὅπως κυρεῖ ὀρφανοῖς τι, καὶ χήραις, καὶ τοῖς διὰ νόσον, ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὖσι, καὶ τοῖς παρεπιδήμοις οὖσι ξένοις, καὶ ἁπλῶς τοῖς ἐν χρείᾳ οὖσι κηδεμὼν γίνεται. (20) The Constitutions and *Hermas*, as we have already observ'd, forbid the Husband to Live with an Adulterous Wife, assoon as he knows of her Adultery: And *Hermas* explains the Sense of that Precept as equally forbidding the Wife to Live with an Adulterous Husband. ὡσαύτως ὁ κατέχων παραφθαρεῖσαν φύσεως διασμὸν παράνομος· ἐπείπερ ὁ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής· ἀπότεμε γὰρ αὐτὴν, φησὶν, ἀπὸ τῆς σαρκῶν σου· ὁ γὰρ ἐστι βοηθὸς, ἀλλ' ὄφελος, πρὸς ἄλλον ἀποκλίνασα τὴν διάνοιαν, say the Constitutions. Now hear *Justins* Account of the Divorce of an Adulterer in pursuance of this Appointment. ὅπως μὴ κοινωνὸς ἀδικημάτων καὶ ἀσεβημάτων γένηται, μήσασα ἐν τῇ συζυγίᾳ, καὶ ὁμοδίαιτος, καὶ ὁμόκοιτος γενομένη, τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα ἐχωρίσθη. And the Observance of this Law of Christ contain'd in the Constitutions, as explain'd by *Hermas*, is the more to be here taken notice of since it was so strictly regarded by the Christians in this Case; even when no small Inconvenience ensued to the Church thereby, as to this World; which may be seen in the following Narration in this Second Apology of *Justin*. And so much shall

Sup p 298, & *c. prius.* *L. VI, c. 14,* p 343

Apol 2, §. 3, p. 4

Λ But Concerning Justin martyr's most authentick Account of ye celebration of ye Eucharist, I cannot yet find any Copy of his Apology as it came from ye Author's hand, nor any Critical Edition of it, which I much wish for. Λ

Roman Emperor when he wrote his Apology A.D. 138. See my Primitive Eucharist Review, pag. 29 — 48.

suffice for this famous Martyrs Testimony. Tho' his Expositions of the Prophecies of the Old Testament, and his Expressions about the Mysteries of our Faith, with other the like Passages frequent in his Works, would afford us a great Number of Additional Confirmations of them, if there were any Occasion after Testimonies so plain to collect such remoter Hints and Allusions for our present purpose. But such things as these I shall rather leave to the Readers own Reflection and Observation.

About A.D. 147 XII. The next Attestation which I shall produce for the confirmation of these Constitutions shall be that of the *Church of Smyrna*, in her admirable Account of the Martyrdom of her excellent Bishop *Polycarp*. And this account deserves the more to be valued, because it gives us the History of that Martyrdom of *the Angel of the Church of Smyrna*, which our Lord seems to have foretold and forearm'd him against in the Epistle to that Church, and himself seems to refer to in his Prayer at his Martyrdom. And tho' this be but a short History, yet does it afford us some notable Passages to our present purpose. For, to be as brief as possible, we here find mention of the μέγα Σάββατον, or *great Sabbath*, for the Sabbath in Passion Week; a Phrase almost directly taken from these Constitutions. Here we find the exact form of the Primitive Doxology to the Father, and Son, *in* the Holy Ghost; according to the Rule

Apoc. 2. 8—11

Martyr Polycarp. § 14 *p.* 199

§. 8, *p.* 195

L. v, c. 19, *p.* 323

L. viii, c. 33, *p.* 414.

Rule and Example in the Conſtitutions. Here we find the great reſpect then paid to the *Reliques* of the Martyrs, exactly according to the expreſſions and directions in the ſame. Here we meet with the diſcouragement of Chriſtians *Offering themſelves* to their Perſecutors, in agreement with them; and here we have the earlieſt example of the Obſervance of the *Anniverſary Memorials of the Martyrs*, which is one of the particular Conſtitutions of the Apoſtles peculiar to the Book before us. So that I think we could not well expect more, or plainer, Confirmations in ſo ſhort and occaſional a Writing, than we here meet with to our preſent purpoſe.

Apud. Euſeb Hiſt. Eccl. L iv, c. 15, p 133 § 17, 18, p. 200 L vi, c. 30, p. 359 §. 4, p. 194 L. viii, c. 45, p. 429 §. 18. p 201 L. viii, c. 33 p. 415 c. 42, p 419

XIII. The next Witneſs I ſhall produce in this Place ſhall be the famous *Melito*, Biſhop of *Sardis*; one eſteemed as a ſort of a Prophet; and one who wrote ſeveral Books of great Conſequence; as appears by their Titles ſtill preſerv'd in *Euſebius*. He was not Biſhop of any of the Nineteen Apoſtolical Churches, with whom the Conſtitutions were peculiarly intruſted. So we could not juſtly expect the like plain Citations and Alluſions that we met with in *Clemens*, *Ignatius*, and *Polycarp* before; even tho' his Works had been Extant at this Day; much leſs can we expect the ſame now they are loſt. However, we may obſerve ſomewhat very much to our purpoſe in one remaining Paſſage or Fragment preſerv'd from him by *Euſebius*, if compar'd

About A D. 170

with the last Apostolical Canon, whereto it relates. I shall set them down both intirely, so far as is necessary, and then make a short Reflection or Two upon them.

Euseb. Hist. Eccl. L. iv. c. 26. p. 149

Melito.

Ἀνελθὼν ἕν εἰς τὴν ἀνατολὴν, καὶ ἕως τοῦ τόπου γενόμενος. ἔνθα ἐκηρύχθη καὶ ἐπράχθη, καὶ ἀκριβῶς μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία, ὑποτάξας ἐπέμψά σοι, ὧν ἔχει τὰ ὀνόματα, Μωϋσέως πέντε, γένεσις, ἔξοδος, λευιτικὸν, ἀριθμοὶ, δευτερονόμιον. Ἰησοῦ ναυῆ ἕν. κριτῶν ἕν. ῥὺθ ἕν. βασιλέων [al. βασιλειῶν] τέσσαρα. ψαλμῶν βίβλος τῶν ἡμερῶν δύο. ἔσδρα δύο. ἐσθὴρ ἕν. ψαλτήριον ἕν. Σολομῶντος ᾠδαὶ, παροιμίαι, ἐκκλησιαστὴς, ἆσμα ἀσμάτων. Ἰὼβ ἕν. προφητῶν δεκαδύο. ἕν Ἐσαΐου. ἕν Ἱερεμίου. Ἰεζεκιὴλ ἕν. Δανιὴλ ἕν. ἐξωθεν ὑμῖν ἱστορήσω μεμυθάνθην ὑμῶν τὴν σπουδὴν τοῦ πολυμαθοῦς σεαυτοῦ Σοφίας.

LXXXV. Canon. from *Joannes Antiochenus.*

Ἔστω ὑμῖν τοῖς κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσμια καὶ ἅγια, τῆς μὲν παλαιᾶς διαθήκης Μωσέως πέντε, γένεσις, ἔξοδος, λευιτικὸν, ἀριθμοὶ, δευτερονόμιον. Ἰησοῦ ναυῆ ἕν. κριτῶν ἕν. ῥὺθ ἕν. βασιλέων [al. βασιλειῶν] τέσσαρα. ψαλμῶν τῶν ἡμερῶν δύο. ἔσδρα δύο. ἐσθὴρ ἕν. ψαλτήριον ἕν. Σολομῶντος ᾠδαὶ, παροιμίαι, ἐκκλησιαστὴς, ἆσμα ἀσμάτων. Ἰὼβ ἕν. προφητῶν δεκαδύο. ἕν Ἐσαΐου. ἕν Ἱερεμίου. Ἰεζεκιὴλ ἕν. Δανιὴλ ἕν. ἐξωθεν ὑμῖν ἱστορήσω μεμυθάνθην ὑμῶν τὴν σπουδὴν τοῦ πολυμαθοῦς σεαυτοῦ Σοφίας.

Here

Here we find an eminent Biſhop, within leſs than a Century after the finiſhing theſe Conſtitutions, and the addition of this laſt Canon, applying himſelf to the Churches of the Eaſt; *Jeruſalem* probably, and *Cæſarea*, for a certain Catalogue of the Authentick Books of the Old Teſtament, which he wanted, becauſe his own Church had no ſuch original Canon belonging to it; as it ſeems the other had: And we find him, as it ſeems tranſcribing his Catalogue from that in the laſt Canon before us, and ſending it to his Friend *Oneſimus*, as a certain Rule for the Church in that matter; which for ſo ſmall a fragment is a wonderful Confirmation of this Canon, and its Conſtitutions alſo.

XIV. The next Witneſs I ſhall produce for the Genuine Antiquity and Authority of theſe Conſtitutions ſhall be the famous *Irenæus*, firſt Preſbyter, and then Biſhop of *Lyons*. Who tho' he did not belong to any of the Nineteen Apoſtolical Churches, and ſo ought not to afford us ſuch direct Quotations as they do, yet was he ſo well acquainted at *Rome*, the ſeat of *Clement* himſelf, and with his Epiſtle to the *Corinthians*, and other Apoſtolical Writers, that he ſeems ſufficiently appriz'd of the Rules, Doctrines, and Practices contain'd in them; and indeed affords us very ſtrong confirmations of them. He wrote a diſtinct Book under the Title of ἐπίδειξις ἀποστολικοῦ κηρύγματος, *About A.D.* 170

Euseb. Hist. Eccles. L. v, c. 26, p. 194 μαθ., which in all probability did mainly relate to these Constitutions, and particularly to that Doctrinal part which in the present Copies has almost the very same Title, and is call'd ἔκθεσις ἀποστολικῆς κηρύγματος. So that our present design must very probably have had a great confirmation therefrom, had it been still extant. I doubt some Doctrines did therein appear as those of the Apostles themselves, which after Ages had determin'd to be Heretical, and on that account durst not, or car'd not to transmit that Book to Posterity; as was the case with many other antient Books of the like nature. However, this Book being not now extant, we cannot produce Citations or Testimonies from it; and so must proceed to what we have. And here we may observe, that *Irenæus* introduces the *Valentinians* as making their advantage of the Churches Doxology; that very Doxology which is now in the Constitutions; they pretending, ἐκ ἡμᾶς ὅτι τῆς εὐχαριστίας λέγοντας, εἰς τοὺς αἰῶνας τῶν αἰώνων, ἐκείνους τοὺς αἰῶνας ζητεῖν: that it favor'd their Series of *Æons* or Deities. And when he had given an account of the *Scriptures*, or *written Word*, as *One* main Foundation of the Christian Faith, and preservative against Heresies, he then proceeds to *another* like Foundation of Christianity, *Apostolical Tradition*, preserv'd in the *Churches*, especially in the *Apostolical Churches*, but principally

L. i, c. 1. § 5. p. 16

Constit. L. viii, c. 12, p. 404

L. vi, c. 11, p. 339

cipally in the *Church of Rome*, the Seat of *Clement* himſelf. *Cum ex Scripturis arguuntur [Hæretici] in accuſationem convertuntur ipſarum ſcripturarum; quaſi non recte habeant, neque ſint ex authoritate; & quia varie ſint dictæ; & quia non poſſit ex his inveniri veritas, ab his qui neſciant Traditionem. Non enim per Literas traditam illam, ſed per vivam vocem, ob quam cauſam & Paulum dixiſſe,* ſapientiam autem loquimur inter perfectos. *Cum autem ad eam iterum Traditionem quæ eſt ab Apoſtolis, quæ per Succeſſiones Preſbyterorum in Eccleſiis cuſtoditur, provocamus eos,* &c.——

L. iii, c. 2, p. 199

Traditionem itaque Apoſtolorum in toto mundo manifeſtatam in omni Eccleſia adeſt perſpicere omnibus qui vera velint videre, & habemus annunciare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & ſucceſſores eorum uſque ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab his deliratur. Etenim ſi recondita myſteria ſciſſent Apoſtoli, quæ ſeorſim & latenter ab reliquis perfectos docebant, his vel maxime traderent ea, quibus etiam ipſas Eccleſias committebant: Valde enim perfectos & irreprehenſibiles in omnibus eos volebant eſſe, quos ſucceſſores relinquebant; ſuum ipſorum locum magiſterii tradentes; quibus emendate agentibus fieret magna utilitas, lapſis autem ſumma calamitas. Sed quoniam valde longum eſt in hoc tali volumine omnium Eccleſiarum enumerare ſucceſſiones,

C. 3, p. 200, 201

Maximæ,

Maximæ, & Antiquiſſimæ, & omnibus Cognitæ, & à Glorioſiſſimis duobus Apoſtolis Petro & Paulo Romæ fundatæ, & conſtitutæ Eccleſiæ, eam quam habet ab Apoſtolis Traditionem, & annunciatam hominibus fidem, per ſucceſſiones Epiſcoporum pervenientem uſque ad nos indicantes, confundimus omnes eos qui quoquo modo, vel per ſui placentiam malam, vel vanam gloriam, vel per cæcitatem, & malam ſententiam, præterquam oportet colligunt. Ad hanc enim Eccleſiam, propter potentiorem principalitatem, neceſſe eſt omnem convenire Eccleſiam; hoc eſt eos qui ſunt undique fideles; in qua ſemper ab his qui ſunt undique conſervata eſt ea quæ eſt ab Apoſtolis Traditio. After this *Irenæus* in reckoning up the Biſhops of *Rome*, when he comes to *Clement* makes this particular re-
P. 102, 203 flection upon him; Κλήμης, ὁ καὶ ἑωρακὼς τοὺς μακαρίους ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς, καὶ ἔτι ἐναυλον τὸ κήρυγμα τῶν ἀποστόλων, καὶ τὴν παράδοσιν ἐφ' ὀφθαλμῶν ἔχων· οὐ μόνον· ἔτι γὰρ πολλοὶ ὑπελείποντο τότε ἐκ τῶν ἀποστόλων διδασκόμενοι·— ἀνανεοῦσα τῷ πίστιν αὐτῶν, καὶ τὴν ὑπὸ τῶν ἀποστόλων παράδοσιν ἐκήφει. Whereupon *Irenæus* enumerates thoſe very Doctrines of the Goſpel which he ſays *Clement* had then lately receiv'd from the Apoſtles, and which he declar'd in his famous Epiſtle to the *Corinthians*: every one of which are accordingly in theſe Conſtitutions at this Day; as the following Table will ſhew.

Ire-

Irenæus.	Constitutions.
Unum Deum Omnipotentem, Factorem Cæli & Terræ, Plasmatorem Hominis.	*L. viii, c. 12, p. 399, 400*
Qui induxerit cataclysmum.	*p. 401*
Qui advocaverit Abraham.	Ibid.
Qui eduxerit Populum de terrâ Ægypti.	Ibid.
Qui collocutus sit Moysi.	Ibid.
Qui Legem disposuerit.	Ibid.
Et Prophetas miserit.	*p. 402*
Qui Ignem præparaverit Diabolo & Angelis ejus.	*L. v, c. 7. p. 305, 306, 307*
Hunc Patrem Domini nostri Jesu Christi ab Ecclesiis Annunciari.	*Passim.*
[*De Eucharistia etiam vid. L. IV. C. 32. p. 323.*]	*L. viii, c. 12, p. 398—406*

Irenæus goes on, after his Catalogue of the Bishops of *Rome* is over, thus, Τῇ αὐτῇ τάξει, καὶ τῇ αὐτῇ διδαχῇ, ἥτις ἀπὸ τῶν ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις, καὶ τὸ τῆς ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς. After which *Irenæus* Instances in the like Traditionary Doctrine of Two other Apostolical Churches mention'd in the Constitutions, that of *Smyrna* and that of *Ephesus*, in Words almost taken out of the same Constitutions. He then goes on thus; *Tantæ igitur Ostensiones cum sint, non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere: cum Apostoli, quasi in depositorium dives, plenissime in eam*

p. 203

p. 203, 209

c. 4. p. 209

eam contulerit omnia quæ ſint veritatis; uti omnis quicunque velit ſumat ex ea potum vitæ. Hæc eſt autem vitæ introitus; omnes autem reliqui fures ſunt & latrones. Propter quod oportet devitare qnidem illos; quæ autem ſunt Eccleſiæ cum ſumma diligentia diligere, & apprehendere Veritatis Traditionem. Quid enim, & ſi quibus de aliqua modica quæſtione diſceptatio eſſet, nonne oporteret in antiquiſſimas recurrere Eccleſias, in quibus Apoſtoli converſati ſunt, & ab eis de præſenti quæſtione ſumere quod certum & liquidem eſt? Quid autem ſi neque Apoſtoli quidem Scripturas reliquiſſent nobis? nonne oportebat ordinem ſequi Traditionis, quam Tradiderunt iis quibus committebant Eccleſias? I ſhall Tranſcribe no more in this Plaee; tho' what follows is much to the ſame purpoſe; and his Creeds both longer and ſhorter, which he ſets down in Two ſeveral Places, and affirms them to be deriv'd from the like Apoſtolical Tradition, are exactly agreeable to the Original Standards in the Conſtitutions. Beſides all this, in *Irenæus*'s Fragments we find that *Anicetus* Biſhop of *Rome* offer'd *Polycarp* the Office or Honour of Adminiſtring the Sacrament in his own Church; juſt as the Conſtitutions appoint in ſuch a caſe. I wave any particular remarks here, and dare truſt them to the Readers own Sagacity.

L. i, c. 2, p. 45
L. iii, c. 4. p. 206
Ad Calcem pag. 466

XV. The next Witneſs, or rather multitude of Witneſſes, which I ſhall produce

after all, our Irenæus ſeems alſo ſingle to have met with a true Copy of theſe Conſtitions; & his account of them moſt ſtrongly confirms their ſacred authority. See Clement & Irenæus's Vindication of the Conſtitutions pag. 18—33.

for the Confirmation of these Constitutions; particularly of that original Constitution long since dropt out of our present Copies, but preserv'd from the uncorrupt ones made use of by *Epiphanius*, concerning the observation of *Easter* on the 14th Day of the Lunar Month, on whatsoever Day of the Week it should fall, is *Polycrates* Bishop of *Ephesus*, with those Churches of *Asia*, the Apostles, ~~and *Polycarp*~~, who all agreed in the exact observance of the same Rule of the Constitutions, ~~even in opposition to the Church of *Rome*, and those of the East which had alter'd this Rule in the very second Century it self.~~ This was a famous case, and the occasion of much disturbance to the Church of Christ. Nay, I think the very first instance of a Publick Alteration of a Constitution really Apostolical, which was ever made in the Christian Church; and so the first plain Instance of *Antichristianism*, *i. e.* of venturing by humane reasoning and authority directly to contradict and set aside the Laws of our Blessed Saviour by his Holy Apostles. And tho' this instance looks to be of little moment in it self, yet was it followed with terrible consequences; *viz.* the Proceeding by degrees to set aside and alter both the *Faith and Practice* of Christians, and the advancing Antichristianism, Idolatry, Superstition, and Tyranny in their stead. I shall here ~~therefore~~ set down give some account of

About A.D. 190

the Apostles Rules from *Epiphanius*, and that in the Canons, with the original Passages of them. *Eusebius* [illegible], and then shall make some Observations from them to our present purpose.

Epiphan. Hæres. Lxx, §. 10, 11, p. 822, 823

Ὁρίζουσι γὰρ ἐν τῇ αὐτῇ διατάξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζητε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ περιτομῆς· μετ' αὐτῶν ἅμα ποιεῖτε.— Κἂν τε πλανηθῶσι, μηδὲν ὑμῖν μελέτω.— φάσκουσι γὰρ τὴν ἀκρυπνίαν φέρειν μεσαζόντων τῶν ἀζύμων.— λέγουσι οἱ αὐτοὶ ἀπόστολοι, ὅτι ὅταν ἐκεῖνοι σωφρονῶσι, ὑμεῖς νηστεύοντες σὺν αὐτοῖς πενθεῖτε· ὅτι ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τὸ Χειρὸν ἐσώρωσε. καὶ ὅταν αὐτοὶ πενθῶσι, τὰ ἄζυμα ἐσθίοντες, ἐν τρυφῶσιν, ὑμεῖς σωφρεῖτε.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἁγίαν τοῦ πάσχα ἡμέραν πρὸ τοῦ ἐαρινοῦ ἰσημερίας μετὰ Ἰουδαίων ἐπιτελέσῃ, καθαιρείσθω.

Euseb. Hist. Eccles. L. v, c. 23, p. 190

Ζητήσεως δὴ καὶ τῆς δὲ ὑμετέρας ἀνακινηθείσης, ὅτι δὲ τῆς ἁγίας ἀπάσης αἱ παροικίαι, ὡς ἐκ παραδόσεως ἀρχαιοτέρας, Σελλώνης τὸν τεσσαρεσκαιδεκάτην φασὶν τοῦτο δεῖν ὅτε τὸ τοῦ Σωτηρίου πάσχα ἑορτῆς παραφυλάττειν, ἐν ᾗ δύειν τὸ ζυμοῦσθαι Ἰουδαίοις παρηγόρευτο, ὡς δέον ἐκ πάσης καὶ παντὸς ὁπόσα δ' ἂν ἡμέρᾳ τῆς ἑβδομάδος συντυγχάνοι τὰς τῶν ἀσιτιῶν ἐπιλύσεις ποιεῖσθαι· ἔθος ἔστιν ὄντος τοῦτον ἐπιτελεῖν τὸν τρόπον καὶ ἀνὰ πᾶσαν τὴν λοιπὴν ἅπασαν οἰκουμένην ἐκκλησίας, ὡς ἀποστολικῆς παραδόσεως τὸ καὶ εἰς δεῦρο κρατῆσαι ἔθος φυλάττουσας, ὡς μηδ' ἑτέραν παρεκτρέχειν τῆς τοῦ ἀναστάσεως τοῦ Σωτῆρος ἡμῶν ἡμέρας τὰς νηστείας ἐπιλύεσθαι. Σύνοδοι δὲ καὶ συνεδρίασεις ἐπισκόπων ὅτι τὰ αὐτὰ τὸν

τὰυτὸ ἐγίνοντο, πάντες τε μιᾷ γνώμῃ δι' ἐπιστολῶν ἐκκλησιαστικὸν δόγμα τοῖς πανταχόσε διετυπώντο. ὡς ἂν μὴ δ' ἐν ἄλλῃ ποτὲ τῆς κυριακῆς ἡμέρᾳ τὸ τῆς ἐκ νεκρῶν ἀναστάσεως ἐπιτελῶιτο τὸ κυρίου μυστήριον, καὶ ὅπως ἐν ταύτῃ μόνῃ τὴν καὶ τὸ πάσχα νηστειῶν φυλαττόμεθα τὰς ἐπιλύσεις. [And for this new method the Bishops of *Palestine*, of *Rome*, of *Pontus*, of *Gall*, of *Osdroena*, and of *Corinth* declar'd themselves.] *Vid. etiam C.* 25. *p.* 194.

Second Rule

Τῶν δὲ ὅτι τῆς ἀσίας ἐπισκόπων τὸ πάλαι πεπόρευται αὐτοῖς παραδοθὲν δογμα φυλάττειν ἐν Θ. χρῆναι διϊσχυριζομένων, ἡγεῖτο πολυκράτης· ὃς καὶ αὐτὸς ἐν τῇ περὶ βίκτορα καὶ τὴν ῥωμαίων ἐκκλησίαν διετυπώσατο γεγραφὴ πρὸς εἰς αὐτὸν ἐλθοῦσ' παράδοσιν ἐκτίθεται διὰ τούτων. ἡμεῖς οὖν ἀδιάργητον ἄγομεν τὴν ἡμέραν, μήτε προστιθέντες, μήτε ἀφαιροῦμενοι. καὶ γὰρ καὶ ἐν τῇ Ἀσίᾳ μεγάλα στοιχεῖα κεκοίμηται, ἅτινα ἀναστήσεται τῇ ἡμέρᾳ τῆς παρουσίας τοῦ κυρίου, ἐν ᾗ ἔρχεται μετὰ δόξης ἐξ οὐρανῶν, καὶ ἀναστήσει πάντας τοὺς ἁγίους, φίλιππον τὸν τῶν δώδεκα ἀποστόλων, ὃς κεκοίμηται ἐν ἱεραπόλει, καὶ δύο θυγατέρες αὐτοῦ γηγηρακυῖαι παρθένοι, καὶ ἡ ἑτέρα αὐτοῦ θυγάτηρ ἐν ἁγίῳ πνεύματι πολιτευσαμένη, ἣ ἐν ἐφέσῳ ἀναπαύεται. ἔτι δὲ καὶ ἰωάννης, ὁ ἐπὶ τὸ στῆθος τοῦ κυρίου ἀναπεσών, ὃς ἐγένετο ἱερεὺς, τὸ πέταλον πεφορεκὼς, καὶ μάρτυς, καὶ διδάσκαλος. οὗτος ἐν ἐφέσῳ κεκοίμηται. ἔτι δὲ καὶ πολύκαρπος, ὁ ἐν σμύρνῃ καὶ ἐπίσκοπος καὶ μάρτυς. καὶ θεασέας καὶ ἐπίσκοπος καὶ μάρτυς ἀπὸ εὐμενείας, ὃς ἐν σμύρνῃ κεκοίμηται. τί δεῖ λέγειν φάγελον ἐπίσκοπον καὶ μάρτυρα, ὃς ἐν λαοδικείᾳ κεκοίμηται; ἔτι δὲ καὶ παπείριον C. 24. p. 191 192

τ μακάριον, κ μελίτωνα τ σύνεχον, τ ἐν ἁγίῳ πνεύματι πάντα πολιτευσάμενον; ὃς κεῖται ἐν σάρδεσι, ὡς μιμνῴων τὴν ἀπὸ τῆς ἀναστάσεως ἐπισκοπήν, ἐν ᾗ ἐκ νεκρῶν ἀναστήσεται. οὗτοι πάντες ἐτήρησε τὴν ἡμέραν τ τεσσαρεσκαιδεκάτης τῷ πάσχα, κατὰ τὸ εὐαγγέλιον, μηδὲν παρεκβαίνοντες, ἀλλὰ κατὰ τὸν κανόνα τ πίστεως ἀκολουθοῦντες. ἔτι δ κἀγὼ ὁ μικρότερος πάντων ὑμῶν πολυκράτης κατὰ παράδοσιν τῶν συγγενῶν μου, οἷς κ παρηκολούθηκα τισιν αὐτῶν· ἑπτὰ μὲν γὰρ συγγενεῖς μου ἐπίσκοποι, ἐγὼ δ ὄγδοος· κ πάντοτε τ ἡμέραν ἦγαγον οἱ συγγενεῖς μου ὅταν ὁ λαὸς ἔπνυε τὴν ζύμην, ἐγὼ ἓν ἀδελφοὶ ἑξήκοντα πέντε ἔτη ἔχων ἐν κυρίῳ, κ συμβεβληκὼς τοῖς ἀπὸ τῆς οἰκουμένης ἀδελφοῖς, κ πᾶσ ἁγίαν γραφὴν διεληλυθὼς, ὐ πτοοῦμαι ἐπὶ τοῖς καταπλησσομένοις. οἱ γὰρ ἐμοῦ μείζονες εἰρήκασι, πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. Τούτοις ἐπιφέρει καὶ πάντων γραφῶν τῶν συμπαρόντων αὐτῷ κ ὁμοδοξάντων ἐπισκόπων, ταῦτα λέγων· ἐδυνάμην δ τῶν ἐπισκόπων τῶν συμπαρόντων μνημονεῦσαι, οὓς ὑμεῖς ἠξιώσατε μεταπεμφθῆναι ὑπ' ἐμοῦ, κ μετεκαλεσάμην· ὧν τὰ ὀνόματα ἐὰν γράφω πολλὰ πλῆθος εἰσίν.

N. B. As to *Polycarp* here mention'd, his account of this matter is so full in the History which his own Scholar *Irenæus* gives us thereto relating, that it deserves as particular a place here as this of *Polycrates*. It is preserv'd in the same Chapter of *Eusebius*, and is as follows, being taken out of his Letter to Pope *Victor*.

His practice was, I suppose with those Asiatics who had not yet introduced the New Rule: Who what Irenæus relates of him in this Chapter to Pope Victor, has been universally look'd upon as belonging to the Quartodecimans. See Valesius and others. Vide III. Tract. pag. 70, 71.

Καὶ οἱ κατὰ Ἀσίαν Ἀπόστολοι, οἱ ἀποθανόν-

τες

τὴν τῆς ἐκκλησίας τῆς νῦν ἀφηγῆ, ἀνίκητον λέγοντες, καὶ τίον, ὑγιαίνοντες, καὶ τελεσφόρον, καὶ ξύσον· ἐπὶ αὐτοῖς ἐπίρρησις, ἔτε τοῖς μετ' αὐτὰς ἐπέκεινον· καὶ ὅδεν ἧττον αὐτοὶ μὴ πρεσβύτες εἰρωδίαν τοῖς ἀπὸ τῶν παροικιῶν ἐν αἷς ἐπρεῖτο, ἐρχομένοις πρὸς αὐτές· καίτοι μᾶλλον ἐναντίον ἦν τὸ πρεῖν τοῖς μὴ πρέσι· καὶ ὁδέποτε ἕνα τὸ εἶδος τῦτο ἀπεβλήθησαν τινες, ἀλλ' αὐτοὶ μὴ πρέσβεις οἱ πρὸ σὺ πρεσβύτεροι τοῖς ἀπὸ τῶν παροικιῶν πρέσιν ἔπεμπον εὐχαριστίαν. καὶ τῦ μακαρίυ πολυκάρπυ ὁπόταν μνημονεύωμεν τὴν ῥώμην ἐπ' ἀνίκητυ, καὶ ὡς ἄλλων τινῶν μικρὰ χρῆται πρὸς ἀλλήλυς, ἐνδὺς εἰρωδίας, ὡς τότε τῇ κεφαλαίᾳ μὴ φιλεριζόμενοι πρὸς ἑαυτές, ἔτε γὰρ ὁ ἀνίκητος τ πολύκαρπον πέπαυ ἐδύναλο μὴ πρεῖν, ὅτε μετ' Ἰωάννυ τῦ μαθητῦ τῦ κυρίυ ἡμῶν, καὶ τῶν λοιπῶν ἀποςόλων, οἷς Συνδιέτριβεν, ἀεὶ τετήρηκεν· ἔτε μὴν ὁ πολύκαρπος τ ἀνίκητον ἔπεισε πρεῖν, λέγοντα τῷ Σωτήρι τῶν πρὸ αὐτῦ πρεσβυτέρων ὀφείλειν κατέχειν. καὶ τύτων ὄντως ἐχόντων κοινωνεῖ ἑαυτοῖς, καὶ ἐν τῇ ἐκκλησίᾳ παρεχώρησεν ὁ ἀνίκητος τ εὐχαριστίαν τῷ πολυκάρπῳ, κατ' ἐνδοξίαν ὁπλοτέρῳ ὄντι, καὶ μετ' εἰρήνης ἀπ' ἀλλήλων ἀπηλλάγησαν, πάσης τ ἐκκλησίας εἰρήνην ἐχόντων, καὶ τῶν πρεσβύτων καὶ τῶν μὴ πρεσβύτων.

In this whole History we may observe these things, (1) That the Dispute about what *Day of the Week Easter* was to be observ'd, which the Apostolical Rule and Practice fix'd by the Jewish method, without regard to the Lord's Day, is quite different from that, whether the *Month* should agree

with the computation of thoſe unbelieving Jews, who afterward plac'd it before the vernal Equinox: This latter the Apoſtolical Canon forbad, but ſays not one word about the former; as ſtill leaving the earlier Conſtitution in force, of obſerving it without regard to the Lord's Day, at the proper time of the Jewiſh Paſſover. And, by the way, this great miſtake of the Jews afterwards, I mean of a whole Month, ſeems to have ariſen from the different Order of the Month *Xanthicus*, wherein they us'd to keep the Paſſover, as *Joſephus* aſſures us; in the Syrian, and in the Macedonian, or Aſiatick Stile; this latter Month being correſpondent to *Adar*, and not to *Niſan*; and ſo before the vernal Equinox: Whereas the other was the ſame with *Niſan*, when the Paſſover us'd to be Slain. But of this whole matter ſee a noble Fragment, which gives great light to the Conſtitutions and Canons hereto relating, in the Chronicon Paſchale, from *Peter* of *Alexandria*, Pag. 1, 2, 3, 4.

(2) That tho' both Parties in *Euſebius*'s account ſeem to plead *Apoſtolical Tradition*, yet is that Plea made by the Aſiaticks alone *for certain Apoſtolical, and part of the Rule of the Goſpel it ſelf*; as appearing expreſs in the Words of *Polycrates*, and *Polycarp*, or *Irenæus* themſelves, the original Authors; while the other is only in *Euſebius*'s later words or Interpretation. Which diſtinction is

the

the more remarkable, becauſe *Irenæus* in his account of that matter, tho' he was on the ſame ſide of the queſtion, yet implies there could no ſuch claim be made for it; and that at *Rome* it ſelf, the later practice ſtood but upon the Authority of the Biſhops of *Rome* in the ſecond Century, nor could be trac'd higher than Pope *Xyſtus*, who began *A. D.* 106. Nay, all along theſe accounts *Euſebius* does not deny that the Apoſtolical Tradition for the Aſiaticks was *antienter* than the other, παράδοσις ἀρχαιοτέρα, and ἔτι τὸ πάλαι πρέπον. Nay, yet farther, not only the *Tradition* of the Apoſtles, but their *Practice* does here appear on the ſide of the Aſiaticks, and particularly of thoſe Apoſtles who were the longeſt livers *Philip* and *John*, together with their famous Diſciple *Polycarp* alſo, while no Apoſtles Practice could then be pleaded on the other ſide. So that the others had no ſure claim to any Apoſtolical Tradition at all. (3) That yet this later method had ſpread into many Churches even in the ſecond Century: Probably from *Rome*; which ever ſince the decay or deſtruction of the Mother Church of *Jeruſalem*, I mean that of the Circumciſion, in the latter part of the firſt, and former part of the ſecond Century, pretended to be the Mother Church of Chriſtians; and in a little time expected that other Churches ſhould comply with her Determinations and Practices,

ctices, even when they were at least unsupported, if not also when they were contradicted by the Determinations and Practices of the Apostles themselves. (4) That therefore the Original Rule preferr'd by *Epiphanius*, and own'd by him and the *Audians* to be really Apostolical, was truly so; and that the present later Rule in our modern Copies might well be that agreed upon by some of the Councils in the second Century; to which time the Equinox therein fixt to the 22 of *March* does well agree. How early this Rule was transcrib'd into any of the Copies of the Constitutions, and the other omitted, 'tis hard to say. The later Practice seems to have begun at *Rome*: And one would imagin by *Eusebius*'s claim to Apostolical Tradition for that Practice which was peculiarly established in his Church of *Cæsarea* (where some of the forementiond Councils met) even when the original Authors themselves made no such claim, that the present Rule was in the Cesarean Copy before his Days: Tho' he owns the other as the *antienter* or more original Tradition. (5) That one occasion or handle for so bold an Innovation seems to have been the 8th Canon before set down; which by forbidding a Compliance with those Jews who kept the Passover a Month too soon, might be suppos'd to imply the like condemnation of a compliance with them in the Day of

See c. 4. Cent. 4, n°. 36, & c. 5, infra.

the

the Week alſo: Eſpecially when that Church of Chriſtian Jews was decay'd or deſtroy'd, a compliance with whom the Apoſtles did only in expreſs words enjoin in their own Conſtitutions; and when the Lord's Day ſeem'd ſo very proper for the annual, as well as the weekly ſolemnity of our Lord's Reſurrection. Yet may we obſerve (6) How little *Polycarp*, who had ſo long liv'd in the Apoſtolical Age, and knew the minds of the Apoſtles ſo well, regarded ſuch plauſible reaſons, with the prevailing practice, and the Authority of the See of *Rome* it ſelf, in a caſe where an Apoſtolical Conſtitution interven'd, and oblig'd to the contrary. As well foreſeeing what fatal Miſchiefs would come to the Church if once the original Standards, the Sacred Rules of Chriſt by his Holy Apoſtles, were to give place to humane reaſonings, prudentials, and authority. And what thoſe Miſchiefs have been, he that reads all the paſt Hiſtories of the Church cannot be ignorant. *Polycarp* indeed does not ſeem to think this Rule ſo abſolutely neceſſary, that a Schiſm ſhould be made by any on its account; yet does it ſeem probable he thought the ſtopping ſuch Proceedings of importance enough for him, at a very old Age, to take a tedious Journey from *Smyrna* to *Rome*. Tho' if that was his main deſign he fail'd of his aim, and found the Antichriſtian Spirit ſo early be-

gun, and obſtinately perſiſted in at *Rome*, that he was fain to return *re infectâ*; with only the ſatisfaction of having, to the utmoſt of his power, aſſerted the ſacred Authority of Conſtitutions truly Apoſtolical, even in a caſe of ſeemingly ſmall conſequence to Chriſtianity. Which Wiſe and Chriſtian Conduct of ſo great a Man ought to make us all cautious how we any longer proceed in the rejection of theſe Conſtitutions, which our Lord has given us by his Holy Apoſtles; how much ſoever our modern cuſtoms and corruptions do perſwade us to the contrary. To paſs over now the Teſtimony of *Hegeſippus*, who only gives us an obſcure hint at theſe Apoſtolical Conſtitutions, when he ſpeaks of the Hereticks of the firſt Century, and immediatly afterward; that they did attempt φθεῖραι τὴν ὑγιῆ κήρυκα τοῦ σωτηρίου κηρύγματος· and alſo, τῷ τῆς ἀληθείας κηρύγματι τὸ ψευδώνυμον γνῶσιν ἀντικηρύττειν. To paſs over alſo the teſtimony of *Apollinaris* of *Hierapolis*, who, about the ſame time, alludes to ſeveral expreſſions in theſe Conſtitutions:

Euſeb. Hiſt. Eccl. L. iii, c. 32, p. 104, 105

Chron. Paſchal p. 6, 7

Century III.

XVII. The next Teſtimony I ſhall alledge for the Genuine Antiquity and Authority of theſe Conſtitutions is *Clemens*, that very Learned Catechiſt of *Alexandria*; who although he

About A.D. 201

he be of all the Antients the moſt ſcrupulouſly cautious of divulging the myſtical parts of our Religion; and altho' himſelf was no Biſhop, and ſo had no conſtant uſe of the ſame Conſtitutions, yet cannot avoid affording us ſeveral other remarkable Confirmations of them; I mean beſides thoſe notable Paſſages already mention'd upon other Occaſions. (1) *Clemens* adviſes Men to apply themſelves to theſe ſecret Conſtitutions, as being themſelves indeed preſerv'd *in Writing*, but containing what was then Stil'd *unwritten Traditions*; or ſuch as were deliver'd down by Word of Mouth, without being Tranſcrib'd by any; for ſo I think his Words do mean. βαδιζέτω δὲ πρὸς τὴν ἀλήθειαν, τὴν ἐγγεγραμμένως τὰ ἄγραφα δηλοῦσαν; and this Senſe is agreeable alſo to other like Paſſages of the Coherence before quoted from the ſame Author. (2) The Conſtitutions Appoint *Three Years*, as the ordinary time for Catachetick Inſtruction. Accordingly *Clemens* ſuppoſes this to be the Practice in his Days; and that the Chriſtian was not compleat till the *Fourth Year*. (3) The Conſtitutions Ordain that the Old Teſtament Types and Prophecies ſhould be interpreted as belonging ſtill to the Affairs of the New Teſtament. This Rule ſeems plainly referr'd to by *Clement* in theſe Words. πλὴν ἅπαντα ὀρθὰ ἐνώπιον τῶν συνιέντων, φησὶν ἡ γραφὴ, τυπικῶς τῶν ὅσοι κατ' αὐτὸ σαφηνιθείσαν τῶν γραφῶν ἐξήγησιν κατὰ τὸν ἐκκλησιαστικὸν

Strom. I. p. 200, *vid. p.* 201, 489

L. viii, c. 32, *p.* 414 *Strom. 2. p.* 294

L. ii, c. 5, *p.* 216 *L. v, c.* 16. *p.* 320, 321 *c.* 20, *p.* 324, *&c.*

Strom. vi, p. 487 *vid. vii, p.* 519, 543

αξιην κανονα εκδεχομενοι διασωζουσι. καινων δε εκκλησιαστικος ὁ συνωδια και ὁ συμφωνια νομω τε και προφητῃ, τῃ κατα την του κυριου παρουσιαν ἁρμοδιομενη διαθηκῃ. Which sense is also exactly agreeable to the whole Coherence.

Strom. 7. p. 519 L. vii, c. 24, p. 370

(4) *Clement* mentions *Three Hours* of Prayer, as stated ones for that purpose; which is the very Rule in the Constitutions. I mean the Third, the Sixth, and the Ninth. And so he confirms the Antient observance of that Apostolical Appointment therein.

Strom. 7. p. 520 L. ii, c. 57, p. 264 L. vii, c. 44, p. 381

(5) He also mentions the Christian Practice of *Praying towards the East*, which is one of the Commands in the Constitutions. Had *Clement*'s last and famousest Work, stil'd his ὑποτυπωσεις been now extant, wherein many Antient Traditions deriv'd by his famous Master *Pantænus* from the Companions of the Apostles were inserted, as *Eusebius* informs us, we had probably had much more numerous Attestations thence for our present purpose. But those Books were so plainly Arian

Hist. Eccl. L. vi, c. 13 p. 214, 215

that the following Ages cared not to transmit them to posterity; and so they are almost intirely lost to us; and this to our great detriment as to the knowledge of the Antient Doctrines and Practices of Christianity.

XVII. The next Testimony which I shall alledge to the same purpose shall be that of a Latin Father, an African, and one that was no Bishop, and probably one that therefore never saw the Constitutions in his Life; I mean

About A.D. 201 mean *Tertullian.* Who altho' he was little better than an Heretick himself, on more Accounts than one; and receded plainly both from the original Doctrines and Practices of the Constitutions in several things, yet does he afford us many eminent Confirmations of the particular Rules and Practices appointed therein; and that as then generally obtaining; nay, as obtaining not from *Scripture*, but from a secret and *Traditionary* Method, belonging to the *Apostolical Churches*. I shall first set down or abridg the particular Passages in *Tertullian* to our present purpose: and then produce the large and general one of great consequence here; and after all make some suitable Observations from the whole.

Tertullian.	Constitutions.
Aquam adituri, ibidem;	*L. vii, c. 41, 43, p. 379, 380, 381*
De Coron. p. 121, 122 *sed & aliquanto prius in Ecclesia, sub Antistitis manu Contestamur nos renunciare Diabolo, & Pompis, & Angelis ejus.* Vid. De Spect. ac. c. 4, p. 91	
Ibid. *Dehinc ter mergitamur, amplius aliquid respondentes quam Dominus in Evangelio determinavit. Ex ea die lavacro quotidiano per totam hebdomadem abstinemus.*	*Ibid. & Can. L.*
Eucharistiæ Sacramentum,	*L. viii, c. 13, p. 405*

tum, — etiam antelucanis cætibus. Nec de aliorum manu quam Præſidentium ſumimus.

Ibid. *Oblationes pro defunctis, pro natalitiis, annua die facimus.* — *L. viii, c. 42, p. 419*

Ibid. *Die dominico jejunium nefas ducimus.* — *L. v, c. 20, p. 328.*

Ibid. *Vel de geniculis adorare. Vid. De Idol. c. 14, p. 113, De Coron. c. 11, p. 127.* — *L. ii, c. 57, p. 265, c. 59, p. 268*

Ibid. *Eadem immunitate à die Paſchæ in Pentecoſten uſque gaudemus.* — *L. v. c. 20, p. 328.*

Apol. c. 16, p. 17 *Ad Orientis regionem Precamur. Vid. ad Nat. L. 1, c. 13, p. 59.* — *L. ii, c. 57, p 264, L. vii, c. 44, 381*

c. 39, p. 35, 36 Ἀγάπαι *& Nocturnæ Preces.* — *L. ii, c. 28, p. 241, L. viii, c. 34. p. 415*

De Spectac. c. 4, p. 91 *Signaculo Crucis in Baptiſmo utimur.* — *L. iii, c. 17, p. 288*

c. 25, p. 101 Amen. — *L. viii, c. 12, p. 404*

Ibid. *Doxologias* εἰς αἰῶνας, ἀπ' αἰῶνος, *Deo & Chriſto damus.* — *L. vii, & viii paſſim*

De Coron. c. 11, p. 127 *Stationes ad Nonam horam obſervamus. Vid. De Jejun. c. 10, p. 708.* — *L. v. c. 15, p. 319, c. 20, p. 327, L. vii, c. 23, p. 369*

De Orat. c. 3, p. 150 *Hymno Sanctus, Sanctus, Sanctus utimur.* — *L. vii, c. 35, p. 375, L. viii, c. 12, p. 402*

Je-

Ad Uxor L. ii, c. 4, p. 189	*Jejunia, præsertim Paschæ.*	L. v, c. 13, 14, p 316, c. 15 p. 319, c. 18, p. 322, c. 19, p. 323, 324
De Præscript. c. 19, &c. p. 237, &c. p. 243, &c.	*Ecclesiæ Apostolicæ. Vid. Adv. Marcion. L. i, c. 21, p. 445, L. iii, c. 1. p. 477, L. iv, c. 5, p. 506.*	L. vii, c. 46, p. 382—385
	Disciplina Ecclesiastica. Vid. De Præscript. c. 41, p. 247.	L. viii, c. 34. p. 415
De Præscript. c. 45, &c. p. 249, &c.	*De Simone Mago, & reliquis Hæreticis.*	L. vi, c. 7, &c. p. 334, &c.
c 52, p. 254	*Regula Nova de Paschate.*	L. v, c. 17, p. 322
De Baptism. c. 17, &c. p. 263, &c.	*Baptismus cum ritibus. Baptismus Parvulorum. Baptismus per Episcopos, & Presbyteros, [& Diaconos.]*	L. iii, c. 16, 17, p. 288, L. vi, c. 15, p. 344, L. vii, c. 22, p. 368, 369, c. 41, &c. p. 379, &c.
De Jejun. passim.	*Xerophagia. Vid. De Resurrect. Carn. c. 8, p. 385.*	L. v, c. 18, p. 322
De Exhort Cast. & de Monagam. passim.	*Virginitas. Monagamia, præsertim in Clero.*	L. iv, c. 14, p. 299. L. vi, c. 17, p 347
De Præscript. c. 32	*Clemens à Petro Ordinatus.*	L. vii, c. 46, p. 383, 384

De Coron. p. 121, 122 *Hanc [Observationem] si nulla Scripturæ determinavit, certe consuetudo corroboravit; quæ sine dubio de Traditione manavit. Quomodo enim usurpari quid potest si Traditum prius non est? Etiam in Traditionis obtentu exigenda est, inquis, auctoritas Scripta. Ergo quæramus an & Traditio, nisi scripta, non debeat recipi. Plane negabimus recipiendam, si*

nulla exempla præjudicent aliarum Observationum, quas sine ullius Scripturæ instrumento, solius Traditionis titulo, & exinde Consuetudinis patrocinio vindicamus. Denique, ut à Baptismate ingrediar, Aquam adituri, ibidem, sed & aliquanto prius in ecclesia sub Antistitis manu contestamur nos renunciare Diabolo, & Pompæ, & Angelis ejus. Debinc ter mergitamur; amplius aliquid respondentes quam Dominus in Evangelio determinavit. Inde suscepti lactis & mellis concordiam prægustamus; exque ea die lavacro quotidiano per totam hebdomadam abstinemus. Eucharistiæ Sacramentum & in tempore victus, & omnibus mandatum à Domino, etiam ante lucanis cœtibus, nec de aliorum manu quam Præsidentium sumimus. Oblationes pro defunctis, pro natalitiis, annua die facimus. Die dominico jejunium nefas ducimus, vel de geniculis adorare. Eadem immunitate à die Paschæ in Pentecosten usque gaudemus. Calicis aut Panis etiam nostri aliquid decuti in terram anxie patimur. Ad omnem progressum atque promotum; ad omnem aditum & exitum; ad vestitum & calceatum; ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem Crucis signaculo terimus. Harum & aliarum ejusmodi disciplinarum si legem exposcules Scripturarum nullam invenies. Traditio tibi prætendetur auctrix; Consuetudo confirmatrix; & Fides observatrix. Rationem Traditionis,

Traditioni, & Consuetudini, & Fidei patrocinaturam, aut ipse perspicies, aut ab aliquo qui perspexerit disces. Interim non nullam esse credes, cui debeatur obsequium. From this eminent Passage observe (1) That the Practice in Baptism seems not, to have been as now, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*: But while the Person to be baptiz'd, ~~[or probably his Surety, if an Infant,]~~ repeated the Creed and Renunciation after the Bishop, or Presbyter at least their Abridgment the second time, the Bishop or Presbyter dipp'd him, *once* at his naming of the Father, a *second* time of the Son, and a *third* time of the Holy Ghost. Which manner of Baptizing agrees exactly with the Rule in the Constitutions, and the practice in *Cyril* of *Jerusalem*; and seems the proper meaning of the original Command, of baptizing or dipping εἰς τὸ ὄνομα *at the* respective *Names* of the Father, Son, and Holy Ghost, and not according to the common Exposition *in their Name*, by their Authority, or to their Worship. Since Baptism is ~~only~~ design'd originally *into the Death of Christ*; tho' so order'd as to put us in mind of the Father, who *sent* him; and of the Holy Ghost who *witnessed* to him, at the same Time; as the Constitutions particularly inform us. (2) That therefore the *Trine Immersion* is directly of our Saviours own Appointment, and the very meaning of the

the original Command for Baptiſm, both in *Matthew*, and the Conſtitutions; and ſo not to be alter'd by any Chriſtian. (3) That *Tertullian*, as well as *Irenæus* before him, makes two quite different Foundations of Chriſtian Practice, *Scripture*, and *Tradition*; and ſuppoſes them both authentick Principles for Chriſtians to Act upon. (4) That beſides bare Antient *Cuſtom*, *Tertullian* ſuppoſes an original *Tradition* for his Practices; *i. e.* that one way or other they were at firſt really deriv'd from the Apoſtles, or at leaſt from ſuch of their Companions whoſe Authority might be depended on in the Recommendation of theſe Practices. Nay he adds *Faith* to this *Tradition*, and this *Cuſtom*; as ſuppoſing it part of the Faith and Duty of a Chriſtian to comply with ſuch Traditionary Conſtitutions. (5) That ſuch of theſe Practices as appear in the Conſtitutions, do alſo appear in all other parts of the Church in the firſt Times; but that ſuch of them as do not therein appear, are not met with in the reſt of the Antient and Eaſtern Writers. As indeed being not the Laws of Chriſt, but rather the firſt Examples of Superſtition in the Weſt; when Antichriſtianiſm ſoon began to Ariſe; and by introducing a great Number of humane Inventions and Practices, gradually ſet aſide the real Conſtitutions and Commands of Chriſt by his Holy Apoſtles. Juſt as the Jewiſh Rabbi's had done with the Mo-

Moſaick Laws in the Times of our Bleſſed Saviour before. (6) That the original Rules and Traditions deriv'd from the Apoſtles were kept and tranſmitted in a *ſecret* manner, and *concealed* method. For ſo 'tis plain that *Tertullian* own'd them to be. Nay he ſeems hardly to know that they were at all *preſerv'd in Writing* by any of the Churches. And ſince we have no Account that ever theſe ſecret Conſtitutions were tranſlated into Latin, or indeed into any other Language, of old Time; nor that they were ever tranſcrib'd at all by any in the firſt Ages; 'tis not impoſſible that *Tertullian* might never have ſeen them, nor indeed know whether there were ſuch Books in any of the Churches or not.

XVIII. The next Teſtimony which I ſhall alledge in the preſent caſe ſhall be that of *Hippolytus*, a Biſhop, but of what City is not certainly known. And indeed there are ſuch ſigns of his great Acquaintance with theſe Conſtitutions, by the Inſcription on his Marble, and the ſingle Mſs. of this Eighth Book, of which already, that had all his Works been now Extant, which were originally not a few, we might juſtly have expected great Light with Relation to them. Whether he had not learn'd too much Eusebianism from them, and tranſcrib'd the ſame into his Writings, I cannot certainly tell; but the loſs of his Works gives us reaſon to ſuſpect it.

About A. D. 220

p. 233, *&c. prius.*

it. We have I believe one ſmall Genuine Treatiſe of his ſtill extant *de Antichriſto*, publiſh'd by the very Learned *Combefis*; to which is added a very ſmall piece *de Suſanna*, which, with his Paſchal Cycle, ſeems to be all that is really his. Yet out of theſe ſmall Remains, have we ſeveral Paſſages as Atteſtations to the Conſtitutions before us; I mean, beſides that Inſcription on his Marble, Περὶ χαρισμάτων Ἀποστολικὴ παράδοσις, which is the Title of the two firſt Chapters of the Eighth Book; and beſides thoſe Mſs which in ſome ſenſe aſcribe ſo much more of that Book to him.

	Hippolytus.	Conſtitutions.
De Antichriſt. apud Combefiſ. Auctar. Noviſſ. § 59 p. 46, 47	Πλοίων γὰρ πέρυσι εἰσὶν αἱ ἐκκλησίαι, θάλασσα δέ ἐστιν ὁ κόσμος, ἐν ᾧ ἡ ἐκκλησία, ὡς ναῦς ἐν πελάγει, χειμάζεται μέν, ἀλλ' οὐκ ἀπόλλυται.	*L. ii, c. 57, p. 260, &c.*
Ibid.	Ἔχει γὰρ μεθ' ἑαυτῆς τὸν ἔμπειρον κυβερνήτην Χριστόν· φέρει δὲ ἐν μέσῳ τὸ ξύλον, τὸ κατὰ τοῦ θανάτου, ὡς τὸ σωτήριον ἐν κυρίᾳ μεθ' ἑαυτῆς βαστάζουσα.	*L. viii, c. 12, p. 399.*
Ibid.	Ἔστι γὰρ αὐτῆς μὲν πρώρα ἡ ἀνατολή, πρύμνα δὲ ἡ δύσις· τὸ δὲ κύτος μεσημβρία· οἶακες δὲ αἱ δύο διαθῆκαι. πρῖνια δὲ πεπταμένα ἡ ἀγάπη τοῦ Χριστοῦ,	Ibid. Can. 85.

Χριστῷ, σφιγγουσα τὴν ὀκνηρίαν.

Ibid. Λίνον δ' ὃ φέρει μεθ' ἑαυτῆς τὸ λυγδὸν τῆς παλιγγενεσίας, ἀνανεούσης τοὺς πιστεύοντας· ὅθεν δὴ καὶ ταῦτα λαμπρὰ πάρεσιν, ὡς πνεύματι τὸ ἀπ' οὐρανοῦ. *L. viii, c. 22, p. 368.*

Ibid. Διὸ καὶ σφαλίζουσι] οἱ πιστεύοντες τῷ Θεῷ.

Ibid. Πρέπον] δὲ αὐτὴν καὶ ἁγνεύειν οἶδεν αὐτῷ τῷ Χριστῷ, αἱ ἅγιαι ἐντολαὶ, δυνατὴν ἔσυσαι ὡς οἶδεν· ἔχει δὲ καὶ παῦλαν δεξιὰν καὶ εὐκοινώνητον, ὡς ἁγίους ἀληθῶς παραδῶσι, δι' ὧν ἀεὶ κρατεῖ] καὶ φρουρεῖται ἡ ἐκκλησία. κλίμαξ ἐν αὐτῇ εἰς ὕψος ἀνάγουσα. ὅπου τὸ κέρας εἰκὼν σημεῖον πάθους Χριστοῦ, ἕλκουσα πιστοὺς εἰς ἀνάβασιν οὐρανοῦ· ψηφαρὶ δὲ ἐπὶ τὸ κέρας ἐφ' ὑψηλοῦ αἰνύμνου. [αἰρόμνου.] ταξις ἀρρήτου, μαρτύρων, καὶ ἀποστόλων, εἰς βασιλείαν Χριστοῦ ἀναπαυομένων. *L. iii, c. 16, 17, p. 288, L. viii, c. 42, 43, 44. p. 380, 381*

Ἐντολαὶ Our name of the Constitutions.

L. ii, c. 57, p. 260, &c.

L. viii, c. 12, p. 403

L. viii, c. 41, p. 418

De Susanna apud eund. §. 17. p. 52

Τίνα δὴ ἦν τὰ σημήματα, ἀλλ' ἢ τοῦ ἁγίου λόγου ἐντολαί; τί δὲ τὸ ἔλαιον, ἀλλ' ἢ τοῦ ἁγίου πνεύματος δύναμις, αἷς μὴ τὸ λυγδὸν ὡς μύρῳ χρίονται οἱ πιστεύοντες;

Apud Coveler. Not in Constitut. L. vii, c. 35, p. 375

Ἀσιγήτῳ φωνῇ βοῶντα. *L. viii, c. 35, p. 375*

Here we have a particular Compariſon of the Church of Chriſt to a *Ship*; the Foundation whereof is laid in the Conſtitutions. Here we have the *Trophæum Crucis*, as in the Conſtitutions. We have the Eaſt as its forepart, according to the Conſtitutions. We have the two Teſtaments as there; the Laver of Regeneration as there; the Seal of the Spirit as there; the Ranks of Prophets, Martyrs, and Apoſtles as there; and they at reſt alſo in expectation of the Kingdom of Heaven as there; and the *Ointment after Baptiſm*, and a plain expreſſion in a Liturgick form, alluded to, as there alſo. So that one cannot eaſily believe, but *Hippolytus* had the ſame Conſtitutions in his eye when he us'd theſe expreſſions.

XIX. The next Teſtimony that I ſhall alledge to my preſent purpoſe ſhall be the Companion of *Hippolytus*, that moſt pious, learned, and excellent Perſon, and, had he not indulg'd ſome uncertain Philoſophical conjectures too much, the greateſt Light of the whole Primitive Church, after the Apoſtolick Ages; I mean *Origen*. Who altho' he never was made a Biſhop, and ſo had not an equal command of the Conſtitutions themſelves with ſome of them; yet was he a Preſbyter of the Church; and one ſo inquiſitive after, and converſant about the ſacred Books of Chriſtianity; and ſo well acquainted in the Apoſtolical Churches, eſpecially

About A. D. 230

pecially *Alexandria* and *Cæſarea*; that ſuch Original Records could not poſſibly eſcape his knowledge. Accordingly, in one of thoſe Books, which is ſtill extant in Latin, we have ſuch a full account of the Primitive Faith, and that as taken from theſe Conſtitutions, in diſtinction from the Scriptures; and as rather of greater Authority than the Scriptures; as is not a little remarkable; the like Account whereto is not elſewhere extant in all Antiquity. And no wonder; when, as we ſhall ſee hereafter, he ſeems to have cited that very Διδαχὴ τῶν Ἀποστόλων under that Character, which is no other than an Extract out of the firſt Six Books of the ſame Conſtitutions. 'Tis alſo to be noted here that *Origen* is ſuppoſed to be the Opener in this matter, becauſe it was in his Work περὶ ἀρχῶν, which was deſign'd rather for his intimate Friends, than for general uſe and publication.

Schol. poſt numerum 32. infrà.

Origen.	Conſtitutions.
Περὶ ἀρχῶν, Proœm. Pamphil. Apolog. pro Orig. *Cum multi ſint qui ſe putent ſentire quæ Chriſti ſunt; & nonnulli eorum diverſa à prioribus ſentiant; ſervetur verò Eccleſiaſtica Prædicatio per ſucceſſionis ordinem ab Apoſtolis tradi-*	*Eccleſiaſtica Prædicatio* one name of the Conſtitutions; *eſpecially as deriv'd ſucceſſively from the Apoſtles in the Apoſtolical Churches.*

ta, & uſque ad præſens in Eccleſiis permanens; Illa ſola credenda eſt Veritas quæ in nullo ab Eccleſiaſtica diſcordat Traditione. Species vero eorum quæ per Prædicationem Apoſtolicam manifeſte traduntur iſtæ ſunt.

Primo quod Unus Deus eſt, qui omnia creavit, atque compoſuit; quique ex nullis fecit eſſe univerſa: Deus à prima creatura, & conditione Mundi, omnium juſtorum: Deus Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Iſaac, Jacob, duodecim Patriarcharum, Moyſi, & Prophetarum. Et quod hic Deus in noviſſimis diebus, ſicut per Prophetas ſuos ante promiſerat, miſit Dominum noſtrum Jeſum Chriſtum; primo quidem vocaturum Iſrael, ſecundo vero etiam Gentes poſt perfidiam Populi Iſrael. Hic Deus Juſtus, & Bonus, Pater Domini noſtri Jeſu Chriſti, Legem, & Prophetas, & Evangelia ipſe dedit; qui &

Eccleſiaſtica Traditio, one name of theſe Conſtitutions.

Κήρυγμα Ἀποστολικὸν, another name of theſe Conſtitutions; particularly of that Branch which is moſt of all cited in this Diſcourſe of Origen.

Κήρυγμα Ἀποστολ apud Conſtit. L. vi, c. 11, p. 339, & L. viii, c. 12.

L. vii, c. 39, p. 378.
L. viii, c. 12, p. 401

L. viii, c. 12, p. 402

Κήρυγ. Ἀποστολ. p. 339

& Apostolorum Deus est, & Veteris & Novi Testamenti. Tum deinde quia Jesus Christus ipse qui venit ante omnem Creaturam natus ex Patre est; qui cum in omnium conditione Patri ministrasset, (per ipsum enim omnia facta sunt,) novissimis temporibus seipsum exinaniens Homo factus est; incarnatus est cum Deus esset; & Homo mansit quod Deus erat: Corpus assumpsit nostro corpori simile; eo solo differens quod natum ex Virgine de Spiritu Sancto est. Et quoniam hic Jesus Christus natus & passus est in veritate, & non per imaginem, communem hanc mortem; vere mortuus est; vere enim à mortuis Resurrexit, & post Resurrectionem conversatus cum discipulis suis assumptus est. Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum Sanctum. In hoc non jam manifeste discernitur utrum natus sit an innatus. Sed inquiren-

Ibid. p. 340

L. v. c 20, p. 326. L. viii, c. 12, p. 402

Kuyp. Anot. p. 340, 343

da jam ista pro viribus sunt de sacra Scriptura, & sagaci perquisitione investiganda. Sane quod iste Spiritus Sanctus unumquemque Sanctorum, vel Prophetarum, vel Apostolorum inspiravit, & non alius Spiritus in veteribus, alius verò in his qui in adventu Christi inspirati sunt, manifestissime in Ecclesiis prædicatur. Posthæc jam quod Anima, substantiam vitamque habens propriam, cum ex hoc mundo discesserit, & pro suis meritis dispensabit, sive vitæ æternæ ac beatitudinis hæreditate potitura, si hoc ei sua gesta præstiterint; sive igne æterno ac suppliciis mancipanda, si in hoc eam scelerum culpa detorserit. Sed & quid erit tempus Resurrectionis mortuorum, cum corpus hoc, quod in corruptione seminatur, surget in incorruptione, & quod seminatur in ignominia, surget in gloria. Est & illud definitum in

L. vii, c. 41, p. 380

Κήρυγ. Ἀπος. p. 340, 343

in Ecclesiastica Prædicatione omnem animam rationabilem esse liberi arbitrii, & voluntatis; esse quoque ei certamen adversus Diabolum, & Angelos ejus, contrariásque virtutes; ex eo quod illi peccatis eam onerare contendant; nos verò, si recte consultéque vivamus, ab hujusmodi nos exuere conemur. — De anima verò utrum ex semine traducis ducatur, ita ut ratio ipsius vel substantia inserta ipsis seminibus corporalibus habeatur, an verò aliud habeat initium; & hoc ipsum initium si genitum est an non genitum; vel certe si intrinsecus corpori inditur nécne, non satis manifesta prædicatione distinguitur. De Diabolo & Angelis ejus contrariisque virtutibus Ecclesiastica prædicatio docuit, quoniam sunt quidem; sed quid sint, aut quomodo sint, non satis clare exposuit. Apud plurimos tamen ista habetur opinio quod Angelus fuerit iste Diabolus, & Apostata

Ecclesiastica Prædicatio, one name of these Constitutions.

Κήρυγ. Ἀποσ. p. 340

L. vii, c. 41, p. 379, 380.

Ubi prius.

postata effectus quam plurimos Angelorum secum declinare persuaserit, qui & nunc usque Angeli ipsius nuncupantur. Vid. 2, Pet. 2. 4. Jude v. 6

Est præterea illud Ecclesiastica Prædicatione definitum quod mundus iste factus sit, & à certo tempore cæperit; & pro ipsa sui corruptione solvendus. Quid tamen ante hunc mundum fuerit, aut quid post mundum erit, non jam pro manifesto multis innotuit. Non enim evidenter de his in Ecclesiastica Prædicatione sermo profertur. Tum demum quod per Spiritum Sanctum Scripturæ conscriptæ sunt; & sensum habeant non eum solum qui in manifesto est, sed & alium quendam latentem quamplurimos: Formæ enim hæc quæ scripta sunt Sacramentorum quorundam, & divinarum rerum imagines sunt. De quo totius Ecclesiæ unus est sensus esse quidem omnem Legem Spiritalem, non tamen ea

Κήρυγ. Ἄποσ. p. 339, 340

L. ii, c. 57, p. 262

L. ii, c. 5, p. 216

ea quæ spirat Lex esse omnibus nota, nisi his solis quibus Gratia Spiritus Sancti in verbo sapientiæ ac scientiæ condonatur. Est etiam illud in Ecclesiastica Prædicatione, esse Angelos Dei quidem, & virtutes bonas, quæ ei ministrent, ad salutem hominum consummandam; sed quando isti creati sunt, & quomodo sint, non satis in manifesto distinguitur. De sole autem, & Luna, & Stellis, utrum animantia sint, an exanima manifeste non traditur. Vid. Com. in Joan. Tom. 32. p. 397. Edit. Huet. Gr. Lat. Vol. II.

L. vii, c. 35, p. 375, L. viii, c. 12, p. 399, 400

Comment. in Rom. Tom. 2, L. 5, p. 543

Propter hoc [*i. e. propter peccatum*] *& Ecclesia ab Apostolis Traditionem suscepit etiam Parvulis Baptismum dare.*

L. vi, c. 15, p. 344

Ap. Euseb. Hist. Eccl. L. vi, c. 2, p. 203

Οὐδὲ πώποτε πρεσβεία παρ' [Ὠριγένους] ἢ τινὸς ἄλλου ἐζητήθη, φυλάττων ἔτι παιδὸς ἡλικίαν.

L. iii, c. 8, p. 282, L. vi, c. 18, p. 348 & c. 26, p. 354, 355, L. vii, c. 28, p. 371

These

These Accounts of *Origen*, mainly preserv'd in Two Books, his own περὶ ἀρχῶν, and *Pamphilus*'s Apology for him, seem to me inestimable; and to contain an Attestation to the Constitutions, truly undenyable; particularly to the Doctrinal Parts, the ἐξήγησις ἀποστολικοῦ κηρύγματος, the καθολικὴ διδασκαλία, and the *original Liturgy*; and shew most certainly that, such Books, were look'd upon as the unerring and indisputable Standards of the Christian Faith; and that there was no occasion for farther Enquiry, wherever they were clear; but that where they were not so, the Scriptures were to be search'd, that the Truth might be known from them, as near as possible. And I think *Origen* does fully imply that these Constitutions were esteem'd of more sacred Authority in these matters than the very Writings of the New Testament themselves. There is another Passage belonging to *Origen*, mention'd by *Eusebius*, and already hinted at, not disagreeable to our present purpose; but I shall say no more of it till I come in the series to *Eusebius* himself.

XXI. The next Testimony which I shall alledg on behalf of the Constitutions shall be the deservedly famous *Cyprian*, Bishop of *Carthage*. Who altho' he was an *African*, and so probably never saw the Greek Constitutions themselves, yet does he afford us several Passages very proper to confirm what farther, which

which I shall here set down in order. Not doubting but those who nicely Read over his Writings on purpose will find a great many more of the same Nature contain'd in them.

Cyprian.	Constitutions.
Sursum Corda. Habemus ad Dominum.	*L. viii, c. 12, p. 399*
Epist. 1, p. 3 *Si quis hoc feciſſet non offerretur pro eo, nec Sacrificium pro dormitione ejus celebraretur.*	*L. viii, c. 12, p. 403, c. 42, p. 419*
39, p. 77 —*Sacrificia pro eis ſemper, ut meminiſtis, offerimus, quoties Martyrum Paſſiones & Dies anniverſaria commemoratione celebramus.*	Ibid.
68, p. 148 *Admonitos autem nos ſcias ut in calice Offerendo Dominica Traditio ſervetur, neque aliud fiat à nobis quam quod pro nobis Dominus prior fecerit, ut calix, qui in commemoratione ejus offertur, mixtus vino offeratur, &c. Vid. p. 152, 154.*	*L. viii, c. 12, p. 402 Dominica Traditio, one Name of the Constitutions.*
64, p. 158. &c. *Baptiſmus Parvulorum.*	*L. vi, c. 15, p. 344*
67, p. 171 *Propter quod Plebs obſequens præceptis Dominicis, & Deum metuens, à Peccatore Præpoſito ſeparare ſe debet, nec ſe ad Sacrilegi ſacer-*	*Præcepta Dominica, one Name of the Constitutions. L. ii, c. 19, p. 227*

sacerdotis Sacrificia miscere, quando ipsa maxime habeat potestatem vel eligendi dignos sacerdotes, vel indignos page 172 *recusandi. Quod & ipsum videmus divina auctoritate descendere; ut sacerdos, plebe præsente, sub omnium oculis deligatur, & dignus atque idoneus publico judicio ac testimonio comprobetur, &c.—Coram omni Synagoga jubet Deus constitui Socerdotem; id est instruit & ostendit Ordinationes Sacerdotales non nisi sub populi assistentis conscientia fieri oportere; ut, plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur; & sit ordinatio justa & legitima, quæ omnium suffragio & judicio fuerit examinata. Quod postea secundum divina Magisteria observatur in Actis Apostolorum; quando de ordinando in locum Judæ Apostolo Petrus ad Plebem loquitur, &c.—Propter quod diligenter de Traditione Divina, & Apostolica Observatione*

L. viii, c. 4, p. 390, 391, c. 16, p. 407

Traditio Divina, & Apostolica Observatio, Two Names of these Constitutions.

vatione servandum est & tenendum, quod apud nos quoque, & fere per Provincias universas tenetur, ut ad ordinationes rite Celebrandas, ad eam plebem cui præpositus ordinatur Episcopi ejusdem Provinciæ proximi quique conveniant, & Episcopus deligatur plebe Præsente; quæ singulorum vitam plenissime novit, & unius cujusque actum de ejus conversatione perspexit. — L. iii, c. 20, p. 290, 291, L. viii, c. 4, p. 390, 391, Can. 1.

page 175 *Quare & si aliqui de Collegis nostris extiterunt, Fratres dilectissimi, qui deificam disciplinam negligendam putant, & cum Basilide & Martiale temere communicant, conturbare fidem nostram res ista non debet.* Prius. *Deifica Disciplina, a Character of that in the Constitutions.*

70, p. 190 *Ipsa Interrogatio quæ fit in Baptismo testis est veritatis. Nam dicimus, Credis in vitam æternam, & remissionem peccatorum, per Sanctam Ecclesiam? Vid. De Exhort Martyrii. Præf. p, 168, 169.* L. vii, c. 41, p. 380

73, p. 202 *Quod nunc quoque apud nos geritur, ut qui in Ecclesia* L. vii, c. 22, p. 368, c. 29, p. 378, c. 44, p 381

clesia Baptizantur Præpositis Ecclesiæ offerantur, & per nostram orationem ac manus impositionem Spiritum Sanctum consequantur, & signaculo Dominico consummentur.

73, p. 208 *Baptismus Martyrii, & Sanguinis.* L. iv, c. 6, p. 304

Ibid. *Ungi quoque necesse est eum qui Baptizatus sit; ut, accepto Chrismate, id est unctione esse Unctus Dei, & habere in se gratiam Dei possit, &c. Vid. p.* 191. L. iii, c. 16, 17, p. 288, L. vii, c. 27, p. 371, c. 42, 44, p. 380, 381

Vid. Euseb. Hist. Eccl. L. vii, c. 5, p. 252, Op. Cypr. p. 189, &c.

N. B. Instead of making any other particular Observations on these Testimonies of *Cyprian*, which are plain enough of themselves, it will be necessary here to consider the famous Controversy which was on Foot in his Days about the *Rebaptization of Hereticks*; so far as the Constitutions and Canons are concern'd therein. Especially since *Daillee* draws a more plausible Objection against them from this History, than any other which appears ~~in the Papers~~. We must know then, that in the Days of this *Cyprian* Bishop of *Carthage*, of *Dionysius* Bishop of *Alexandria*, of *Stephen* Bishop of *Rome*, and of *Firmilian* Bishop of *Cæsarea* in *Cappadocia*, a great Controversy arose in the Church about this *Rebap-*

Rebaptization of Hereticks; or whether *all ſorts* of the Antient Hereticks, when they repented and deſir'd Admiſſion into the Church, ſhould be *Rebaptiz'd*, or whether they ſhould be admitted as Penitents in the Church by the bare Impoſition of Hands. *Cyprian* and *Firmilian* were zealous for their *Rebaptization*: And pleaded the Antient Rules and Traditions of almoſt the whole Church of Chriſt; but do not appear to have ſeen the Conſtitutions or Canons themſelves; neither of them being Biſhops of Apoſtolical Churches. *Dionyſius* Biſhop of *Alexandria*, an Apoſtolical Church, and who, as we ſhall ſee preſently, was well acquainted with the Conſtitutions, interpos'd as a Mediator; but was plainly for *Rebaptization*; according to their Direction. Nay, almoſt the whole Church of Chriſt believ'd and acted not only then, but before and after that time for a long while, in exact accord with the ſame Conſtitution. Yet at the ſame time *Stephen* Biſhop of *Rome*, an Apoſtolical Church, was violent on the other Side; and, like *Anicetus* and *Victor* his Predeceſſors in the caſe of *Eaſter*, would not recede from the practice of his Church and Predeceſſors there; but pleaded his Roman Tradition, which he pretended to come from the very Apoſtles alſo, againſt their Rebaptization; and ſo oppos'd himſelf to the Tradition and Practice of all the reſt of the Chriſtian World, really de-

riv'd down from the Holy Apoſtles themſelves. This is a ſad Caſe, and deſerves a little more Reflection than it has yet met with among the Learned. That the Church of *Rome* her ſelf, in the very Second and Third Centuries, ſhould be ſo deeply corrupted by the Antient vile Hereſies, whoſe Patrons had all along made that Place the main Seat of their pernicious Doctrines, as even *then* to have obtained the Liberty to be eſteem'd only as *Erring Brethren*, or Fellow Chriſtians a *little miſtaken*; and accordingly to be received upon their Repentance *without Rebaptization*; even tho' ſome of them had never been Baptiz'd at all ~~by that form~~ which our Saviour had appointed. Yet is all this pleaded for and juſtify'd by the Biſhop of *Rome*; and, what is ſtill worſe, juſtify'd by this Argument, that the Hereticks received thoſe whom they perverted from one another without Rebaptization; and therefore it was but reaſonable to do the ſame by thoſe who from them were admitted into the Church. This laſt Circumſtance would appear almoſt incredible, but that we are ſure it was ſo by *Cyprian*'s and *Firmilians* expreſs Teſtimonies, and the Allegation of *Stephen's* own Words. *Hæreticorum cauſam*, ſays *Cyprian* of *Stephen*, *contra Chriſtianos, & contra Eccleſiam Dei aſſerere conatur. Nam inter cætera vel ſuperba, vel ad rem non pertinentia, vel ſibi ipſi contraria, quæ imperite atque improvide ſcripſit etiam*

Epiſt. 74, p. 210, 211

etiam illud adjunxit ut diceret, Si quis ergo à quacunque hæresi venerit ad nos nihil innovetur nisi quod Traditum est; ut manus illi imponatur in pœnitentiam; cum ipsi hæretici proprie alterutrum ad se venientes non Baptizent, sed Communicent tantum. And both *Cyprian* and *Firmilian* utterly deny that there could be any Tradition really Apostolical, so plainly against the Nature of Christianity, and the directions of Scripture, as *Stephen* pretended: who yet ventur'd, by his sole Authority, to Excommunicate the rest. Here therefore we have a mighty confirmation that the rest of the Churches, both Apostolical and others, had preserv'd this Branch of the original Tradition and Rule of the Constitutions intire: But then we have also a melancholly Consideration, that *Rome*, the grand western Fountain of Apostolical Tradition, and original principal Repository of the Constitutions, had now for a long time corrupted or broken the same; probably ever since first *Montanus*, and then that Sabellian Heretick *Praxeas* had obtain'd great Interest in that Church, long before the end of the Second Age; (~~when 'tis probable that Rule was alter'd in the Roman Copy~~;) and so cannot be depended on one single Century after the Days of *Clement*, the original Writer or Collector of these sacred Constitutions: Which is the proper Inference from the Premisses foregoing. For as to *Dallee*'s Conse-

quence, that because Pope *Stephen* brake the Constitutions and Canons for the Rebaptization of Hereticks, and pleaded a contrary Tradition from the Apostles, therefore there had been no such Constitutions and Canons then in being; while yet all the rest of the Churches over the Face of the Earth pleaded their Traditions and Practices according to them, it is of no great Consequence in these Matters. When the Scripture so expresly foretells that the many Old Hereticks or Antichrists should Unite in one grand Heretick or Antichrist, at this very City of *Rome*; and that thence the Corruptions of the Antichristian State should spread themselves over the Face of the Church; and when accordingly I perceive by this and many the like Histories, that it really so happen'd, I may indeed wonder at the Perverseness and Obstinacy of Men, and the power of the Enemy of Mankind therein; but can never be surpriz'd to find that *God is True*, tho' *every Man prove a Lyar*; nor to observe how exactly the sacred Predictions of the New Testament hereto relating, have all along been fulfill'd accordingly, in the Histories belonging to this *Antichristian See of Rome*. This is I suppose, sufficient to satisfy considering Men. But because this is the principal Objection against these Constitutions, I shall *ex abundanti* add the following Answers to it. (1) Therefore I affirm, that the

Rom. 3. 4

Con-

Constitutions, like the Baptismal Creed, were not directly quoted, as known publick Books, in that Age; tho' they in general, as well as the Baptismal Creed therein contained, in particular, were esteemed the most Sacred κειμήλια of the Church. (2) I observe that the Constitutions do never directly determine that Question, but only afford Foundation whence it may fairly be determined: I mean as to the Heresies then arisen in the Church. (3) I observe that they were appeal'd to by *Firmilian* and *Cyprian* in that manner they then usually were appeal'd to; I mean under the Notion of *Apostolical Traditions*, of which these Constitutions were the only sacred Repository. (4) *Dionysius* of *Alexandria*, a Bishop who had a Copy of these Constitutions, was on that Side of the Question with them; and elsewhere refers to the same Constitutions also. (5) The Church of *Rome*, which had a Copy of the Constitutions, and pleaded contrary Tradition as really Apostolical, had long before claimed an Authority, upon the Alteration of Circumstances, to alter the Constitutions, nay, in length of time came to look on her own latter Laws as really Authentick, if not as Apostolical; as is most evident in the Apostolical Rule and Practice for which she had laid aside soon after the beginning of the Second Century it self; and would not let *Polycarp*'s own Persuasion pre-

prevail for the restoring what to his certain Knowledge was really Apostolical in that Matter. Nay, in the Days of *Eusebius*, as we have seen the later Rule was by some look'd upon as really Apostolical also. (6) If the Church had yielded to the Constitutions, this would not have quite ended the Controversy, since the Heresies of the First Age, to which the Constitutions belonged, were not a little different from some of those of the Third; and so it was very hard universally to apply the same Rule to them. (7) Nay, after all, if this Objection were never so valid, it would scarcely in strictness affect any more than part of one Chapter in the whole Book. Like as the proving 1 *John* v. 7. to be spurious, will not affect the rest of the New Testament, nor indeed of that Epistle. So that those who from this Objection aim to overturn the Body of the Constitutions, may almost as well think to overthrow the Authority of the whole New Testament, at least of the first Epistle of *John*, by overthrowing the Credit of that one Verse, which in latter Ages has been by many supposed a part of it. Indeed this Objection only shews, that the Church of *Rome* so early began to be Antichristian, and to set aside the Constitutions and Laws of Christ by his Apostles, for her own Traditions and Rules; and not at all that those Constitutions and Laws were not really derived from Christ by his Apostles.

1 See III Tract pag. 70. 71.

L. vi, c. 15

Apostles. And, I heartily wish that even the Protestant Churches did not afford us also too plain an Answer to this Objection, by at once owning the Scripture as their Rule of Faith and Practice, and yet on one pretence or other breaking many of the Laws therein contained, and that openly, from one Generation to another. But to return.

XXI. The next Testimony that I shall alledge for the Confirmation of the Constitutions, shall be that of the just now mention'd *Dionysius* of *Alexandria*; the Bishop of an Apostolical Church; and one of great Account in his time; and that had all possible opportunity of seeing these sacred Records, which lay in his Archives. And that he was no Stranger to them, the following Passages out of his remaining Fragments will prove. *Fragments* I say: For we Learn from *Basil* that his Writings originally were very many; but that they seem'd most plainly favourable to the Arians. Whence 'tis no wonder that we have so few preserv'd to this Day. (1) This *Dionysius* was desir'd by *Basilides* to inform him at what time of the Night the solemn Fast before *Easter* was to End; whether at Cock-crowing, or at Break of the Day? Which was a proper Question to be put to the Bishop of an Apostolical Church, who had these Constitutions in his Custody. *Dionysius* knew that the Hour at *Rome* was Cock-crowing, as it is now in our

About A. D. 260

Epist. Canon. ad Basilid. Can. 1, p. 3, 4

preſent Copies; tho' with a mixture of Expreſſions referring to the Break of Day. But yet himſelf would not determin this nicety, as not knowing the very Moment when our Lord Roſe, which he took to be the exacteſt time, if it could be known. What I alledge this Teſtimony for here is this, to ſhew how the Appointment in the Conſtitutions, for fitting up all the Night before *Eaſter*, was in the Third Century own'd by the Two Patriarchal Churches *Rome* and *Alexandria*; and ſo exactly followed that they were ſollicitous to know the particular Moment for its ending, and the beginning the *Eaſter* Solemnity. (2) The ſame *Dionyſius*, in the ſame Canonical Epiſtle, determins concerning Women ἐν ἀφέδρῳ, that they are not to come to the Lord's Supper, or the moſt holy Place; and gives this Reaſon, that the Woman with her Iſſue of Blood did not touch our Saviours *Body*, but only the *Border of his Garment*. Whence came this Citation into his Mind? But from the Conſtitutions; where, in treating of this very Subject, they encourage Chriſtian Women to continue in their Prayers and other religious Duties, even under thoſe Circumſtances, becauſe of our Saviours kind Entertainment of this Woman, who *with her Iſſue of Blood touched the Border of his Garment, and was healed immediately.* Tho' it muſt be own'd that *Dionyſius* took hold of that Circumſtance, that the Touch was not to his

l. vi, c. 28, p. 357.

Matt. 9, 12, 21, 22

his *Body*, but only to the *Border of his Garment*, without any Warrant from theſe Conſtitutions; nay, I think, againſt the real deſign of them in this Place. But (3) The ſame *Dionyſius* elſewhere quote a Paſſage out of theſe Conſtitutions; and his Quotation thence is *Verbatim* in them at this Day. For *Euſebius* tells us that this *Dionyſius* had a great ſcruple upon his Mind, whether it were Lawful to Read the Books of the Hereticks or not? The occaſion of which ſcruple was plainly the Prohibition to that purpoſe, as to the Body of Chriſtian People, ſtill Extant in the Conſtitutions. Yet upon farther Conſideration he thought that the Church Governors were permitted to Read them, tho' others might not do it. For having a Dream or Viſion for his Encouragement he ventur'd to do it, for this reaſon, becauſe it agreed with the Word of the Apoſtles, directed to thoſe in Power and Authority, γίνεσθε δόκιμοι τραπεζίται. His Words in *Euſebius* are theſe; ἀπεδεξάμην τὸ ῥῆμα, ὡς ἁπλουστέρᾳ φωνῇ συντεῖνον, τῇ λεγούσῃ πρὸς τοὺς δυνατωτέρους, γίνεσθε δόκιμοι τραπεζίται. The Words of the Conſtitutions, *directed to thoſe in Authority*, and *in the Name of the Apoſtles*; and directed ſo, by them, in no other Monument of Antiquity, are theſe: Τοῖς γὰρ ἱερεῦσι ἐπέτραπται κρίνειν μόνοις· ὅτι εἴρηται αὐτοῖς· κρίμα δίκαιον κρίνατε· καὶ πάλιν, γίνεσθε τραπεζίται δόκιμοι. ὑμῖν γὰρ εἰκότως ἐπιτέτραπται τὸν αν-

Hiſt. Eccl. L. vii, c. 7, p. 253

L. vi, c. 16, p. 344 — 347

L. ii, c. 36, p. 246, 247

τἐναντίον γὰρ εἴρηται τοῖς ἔξω τῦ ἀξιώματος τῦ δογματικῦ ἢ διδασκαλικῦ ὑπάρχουσιν, μὴ κείνειν, μήτε προσθεῖναι μήτε ἀφελέσθαι. This is the plain and express Citation from the Constitutions, to be fairly eluded or set aside by any.

XXII. The next Testimony which I shall alledge in behalf of these Constitutions shall be the Learned and Judicious, but unknown Author of the Book *De Trinitate*, usually ascrib'd to *Novatian*. His very Title or beginning *De Regula Veritatis, Concerning the Rule of Truth*, or *Faith*, is a sure Sign that he refers to these Constitutions; which alone, and which ever, at least the Doctrinal Parts especially, and the Creed therein contain'd, seem to me to be meant by the *Rule of Truth*, or the *Rule of Faith* in the earliest Antiquity; and that as distinct from the known Books of the New Testament. For I must own that, as common as that Language is now grown among us, of stiling the *Scriptures* or *Written Word* the *Rule of Faith*, I never remember that it is so stil'd in the earliest Ages; but that the *Rule of Faith* was ever different from the same; and I think always refers to these Constitutions. Accordingly, this Author gives us such an exact and methodical Account of the Articles of our Christian Faith concerning the Father, Son, and Holy Ghost, (tho' he never uses the Word *Trinity*,) as he could have no where but from the Constitutions, or *Ignatius* Epistles, as in great part Tran-

About A. D. 260

scrib'd

ſcrib'd from them, and which in almoſt every thing agrees to the ſame Conſtitutions, and to thoſe Epiſtles of *Ignatius*. 'Tis endleſs to ſet about the collection of particular Paſſages, and comparing them with the parallel ones in the Conſtitutions before us. Only we may obſerve that ſo much of his Account is taken from the Office of Baptiſm in the Seventh, and from the Liturgy in the Eighth Book; and ſo little from other Parts; that is, ſo much from the publick Offices, known to all the Baptized; and ſo little from the other Parts, concealed in the Archives among the Biſhops, that the Author could hardly be a Biſhop of any of the Apoſtolical Churches; who alone generally were the moſt verſed in the other Parts of the ſame Conſtitutions. I have on another Occaſion, intirely Reprinted this excellent Book, and ſo have made it eaſy for every one to obtain and compare it with the Conſtitutions; and ſhall therefore ſuppoſe the Reader to do it for himſelf; which will the moſt tend to his Satisfaction in this matter. *Sermons &c. Eſſays on ſeveral Subjects.*

XXIII. The next Witneſs, or rather *Cloud of Witneſſes* which I ſhall produce for the Conſtitutions before us ſhall be thoſe Six Biſhops, who wrote, as is juſtly ſuppos'd, in the Name of the whole Council of *Antioch* to *Paulus Samoſatenus*; and therein give us a full Account of the Churches Faith in that Age, and that as yet little or nothing different from *About A. D.* 270

from the Original Faith of Christians contain'd in the Constitutions. Now this Letter belonging to the first great Council of Christian Bishops that has any Records Extant after the Times of the Apostles, and to that which directly rejected the fatal ὁμοούσιον, when it first appear'd in the Church, and prevail'd at Rome, and being so directly to our present purpose, I shall transcribe a considerable part of it, and make a few Observations from it afterwards; when I have first noted that the same Council in another Epistle observes that this *Paul* ἀποστὰς τοῦ κανόνος τὰ ὑπὸ κύδηλα καὶ νόθα διδάγματα μετελήλυθεν, in a plain Allusion to [illegible] Constitutions.

Ap. Euseb. Hist. Eccl. L. vii, c. 30, p. 280

Council of Antioch.	Constitutions.
Ἔδοξεν ἡμῖν ἔγγραφον τιλῶ πίστιν, ἣν ἐξ ἀρχῆς παρελάβομεν, καὶ ἔχομεν παραδοθεῖσαν, καὶ πεπυμμένην ἐν τῇ καθολικῇ καὶ ἁγίᾳ ἐκκλησίᾳ, μέχρι τῆς σήμερον ἡμέρας, ἐκ διαδοχῆς ἀπὸ τῶν μακαρίων ἀποστόλων, οἳ καὶ αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, καταγγελλομένην ἐκ νόμου, καὶ προφητῶν, καὶ τῆς καινῆς διαθήκης, ταύτην ἐκθέσθαι. Ὅτι ὁ Θεὸς ἀγέννητος, εἷς, ἄναρχος, ἀόρατος, ἀναλλοίωτος, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δυνατὸς εἰ μὴ τιλῶ υἱῷ, ἢ τὸ μέγεθος νοῆσαι	*An exact Description of these Traditionary Apostolical Constitutions, then preserv'd in the Church.*
	L. vi, c. 11, p. 339, 340, c. 14, p. 343
	Can. 85
	L. vi, c. 11, p. 339, 340, L. vii, & viii
	Passim.

νοῆσαι ἢ ἐξηγήσασθαι, καθὼς ἔχειν, ἀξίως τῆς ἀληθείας, ἀνθρωπίνῃ φύσει ἀνέφικτον. ἔννοιαν δὲ καὶ ὁποσῦν μετρίαν περὶ αὐτοῦ λαβεῖν, ἀγαπητὸν ἀποκαλύπτοντι τὸ υἱὸν αὐτοῦ.— τοῦτον δὲ τὸν υἱὸν γεννητὸν, μονογενῆ υἱὸν, εἰκόνα τοῦ ἀοράτου Θεοῦ τυγχάνοντα, πρωτότοκον πάσης κτίσεως, σοφίαν καὶ λόγον καὶ δύναμιν Θεοῦ, πρὸ αἰώνων ὄντα, ὃν προγνώσει, ἀλλ' οὐσίᾳ, καὶ ὑποστάσει Θεὸν, Θεοῦ υἱὸν, ἔντε παλαιᾷ καὶ νέᾳ διαθήκῃ ἐγνωκότες ὁμολογοῦμεν καὶ κηρύσσομεν· ὃς δ' ἂν ἀντιμάχεται τὸν υἱὸν τοῦ Θεοῦ Θεὸν μὴ εἶναι πρὸ καταβολῆς κόσμου πιστεύειν, καὶ ὁμολογεῖν, φάσκων δύο Θεοὺς καταγγέλλειν ἐὰν ὁ υἱὸς τοῦ Θεοῦ Θεὸς κηρύσσεται, τοῦτον ἀλλότριον τοῦ ἐκκλησιαστικοῦ κλήρου ἡγούμεθα· καὶ πᾶσαι αἱ καθολικαὶ ἐκκλησίαι συμφωνοῦσιν ἡμῖν. περὶ γοῦν τούτου γέγραπται, ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς με-

L. vi, c. 11, p. 340

Passim.

Ignat. ad Magnes. §. 8, p. 58

Ignat: ad Philadelph: §. 6, p. 82

Ἐκκλησιαστικὸς κανὼν, *one Name of these Constitutions.*

L. v, c. 20, p. 325

μεθόχως σε. — Καὶ πᾶσαι αἱ ἁγίαι ψυχαὶ Θεὸν τὸν υἱὸν τοῦ Θεοῦ μιμοῦνται· ἃς καθ' ἑκάστην ἡμέραν πιστεύομεν τὸ νῦν ἐφ' ἡμᾶς ἐλθεῖν. τοῦτον πιστεύομεν ζωὴν τῷ πατρὶ ἀεὶ ὄντα, ἐκπεπληρωκέναι τὸ πατρικὸν βούλημα πρὸς τὴν κτίσιν τοῦ ὅλων· αὐτὸς γὰρ εἶπε, καὶ ἐγενήθημεν. αὐτὸς ἐνετείλατο, καὶ ἐκτίσθημεν· ὁ δὲ ἐντελλόμενος ἑτέρῳ ἐντέλλεταί τινι, ὃν οὐκ ἄλλην πεπείσμεθα ἢ τὴν μονογενῆ υἱὸν τοῦ Θεοῦ· ὃν καὶ εἶπε, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν.— οὕτω δὲ ὡς ἀληθῶς ὄντος, καὶ ἐνεργοῦντος, ὡς λόγου ἅμα καὶ Θεοῦ, δι' οὗ ὁ πατὴρ πάντα πεποίηκεν, οὐχ ὡς δι' ὀργάνου, οὐδ' ὡς δι' ὑποστάσεως ἀνυποστάτου· γεννήσεως μὴν τοῦ πατρὸς τὸν υἱὸν, ὡς ζωῆς ἐνέργειαν, καὶ ἐνεργοῦντα, ἐνεργοῦντα τὰ πάντα ἐν πᾶσιν· οὐχὶ βλέποντος μόνον, οὐδὲ ποιοῦντος μόνον τοῦ υἱοῦ, ἀλλὰ καὶ ἐνεργοῦντος πρὸς τὴν τοῦ ὅλων δημιουργίαν· ὡς γέγραπται, ἤμην παρ' αὐτῷ ἁρμόζουσα· τοῦτον λέγομεν καταβάντα, καὶ ὀφθέντα τῷ Ἀβραὰμ πρὸς τῇ δρυῒ τῇ Μαμβρῇ

Passim.

L. v, c. 7, p. 308, L. viii, c. 12, p. 400

Passim.

L. viii, c. 12, p. 399 Ignat. ad Magnes. §. 8, p. 58

L. v, c. 20, p. 325

Ibid.

ερῆ, ἵνα τὴν πρεσβ. ὃ, ὡς κωλύω, καὶ κρατῆ, ὁ πατριάρχης διελέγετο· ἅπερ τὸν κύριον ἅπαξ εἰληφότα. τὸν δὲ πατρός· τοῦτ' ἔστιν γέγραπται, κύριος ἔβρεξεν θεῖον Σόδομα καὶ γόμορρα πῦρ καὶ θεῖον παρὰ κυρίου ἐκ τοῦ οὐρανοῦ· τοῦτον εἶδος ἐκπλεῶν τῶν πατριαρχικῶν βιβλίων τοῖς πατριάρχαις φαίνεται, καὶ διαλέγεται ἐν τῇ αὐτῆς τοῦ-κοπῆς, καὶ τοῖς αὐτοῖς κεφαλαίοις, ποτὲ μὲν ὡς ἄγγελος, ποτὲ δὲ ὡς κύριος, ποτὲ δὲ ὡς θεὸς μαρτυρούμενος· ἡ μὲν γὰρ θεὸν τὸν ὅλων ἀσεβὲς ἄγγελον νομίσαι καλεῖσθαι· ὁ δὲ ἄγγελος τοῦ πατρός, ὁ υἱός ἐστιν, αὐτὸς κύριος καὶ θεὸς ὤν. [Then the Bishops go on with the Appearances of Christ to *Abraham*, to *Jacob*, to *Moses*, and at *Sinai*, as the μεσίτης in the delivery of that Law] — ἡ δὲ υἱὸν μὲν παρεῖναι θεὸν καὶ κύριον τῶν γενητῶν ἁπάντων, ὡσαύτως τοῦ πατρὸς ἀποσταλέντα ἐξ οὐρανῶν, καὶ σαρκωθέντα, ἀνανθρωπήσαντα· διόπερ καὶ τὸ ἐκ τῆς παρθένου σῶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς θεότητος σωμα-

Ibid.

Ibid.

Passim.

L. v, c. 20, p. 325 Ignat. ad Philadelph § 5, p. 82

L. vi, c. 26, p. 354 Ignat. ad Philadelph § 6, p. 83

σωματικῶς τῇ θεότητι ἀπρέπτως ἥνωται, καὶ τεθεοποίηται.— ἐν μὲν Ἱερεμίᾳ πνεῦμα πρόσωπον ἡμῶν Χριστός. | L. v, c. 20, p. 324

Here we have an intire Account of the Faith of the Catholick Church in the East, after the middle of the Third Century, near Sixty Years before the Council of *Nice*; and such an one as not only agrees most remarkably with that in the Constitutions, but such an one as the Church had receiv'd, as deliver'd down in a traditionary way, by the Succession of Bishops, from Eye-witnesses and the Apostles themselves, and till that Age preserv'd in the Holy and Catholick Church of Christ; that is, in plain terms, such as was contain'd in their ἐκκλησιαστικὸς κανὼν or *Ecclesiastical Constitutions of the Apostles:* As is evident by all the Characters thereof, and by the several Quotations or Allusions thereto all the way. Indeed, the rest of the same Epistle is well worth the Readers Perusal; and is a most valuable Fragment of genuine Christian Antiquity; as concerning the original Faith of the Church in the most sacred Matters, and that at a time when some Hereticks, ~~even Popes themselves~~, began remarkably to corrupt it; and in a Place the longest free from those Corruptions of any other whatsoever. We may here also observe that these Bishops who met at *Antioch*, the

the See of *Ignatius*, seem also to have been well verst in his larger and genuine Epistles, and to refer to the same several times in this very Letter.

N. B. Hither perhaps might be referr'd the spurious but Antient Epistle of *Ignatius* to the *Philippians*; which has many and undenyable ~~Quotations from and~~ Attestations to these Constitutions, ~~as sacred Books of our Religion.~~ But because this Author is a Counterfeit, and unknown; and his time only suppos'd by Conjecture; I shall choose rather to refer the Learned Reader to the Epistle it self for satisfaction, than to Transcribe his Testimonies; especially since the larger or genuine Epistles of *Ignatius*, which are most plainly imitated by this Author, have already afforded us so many more certain and unquestionable Citations and Attestations of the same Nature.

Century IV.

XXIV. The next Testimony that I shall alledge for these Constitutions shall be *Peter* Bishop of *Alexandria*, in the beginning of the fourth Century, and a Martyr; who had the Custody of these sacred Records, and directly cites them in his Penitential Canons still extant; as Dr. *Grabe* also observes. For therein he not only takes notice of the Lord's Day, as that whereon

About A. D. 306

Spicileg. Tom. 1, *p.* 50

Christians did not kneel at their Prayers, as they did on other Days, according to the direction in the Constitutions; but also reinforces the observation of the Wednesday and Fridays Fasts, and refers to [illegible] Constitutions for the same. Hear the Words of *Peter*, and then the parallel ones of the Constitutions. Οὐκ ἐγκαλέσῃ τις ἡμῖν, ὦδε τηρεῖν τὰς τετράδα καὶ παρασκευήν, ἐν αἷς καὶ νηστεύειν ἡμᾶς καὶ παράδοσιν εὐλόγως προστέταχε. τὴν μὲν γὰρ τετράδα, διὰ τὸ γενόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ προδοσίᾳ τοῦ κυρίου· τὴν δὲ παρασκευήν, ὅτι αὐτὸς ὑπὲρ ἡμῶν ἔπαθε. κυριακὴν δὲ χαρμοσύνης ἡμέραν ἄγομεν, διὰ τὴν ἀναστάσιν ἐν αὐτῇ· ἐν ᾗ οὐδὲ γόνατα κλίνειν προείλημμεν. The Parallel words of the Apostles are these: ὑμεῖς δὲ ἢ τὰς πέντε νηστεύσατε ἡμέρας, ἢ τετράδα καὶ παρασκευήν. ὅτι τῇ μὲν τετράδι ἡ κρίσις ἐξῆλθεν, ἣν κατὰ τοῦ κυρίου, Ἰούδα χρήμασιν ἐπαγγειλαμένου τὴν προδοσίαν· τὴν δὲ παρασκευήν, ὅτι ἔπαθεν ὁ κύριος ἐν αὐτῇ πάθος. τὸ δὲ σάββατον μόνοι καὶ τὴν κυριακὴν ἑορτάζετε, ὅτι τὸ μὲν δημιουργίας ἐστὶν ὑπόμνημα, ἡ δὲ ἀναστάσεως; and elsewhere, ἐν τῇ κυριακῇ καὶ πεῖς οὐχὰς ἑστῶτες ὑπεμείναμεν. I dare appeal to the impartial Reader whether these also be not, [illegible] *direct Citations* out of the Apostolical Constitutions before us; and those as many as could be expected in the small Remains we have of this Author.

Can. 15

Constit. L. vii, c. 23 p. 369, Vid. L. v, c. 20, p. 327

XXV. The next Testimony which I shall produce for these Constitutions shall be that of

of one of the earlyest Councils, whose History we now have; and one that met before the *Arian* Controversy, and before the Council of *Nice*, I mean that of *Neocæsarea*; which *A. D.* 315 expressly cites a Passage that is alone Extant in the last Chapter but one of the Constitutions. For thus runs the Fifteenth Canon: Διάκονοι ἑπτὰ ὀφείλουσιν εἶναι, κἂν τὸν κανόνα, κἂν πάνυ μεγάλη εἴη ἡ πόλις· πεπαιδάγωγηται δὲ ἀπὸ τῆς βίβλου τῶν πράξεων. The Words of the Constitutions, and that in this last Branch, most of which appears distinctly under the Name of *Canons*, are these; προσεχειρίζομεθα ὑπηκόους, καὶ πρεσβυτέρους, καὶ διακόνους, ἑπτὰ τὸν ἀριθμόν. What *Canon* was there in the Church before this Council of *Neocæsarea* which mention'd this Number of *Seven Deacons*, and that in distinction from the same Number as mention'd in the Acts of the Apostles, excepting this before us? Bishop *Beveridge* was here at a *Nonplus* in his Dispute with *Dallee*, because he could not find this Citation in the Eighty Five Apostolical Canons; and did not Dream of the greater Antiquity of the Constitutions. The Reference is here plain, tho' the Inference this Council makes from these Words seems not well grounded. If no way appearing that the exact Number of *Seven Deacons*, which was at first in the Church of *Jerusalem*, ought to be a Standard for other Churches; nor did the much Antienter Author of the Recognitions so understand it, when he

L. viii, c. 46, p. 422

Cod. Can. Illustr. L. i, c. 11, § 4, 5, 6, p. 42, 43. & II. c. 59. p. 268.

brings in *Peter* appointing different Numbers in ſome of the Churches that he founded. Nay, theſe Conſtitutions themſelves elſewhere order them to be, ἀνάλογοι πρὸς τὸ πλῆθος τῆς ἐκκλησίας; or, *in proportion to the largeneſs of each Church.*

L. iii, c 19. p. 289

A. D. 325 XXVI. The Council of *Nice* it ſelf ſeems to me alſo to allude to, if not directly to cite the ſame laſt Branch of the Conſtitutions. For the former part of its Thirteenth Canon runs thus; περὶ δὲ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε εἴ τις ἐξοδεύοι τελευταῖα καὶ ἀναγκαιοτάτη ἐφοδίῳ μὴ δοθερεῖσθαι. This *Antient and Canonical Law* ſeems to be that towards the concluſion of the Conſtitutions, among the *Canons* of *Paul*, which ordains that a Chriſtian poſſeſs'd by the Devil might be inſtructed and catechiz'd, but not receiv'd to Communion, [to Baptiſm, and the Lord's Supper,] unleſs when they perceiv'd Death approaching; ἐὰν δέ τις δαιμόνια ἔχῃ διδασκέσθω μὲν τὴν εὐσέβειαν, μὴ προσδεχέσθω δὲ εἰς κοινωνίαν, πρὶν ἂν καθαρισθῇ· εἰ δὲ δοκεῖ τῷ κατηχήσαντι, προσδεχέσθω. And here alſo Biſhop *Beveridge* was again at a *Nonplus*, becauſe he did not own the genuine Antiquity of theſe Conſtitutions.

L. viii, c. 32, p. 412

Ubi ſupra.

And when at the ſame Council of *Nice* ſome propos'd that a new Law might be made to prohibit the Clergy from the uſe of thoſe Wives which they had married before they were in Orders, the famous Confeſſor

fessor *Paphnutius* oppos'd it, as novel, and without all Foundation in ~~the~~ Constitutions; ~~for so I interpret his Words.~~ Take them from *Sozomen* the Historian: Ἡ δὲ Σύνοδος ἐπανορθῶσαι τὸν βίον ἐπεδάζετο τοῖς περὶ τὰς ἐκκλησίας ἁμαρτάνουσι, θεῖον νόμος ἣν ἡγοῦντο ὀνομάζουσιν. Ἐν δὲ τῷ περὶ τούτου βουλεύεσθαι, τοῖς μὲν ἄλλοις ἐδόκει νόμον ἐπεισάγειν ὁπόσοις καὶ πρεσβυτέρους, διακόνους τε καὶ ὑποδιακόνους μὴ συγκαθεύδειν ταῖς γαμεταῖς, ἃς πρὶν ἱερᾶσθαι ἠγάγοντο. ἀναστὰς δὲ ὁ παφνούτιος, ὁ ὁμολογητὴς, ἀντεῖπε, τιμιόν τε τὸν γάμον ἀποκαλῶν, σωφροσύνην τε τὴν πρὸς τὰς ἰδίας γυναῖκας συνουσίαν, συνεβούλευσε τῇ συνόδῳ μὴ τοιοῦτον θέσθαι νόμον· χαλεπὸν γὰρ εἶναι τὸ πρᾶγμα φέρειν· ἴσως δὲ ἐξ αὐτοῖς, καὶ ἐκ τούτων γαμεταῖς τοῦ μὴ σωφρονεῖν αἰτία γένηται· καὶ δὲ τὴν ἀρχαίαν τῆς ἐκκλησίας παράδοσιν τοὺς μὲν ἀγάμους τοῦ ἱερατικοῦ τάγματος κοινωνήσαντας μηκέτι γαμεῖν, τοὺς δὲ μετὰ γάμον ὧν ἔχουσι γαμετῶν μὴ χωρίζεσθαι. Which Advice of *Paphnutius* looks as if it were in part transcrib'd from the Constitutions themselves. When also the Bishops of this Council had given *Constantine* Bills of Complaint one against another, his answer, in *Rufinus*, is such that one would think he had himself read the Constitutions: *Deus vos constituit Sacerdotes, & potestatem vobis dedit de nobis quoque judicandi; & ideo nos à vobis recte judicamur. Vos autem non potestis ab hominibus judicari: propter quod Dei solius inter vos expectate judicium, & vestra jurgia quæcun-*

Sozom. Hist. Eccl. L. i, c. 23, p. 437

L. vi, c. 14, — 18, p. 343 — 347

Hist. Eccl. L. i, c. 2

Const. L. ii, c. 11, p. 219, 220

c. 12, p. 220

c. 26 p. 239

cunque ſunt ad illud divinum reſerventur examen: vos etenim nobis à Deo dati eſtis Dii: & conveniens non eſt ut homo judicet Deos.

N. B. I have here given only one or two Specimens of the Citations and References, the plain, full, and numerous Citations and References which the Canons of the Antient Councils make to the Conſtitutions; as I have before done from Biſhop *Beveridge* as to their laſt Chapter the Apoſtolical Canons: But if, I wanted Proofs for my preſent purpoſe, the Collection of theſe Antient Canons alone would be abundantly ſufficient for my preſent purpoſe. For as the *Apoſtolical Canons* are, for the main, no other than an Extract out of the foregoing Conſtitutions; and ever cite, allude to, and ſuppoſe them; ſo are both the Conſtitutions and the Canons, eſpecially the latter, ſo continually ſuppos'd, alluded to, quoted, confirm'd or alter'd by the Antient Councils of the Church, every where, and upon all Occaſions, that this Compariſon alone would make a Volume by it ſelf. And that it was poſſible for Learned Men to deny the Authority of theſe Canons, as acknowledg'd by all the reſt, one could hardly believe, but that the Books of *Dallee* and others are to be ſeen with our own Eyes at this Day. And I hardly know a greater Inſtance of the prodigious Power of Prejudice than this before us. I ſtudy Brevity

vity in this Place, and so omit this tedious comparison of the Antient Canons of Councils with the Apostolical Canons and Constitutions before us. But I beg of the Reader, if he be not fully satisfy'd without such a comparison, that he will bestow some time in that Examination; and if after that he be still dissatisfy'd, I must leave him to his own Opinion; as not pretending to satisfy him in any point whatsoever, ~~who may scarcely in Mathematick Demonstrations themselves.~~

XXVII. The next Witness which I shall produce for these Apostolical Constitutions and Canons shall be the great *Eusebius*, Bishop of *Cæsarea* in *Palestine*, one of the Apostolical Churches; and one of those in particular where, by the care of his dear Friend *Pamphilus* the Martyr, a noble Library had been collected, and therein most of the valuable Books of Christian Antiquity reposited. *Eusebius*'s Silence about these Constitutions both under the Apostles, and under *Clement*, is suppos'd a mighty Argument for their being not really genuine: ~~Whereas it is only~~ an Argument that he exactly knew and observ'd the Directions therein contain'd for the careful concealment of them. ~~For~~ that he was particularly vers'd in them, and esteem'd them of the most sacred Authority, the following numerous and remarkable Passages will plainly Demonstrate.

About A. D. 325

Eusebius.

Demonstr. Evang. L. i, c. 6, p. 18

The New Covenant sent to the Gentiles just after the Destruction of *Jerusalem*.

c. 8, p. 29

Ὅσα δὲ τοῖς ἔπι πὰς ψυχὰς ἐμπαθέσι καὶ θεραπείας δεομένοις ἐφαρμόζειν ὑπελάμβανον, ταῦτα ξυγκαπόντες τῇ τῆς πλειόνων ἀσθενείᾳ τὰ μὲν διὰ γραμμάτων, τὰ δὲ δι' ἀγεάφων θεσμῶν φυλάττειν παρεδίδοσαν.

c. 10, p. 39

Διαῤῥήδην γὰρ ἐν τούτοις καὶ τὸ μυστικὸν ξημαίνεται χεῖσμα, καὶ τὰ σεμνὰ τῆς Χριστοῦ τραπέζης θώμαζα, δι' ὧν καλλιερεῖσθαι τὰς ἀναίμους καὶ λογικὰς αὐτῷ τε θεοσπεῖς θυσίας διὰ παντὸς βίου τῷ ἐπὶ πάντων θεοσφέρειν Θεῷ διὰ τοῦ πάντων ἀναξίου ἀρχιερέως αὐτοῦ δεδιδάγμεθα.

page 40

Οὐκοῦν καὶ θύομεν καὶ θυμιῶμεν, ὅτε μὲν τῇ μνήμῃ τοῦ μεγάλου θύματος. καὶ τὰ θεοῖς αὐτοῦ παραδοθέντα μυστήρια ὀπτελοῦντες· καὶ τῇ ὑπὲρ σωτηρίας ἡμῶν εὐχαριστίαν δι' εὐσεβῶν ὕμνων τε καὶ εὐχῶν τῷ Θεῷ θεσπομίζοντες. τότε δὲ σφᾶς αὐτοὺς ὅλῳ [ὅλως] καθι-

Constitutions.

A. D. 71. A Grand Council of the Apostles at Jerusalem, when these Constitutions might be sent to the Gentiles.

The Scriptures and Constitutions distinct.

L. vii, & viii, passim.

L. ii, c. 57, p. 265, L. vi, c. 28, p. 353, L. viii, c. 12, p. 398—404

διερῶντες αὐτῷ, καὶ τῷ γε ἀρχιερεῖ αὐτοῦ λόγῳ αὐτῷ σώματι καὶ ψυχῇ ἀνακείμενοι.

L. iii, § 6, p. 127, 128. Ἆρ' οὐχὶ γόητας καὶ πλάνους καὶ φαρμακοὺς αὐτῷ καὶ πάντα πανάπλησους; τίς ἂν ἤδη ποτε τὸ πᾶν χριστιανῶν γένος ἐκ τῆς ἐκείνου διδασκαλίας γόητευον ἢ φαρμακεύον κατείληφεν; ἀλλ' οὐκ ἔστιν εἰπεῖν.— μαθηταὶ αὐτοῦ, καὶ οἱ μετὰ ταῦτα τῶν ἐκείνου ἀληθείας διάδοχοι προῤῥοίζω καὶ δεξιᾷ φαύλης καὶ πονηρᾶς ἐπινοίας, ὡς μηδὲ τοῖς νοσηλευομένοις ἐπιτρέπειν οἷα πολλοὶ πολλὰ δεῶν ἐπιχειροῦσιν, ἢ πελάνων ἐπιγραφὰς, καὶ περιάμμασι χρῆσθαι, ἢ τοῖς καταπαύειν ἐπαγγελλομένοις περιέχειν τὸν νοῦν, ἢ ῥιζῶν καὶ βοτανῶν θαύμασι καὶ πισὶν ἄλλοις πιθανοῖς ἀσκέσεις τῶν παθῶν ἑαυτοῖς περίζειν, ταῦτα γὰρ πάντα τῆς Χριστοῦ διδασκαλίας ἐξελήλαθεν, οὐδ' ἔστιν πώποτε χριστιανὸν περιάμματι χεώμενον θεάσασθαι, οὐδ' ἐπῳδαῖς, ἢ πελάνων τινῶν περίεργων ἐπιγραφὰς, οὐδ' ἄλλοις ὧν τινι χρῆσιν ἀδιάφορον οἱ πολλοὶ νενομίκασι

L. ii, c. 62, p. 270, 271
L. vii, c. 3, 6, p. 363, 365
L. viii, c. 32, p. 413

κασι, &c.— ἵνα δὲ μὴ ἐξ ἀγεγράφων ὁ λόγος ἡμῖν ὁδοδίοι, δέχου τὰς ἀποδείξεις καὶ ἀπὸ ἱστορίας ἐγγεγράφω, κ. τ. λ.

These curious Arts are forbidden in the Constitutions, not in the Old Testament.

L. iv, c. 3, p. 147 Ἑνὸς δὲ ὄντος τοῦ πατρὸς, ἕνα χρὴ καὶ τὸν υἱόν, ἀλλὰ οὐ πολλοὺς εἶναι· καὶ ἕνα τέλειον μόνον γεννητὸν Θεὸν ἐκ Θεοῦ, ἀλλ' οὐ πολείους.— διὸ δὴ εἷς Θεὸς, ἑνὸς υἱοῦ τελείου καὶ μονογενοῦς, ἀλλ' οὐ πολεῖνων Θεῶν ὑπ' ἐκῶν πατήρ.

L. vi, c. 11, p. 340

c. 11, p. 237 Εἴγε ἐρμηνεύεται ὁρῶντα Θεὸν τὸ Ἰσραὴλ ὄνομα ζημαίνει.

L. vii, c. 36, p. 376, L. viii, c. 15, p. 406

L. ix, c. p. 439 Ἐπὶ τῷ οἴνου μεταβολῆς.— εἰ γὰρ σύμβολον ἦν τὸ παράδοξον μυστικώτερον κεφάλαιον μεταβληθὲν ἐκ τοῦ σωματικωτέρας εἰς τὴν νοεράν καὶ πνευματικὴν εὐφροσύνην τοῦ πιστοῦ τῆς καινῆς διαθήκης κεφάλαιον.

L. viii, c. 12, p. 402

Comment. in Esaiam 25, 7, p. 454 Τούτων γὰρ εἰκόνας ἡμῖν καὶ σύμβολα ἐν τοῖς μυστηρίοις τῆς καινῆς διαθήκης διὰ τοῦ μυστικοῦ χείσματος, καὶ τῆς σωτηρίου αἵματος ὁ εὐαγγελικὸς παραδέδωκε λόγος· ἵνα ἐν τούτοις δοκιμαζόντες καὶ τῶν κρειττόνων μεταλαβωμεν. ὁ γὰρ Ἰσραὴλ οὐκ ἄξιος τούτων. ὥσπερ δέ τις παρακαταθήκην ἐν μέσῳ παραδίδωσι, ὅτῳ φησὶ τὸν παρὰ τοῦ λε-

L. vii, & viii,

ὁ εὐαγγελικὸς λόγος παραδέδωκε, *the Apostles have deliver'd in their traditionary Constitutions.*

λεχθέντων μυστικὸν λόγον παραδίδωσι, ὅτω φησὶ τὸ ὡσεὶ τῶν λεχθέντων μυστικὸν λόγον παραδῷ πᾶσι τοῖς ἔθνεσι.

32, 17, 18, p. 484

Τὴν ἀπὸ περάτων ἕως περάτων καθολικὴν ἐκκλησία.

L. viii, c. 10, p. 396

Eclog. Prophet. ap. Cave Hist. Liter. Part. 2, p. 65

Περὶ τοῦ Θεοῦ λόγου, ὡς ὡσεὶ σοφίας ὑποστάσης, καὶ πρὸ τῶν αἰώνων ὑπὸ τοῦ Θεοῦ κτισθείσης, ἑτέρας τε παρ' αὐτὸν ὄσης καὶ σὺν αὐτῷ τῶν ὅλων δημιουργούσης. κ. τ. λ.

L. vii, c. 41, p. 380

Hist. Eccl. L. i, c. 2, p. 5

Τὸ δὲ φῶς τὸ προαιώνιον, καὶ τὴν πρὸ αἰώνων νοερὰν καὶ ὑποστάσα σοφίαν, τόντε ζῶντα καὶ ἐν ἀρχῇ πρὸς τὸν πατέρα συγχάνοντα Θεὸν λόγον, τίς ἂν ἄλλος τοῦ πατρὸς καθαρῶς ἐννοήσειε; πρὸ πάσης κτίσεως καὶ δημιουργίας, ὁρωμένης τε καὶ ἀοράτου, τὸ πρῶτον καὶ μόνον τοῦ Θεοῦ γέννημα, τὸ τῆς κατ' οὐρανὸν λογικῆς καὶ ἀθανάτου στρατιᾶς ἀρχιστράτηγον, τὸ τῆς μεγάλης βουλῆς ἄγγελον, τὸ τῆς ἀῤῥήτου γνώμης τοῦ πατρὸς ὑπουργόν, τὸν τῶν ἁπάντων σὺν τῷ πατρὶ δημιουργόν, τὸν δεύτερον μετὰ τὸν πατέρα τῶν ὅλων αἴτιον, τὸ τοῦ Θεοῦ παῖδα γνήσιον καὶ μονογενῆ, τὸν τῶν γε-

Ignat. ad Magnes. §. 8, p. 58
L. viii, c. 41, p 418
L. vi, c. 11, p. 340, L. viii, c. 12, p. 392

L. v, c. 20, p. 325

L. viii, c. 12, p 399

Passim.

γεννητῶν ἁπάντων κύριον, καὶ Θεὸν, καὶ βασιλέα, κ. τ. λ.

page 6 Τοῦτό τοι καὶ ὁ μέγας Μωϋσῆς. — εἶπε γὰρ, φησὶν ὁ Θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν. L. v, c. 7, p. 308, L. viii, c. 12, p. 400

Ibid. Τὸν δὲ τούτῳ διυπερβάλοντα θεῖον λόγον, ὑπ' ἄλλου τοῦ παρ' ἡμῶν κηρυττομένου, τοῦ πατρικῆς βουλήσεως ὑπουργοῦντα, κ. τ. λ. Passim.

Ibid &c. p. 16, &c. His Appearances to the Patriarchs, &c. *Vid. Demonstrat. Evangel. passim per tot.* L. v, c. 20, p. 325, & alibi, ut priùs.

page 8 Κύριος ἔκτισε με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, &c. Ibid.

page 8, 9 Τὰς μὲν ἐκ φύσεως προφητικὰς λογισμὰς, τότε λογικὰ καὶ ἡμέρα τῆς ἀνθρώπων ψυχῆς σπέρματα αὐτοπροαιρέτου κακίας ὑποβολῇ διαφθειρόντες. L. viii, c. 12, p. 401

c. 3, p. 12 Τότε μὴν ὧδέ πως Ἱερεμίας λέγων, πνεῦμα προ προσώπου ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς διαφθοραῖς αὐτῶν, ᾧ εἴπαμεν ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσι. L. v, c. 20, p. 324, 326

page 14 Ὡς ἀληθῆ, καὶ μόνον Θεοῦ ἀρχιερέα. L. viii, c. 46, p. 422, 423

L. ii, c. 14, p. 52 Αὐτίκα ὁ δηλωθεὶς χρὼς, ὥσπερ τοῦ θείας καὶ ἀδόξου μορφῆς, τοῦ τῆς διανοίας πληγεὶς L. vi, c. 7, &c. p. 334, &c.

γεὶς ὄμματα, ὅτε πρότερον δὴ τ Ἰουδαίας ἐφ' οἷς ἐπονηρεύσατο πρὸς τ ἀποστολ Πέτρ κατεφωράθη, μεγίστην καὶ ἀσφόντιον ἀπάρας πορείαν τ ἀπ' ἀνατολῶν ἐπὶ δυσμὰς ᾤχετο, φεύγων.—ὅπως δὲ τ Ῥωμαίων πόλεως, συναγομένης αὐτῷ τὰ μεγάλα τῆς ἐφεδρεύσης ἐνταῦθα δυνάμεως ἐν ὀλίγῳ τοσοῦτον τὰ τῆς ἐπιχειρήσεως ἤνυσο, ὡς καὶ ἀνδριάντ ἀναδέτῃ πρὸς τῷ τῇδε οἷα θεὸν τιμηθῆναι. Οὐ μὴν εἰς μακρὸν αὐτῷ ταῦτα προὐχώρει· παραπόδας γὰρ ἐπὶ τῆς αὐτῆς κλαυδίου βασιλείας ἡ πομαγανδος καὶ φιλανθρωποτάτη τῷ ὅλων προνοία τ χαρτερὸν καὶ μέγαν τῷ ἀποστόλων, τ ἀρετῆς ἕνεκα τῷ λοιπῶν ἁπάντων προήγορον πέζον, ἐπὶ τὴν ῥώμην, ὡς ἐπὶ τηλικοῦτον λυμεῶνα βίου χειραγωγεῖ.—οὕτω δὴ ὃν ἐπ-
c. 15, p. 52 δημίσαντ αὐτοῖς τ θείου λόγου, ἢ μᾶ τ σιμων ἀπέσβη, καὶ παραχρῆμα σὺν καὶ τῷ ἀνδρὶ κατελέλυτο δυνάμις.

c. 17, p. 57 Ὅτι ὃ τοὺς προτέρους κήρυκας τῆς καὶ τὸ εὐαγγέλιον διδασκαλίας, τότε ἀρχὴν ἔσχεν πρὸς τῷ ἀποστόλων ἔθη παραδεδομένα κατα-

Διδασκαλία, *One Name of the Constitutions; especially as here* διδασκαλία καὶ τὸ εὐαγγέλιον—τότε ἀρχὴν ἔσχεν πρὸς τῷ ἀποστόλων ἔθη παραδεδομένα.

καταλαβὼν, ὁ φίλων ταῦτ' ἔγραφε, πρὸς τὸν δῆλον.

c. 23, p. 63 Ἐπὶ Ἰάκωβον τὸν τοῦ κυρίου ἀδελφὸν, ᾧ πρὸς τοὺς ἀποστόλων ὁ τὸν ἐπισκοπῆς τῆς ἐν Ἱεροσολύμοις ἐγκεχείρισο θεῖναι.

L. vii, c. 46, p. 382, L. viii, c. 35, p. 416

c. 24, p. 66 Νέων ὃ ὄγδοον ἄγων τὸν βασιλείας ἔτος, πρῶτος μὲν μάρκον τὸν ἀπόστολον καὶ εὐαγγελιστὴν, τῆς ἐν ἀλεξανδρείᾳ παροικίας ἀννιανὸς πρὸ λειτουργίαν ἐδέχετο· ἀνὴρ θεοφιλὴς ὢν, καὶ τοῖς πᾶσι θαυμάσιος.

c. vii, c. 46, p. 383

c. 25, p. 67 Παῦλος δὴ ἓν ἐπ' αὐτῆς ῥώμης τῷ κεφαλῇ ἀποτμηθῆναι, καὶ πέτρος ὡσαύτως ἀνασκολοπισθῆναι καθ' αὐτὸν ἱστορεῖ. *Vid. L. iii. c. 1. p. 71.*

Ignat. ad Tarſ. §. 3, p. 106

L. iii, c. 2, p. 71 Τῆς δὲ ῥωμαίων ἐκκλησίας μετὰ τοῦ παύλου καὶ πέτρου μαρτυρίαν πρῶτος κληροῖ τοῦ ἐπισκοπὴν λίνος, &c. *Vid. L. iii. c. 21. p. 90, 91.*

L. vii, c. 46, p. 383

c. 4, p. 73 Ὅσοι δ' τούτων καὶ τίνες γνήσιοι ζηλωταὶ γεγονότες τὰς πρὸς αὐτοῦ ἱδρυθείσας ἐκκλησίας ποιμαίνειν ἐδοκιμάσθησαν, ῥᾴδιον εἰπεῖν· μὴ ὅτι γε ὅσους ἄν τις ἐκ τοῦ παύλου φωνῶν ἀναλέξοιτο· τοῦτο γὰρ ἴσμεν μυρίοι συνεργοὶ, καὶ, ὡς αὐτὸς ὠνόμασε, συ-

L. vii, c. 46, p. 381–385

συρατιῶν γενόμενον. — πιθανὸς μὲν τῆς ἐν ἐφέσῳ παροικίας ἰσοστάσιος τοῦ τόπου ἐπίσκοπον εἰληχέναι· ὡς καὶ πέτρος φησὶ ὅτι κρήτης ἐκκλησιῶν. — φησὶ δὲ λοιπὸν ἀκολούθως τῇ παύλου κρίσει μὴ ὅτι τὰς γαλλίας ἐπελάμβανε τοῦ αὐτοῦ μαρτυρεῖ. λίνος ὁ μνημονευόμενος ἐπὶ ῥώμης αὐτῷ, καὶ τὸν δεύτερον τόπον ἐπιέσχεν, τοῦτον μὴ πέμπτον τῆς ῥωμαίων ἐκκλησίας τὸν ἐπίσκοπον, ἤδη πρότερον κληρωθεὶς, δεδήλωται. ἀλλὰ καὶ ὁ κλήμης τῆς ῥωμαίων καὶ αὐτὸς ἐκκλησίας μετὰ ἐπίσκοπος καταστὰς, παύλου συνεργὸς καὶ συναθλητὴς γενόμενος τοῦ μαρτυρεῖται· ἐπὶ τούτοις καὶ τὸ ἀρεοπαγίτου ἐκεῖνον, διονύσιος ὄνομα αὐτῷ, ὃν ἐν πράξεσι μετὰ τὸν ἐν ἀρείῳ πάγῳ πρὸς ἀθηναίους παύλου δημηγορίαν, πρῶτον πιστὸν ἀνέγραψεν ὁ λουκᾶς, τῆς ἐν ἀθήναις ἐκκλησίας πρῶτον ἐπίσκοπον ἀρχαῖοι τις ἕτερος διονύσιος τῆς κορινθίων παροικίας ποιμὴν ἰσοστάσιος γενόμενον. *Vid. L. iv. c. 23. p.* 144.

page 74

c. 7, p. 82 Ἐν οἷσπερ τοῦ ἀποστόλου καὶ Ibid.

τοῦ

τῆς μαθητῶν πλείους ἰακωβίτας αὐτούς, ὁ τῇδε πρῶτος ἐπίσκοπος τοῦ κυρίου χρηματίζων ἀδελφός, ἔτι τῷ βίῳ ὤφειλόντες, κ. τ. λ.

11, p. 86 Μετὰ τὴν Ἰακώβου μαρτυρίαν, καὶ τὴν αὐτίκα γενομένην ἅλωσιν τῆς ἱερουσαλὴμ, λόγος κατέχει τῶν ἀποστόλων, καὶ τῶν τοῦ κυρίου μαθητῶν τοὺς εἰσέτι τῷ βίῳ λειπομένους ἐπὶ ταυτὸ πάντας χώραν ἀπελθεῖν, ἅμα τοῖς προσήκουσι κατὰ σάρκα τοῦ κυρίου· πλείους γὰρ καὶ τούτων ὤφειλε εἰσέτι τότε τῷ βίῳ· βουλὴν τε ὁμοῦ τοὺς πάντας ποιεῖσθαι περὶ τοῦ τίνα

87 χρὴ τῆς Ἰακώβου διαδοχῆς ἐπικρατεῖναι ἄξιον ποιήσασθαι· καὶ δὴ ἀπὸ μιᾶς γνώμης τοὺς πάντας συμφῶνα, τὸν τοῦ κλωπᾶ, ὃν καὶ ἡ τοῦ εὐαγγελίου μνημονεύει γραφὴ, τοῦ τῆς αὐτοῦ παροικίας θρόνου ἄξιον εἶναι δοκιμάσαι· ἀνεψιὸν, ὥσπερ φασὶ, γενόμενα τοῦ σωτῆρος. *Vid. c. 22. p. 91.*

c. 14, p. 87 Τεταρτῷ μὲν ἔνι ἔτει διαμεμενηκότι τῆς κατ' ἀλεξάνδρειαν παροικίας ὁ θρόνος ἀννιανὸς, δύο πρὸς τοῖς εἴκοσιν ἀποπλήσας ἔτη, τελευτᾷ· διαδέχεται δ' αὐτὸν δεύτερος ἀβίλιος.

L. vi, c. 18—30, p. 349—360

L. vii, c. 46, p. 381

Ibid. p. 383

Δω-

c. 15, p. 87 Δωδεκάτῳ δὲ ἔτει τῆς αὐτῆς ἡγεμονίας τῆς ῥωμαίων ἐκκλησίας ἀνέγκλητον ἔτεσιν ἐπισκοπεύσαντα δεκαδύο δεξαμένης κλήρους· ὃν συνεργὸν ἑαυτῷ γενέσθαι φιλιππησίοις ἐπιστέλλων ὁ ἀπόστολος διδάσκει, λέγων, μετὰ κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου· ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

Ibid. p. 383, 384

c. 22, p. 91 Ἀλλὰ καὶ τὴν ἐπ' ἀνοχείας συνοδίαν πρώτην καταστάντος, δεύτερος ἐν τοῖς δηλουμένοις ἰγνάτιος ἐγνωρίζετο. *Vid.* c. 36. p. 106, κ. τ. λ.

Ibid. p. 382

c. 26, p. 98 Σίμωνα τὸν μάγον μύσανδρος δεξαμένου, κ. τ. λ.

L. vi, c. 8, p. 335, 336

c. 27, p. 99 Ἐβιωναίους τούτους οἰκείως ἐπεφήμιζον οἱ πρῶτοι, πτωχῶς καὶ ταπεινῶς τὰ περὶ τοῦ Χριστοῦ δοξάζοντας, κ. τ. λ.—τὸ ἐβιωναίων ὀνόματος τὴν τῆς διανοίας πτωχείαν αὐτοῖς ὑποφαίνον[τος]· ταύτην γὰρ ὑπέκλεψε ὁ πτωχὸς πνεύματι εὐθαίως ὀνομάζεται.

L. vi, c. 6, p. 333
Ignat. ad Philadelph. §. 6, p. 82 —

c. 28, p. 99 Κατὰ τοὺς δεδηλωμένους χρόνους ἑτέρας αἱρέσεως ἀρχηγὸν ἡμῖν κήρινθον πρεσβύτερον.

L. vi, c. 8, p. 335

c. 29, p. 101 Ἐπὶ τούτων δῆτα καὶ ἡ λεγομένη τῶν νικολαϊτῶν αἵρεσις

Ibid. p. 336, 337

ὅτι σμικρότατον συνέχει χρόνον, κ. τ. λ.

c. 35, p. 106 Ἀλλὰ καὶ τὸν Συμεῶνα τὸν δηλωθέντα τελειωθέντος ζήσαντα, τὸν ἐν Ἱεροσολύμοις ὑποστραφῆναι τὸ θεῖον ἰουδαῖός τις ὄνομα Ἰοῦστος, [*quem Epiphanius* Judam, *Syncellus* Judam *simul &* Justum *nuncupat:*] μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν πιστικαῦτα πεπιστευκότων, εἶς καὶ αὐτὸς ὢν, ἀναδέχεται.

L. vii, c. 46, p. 382

c. 36, p. 106, 107 Ἐν τούτοις μάλιστα προφυλάττεσθαι τὰς αἱρέσεις, ἁρπάσαντα τοῦτον ἀναφυείσας, καὶ ὑποπλάζουσας πλῆθος. παρεγγυᾷ τε ἀπερίεργον ἔχειν τὴν ἀποστόλων παράδοσιν, ἣν ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενον ἀναγκαῖον ἡγεῖτο.

An exact Character of Ignatius's *larger Epistles.*

Τῶν ἀποστόλων παράδοσις, *one Name of the Constitutions; and an Emphasis laid on* Ignatius's *being oblig'd to* Write *it; as if ordinarily it was not in Writing among them.*

c. 37, p. 109 Ἀδυνάτου δ' ὄντος ἡμῖν ἅπαντας ἐξ ὀνόματος ἀπαριθμεῖσθαι, ὅσοι ποτὲ καὶ τοῦτο τοῦ ἀποστόλων διαδόχου ἐν τῷ καὶ τοῦτο οἰκουμένῃ ἐκκλησίαις γεγόνασι ποιμένες, ἢ καὶ εὐαγγελισταί, τούτων εἰκότως ἐξ ὀνόματος γραφῆς μόνων τοῦ μνήμου καταπεθείμεθα ὧν ἔτι καὶ νῦν εἰς ἡμᾶς διὰ ὑπομνημάτων

L. vii, c. 46, p. 382–385

των τ ἀποστολικῆς διδασκαλίας ἡ παράδοσις φέρεται. ὥσπερ ἐν ἀμέλει τῷ ἰγνατίῳ ἐν αἷς κατελέξαμεν ἐπιστολαῖς, καὶ τῷ κλήμεντος, κ. τ. λ.

Τῆς ἀποστολικῆς διδασκαλίας ἡ παράδοσις, *an exact Character of the Contents of the Constitutions.* [*And by the way hence we see why Eusebius did not mention the Bishops of Cæsarea; because there were no Writings of theirs Extant.*] *L. vii, c. 46, p. 384*

c 39, p 111 Ἅτε αἱρετίων, καὶ ὁ πρεσβύτερος ἰωάννης, οἱ τοῦ κυρίου μαθηταὶ λέγουσιν. — τὸν δ' ἕτερον ἰωάννην βασιλείας τὸν λόγον ἑτέροις παρὰ τὴν ἀποστόλων ἀριθμὸν καταλέγουσι, μετὰ ξας αὐτοῦ τὸν αἱρετίωνα, σαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζῃ, ὡς καὶ διὰ τούτων ἀποδείκνυσθαι τὴν ἱστορίαν ἀληθῆ τῶν δύο καὶ τὴν αὐτὴν ὁμωνυμίαν κεκτῆσθαι εἰρηκότων, δύο τε ἐν ἐφέσῳ γενέσθαι μνήματα, καὶ ἑκάτερον ἰωάννου ἔτι καὶ νῦν λέγεσθαι.— αἱρετίωνος ὃν, καὶ τοῦ πρεσβυτέρου ἰωάννου ἀκουστὴν ἑαυτὸν φησὶ γενέσθαι· ὀνομασὶ γοῦν πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτοῦ συγγράμμασι, πίστιν αὐτῶν παραδόσεις. [ἐ Papia.]

Ibid.

L. iv, c. 7, p. 119 Σατορνῖνόν τε ἀντιοχέα τὸν ἡμῶν, καὶ βασιλείδην ἀλεξανδρέα· ὧν ὁ μὲν κατ' εἰρωνείαν, ὁ δὲ κατ' ἀγνοιαν σωφρόσυνον θεσμῶν αἱρέσεων διδασκαλεῖα· τὰ μὲν ἓν πλεῖσα τὸ σατορνῖνον τὰ αὐτὰ τῷ μιανδρῳ φιλοσοφήσαι

L. vi, c. 8, p. 335, 336

ηῆσαι, κ. τ. λ. λογικώτερόν τε τ ἀποστολικῆς κ ἐκκλησιαστικῆς δόξης ἐφαπτόμενον.

'Αποστολικὴ κ ἐκκλησιαστικὴ δόξα, an Opinion contain'd in these Apostolical and Ecclesiastical Constitutions.

c. 8, p. 121 Ἡγήσιππος— τῷ ἀπλανῆ παραδόσιν τ ἀποστολικῆ κηρύγματος ἀπλουστάτῃ συντάξει γραφῆς ὑπομνηματισάμενος, κ. τ. λ.

Παράδοσις τ ἀποστολικῆ κηρύγματος, or Name of the Constitutions.

c. 14, p. 127 Ταῦτα διδάξας [πολύκαρπος] ἀεὶ ἃ κ παρὰ τῶν ἀποστόλων ἔμαθεν, ἃ κ ἡ ἐκκλησία παραδίδωσιν, ἃ κ μόνα ἔστιν ἀληθῆ. — ὃς κ ὅτι ἀνικήτου ὑπεδημήσας τῇ ῥώμῃ, πολλοὺς ἀπὸ τῶν διεστραμμένων αἱρετικῶν ἐπέστρεψεν εἰς τὴν ἐκκλησίαν τ Θεοῦ· μίαν κ μόνην ταύτην ἀλήθειαν κηρύξας ὑπὸ τῶν ἀποστόλων παραδεδόσθαι, τ ὑπὸ τ ἐκκλησίας παραδεδομένην. — τοσαύτην οἱ ἀπόστολοι κ οἱ μαθηταὶ αὐτῶν ἔσχον συλλάβειαν πρὸς τὸ μηδὲ μέχρι λόγου κοινωνεῖν τινι τῶν παραχαραττόντων τὴν ἀλήθειαν. — ἔστι δ κ ὑπόμνημα πολυκάρπου πρὸς φιλιππησίους γεγραμμένη, ἐκδημοῦσα, ἐξ ἧς κ τ χαρακτῆρα τῆς πίστεως αὐτοῦ, κ τὸ κήρυγμα τῆς ἀληθείας οἱ βουλόμενοι, κ φροντίζοντες τῆς ἑαυτῶν

page 128

Many Intimations belonging to the Constitutions.

τῶν Ϛωτηρίας δυνάνται μαθεῖν. ταῦτα ὁ εἰρωναῖΘ.

c. 22, p. 142, 143

Ἀπὸ τῆς ἑπτὰ αἱρέσεων, ὧν καὶ αὐτὸς [Σεβυδις] ἦν ἐν τῷ λαῷ· ἀφ' ὧν σίμων, ὅθεν οἱ σιμωνιανοὶ καὶ κλεόβιΘ., ὅθεν κλεοβιλιωνοί· καὶ δοσίθεΘ., ὅθεν δοσιθεανοί· καὶ γορδαῖΘ., ὅθεν γορδηνοί· καὶ μασβώθαΘ., ὅθεν μασβοθαῖοι ὅθεν ἀπὸ τούτων μιμημδριανισταί, καὶ μαρκιωνισταί, καὶ καρποκρατιανοί, καὶ ὠφιτιανοί, καὶ βασιλειδιανοί, καὶ Ϛατορνιλιανοί, ἕκαϛΘ. ἰδίως καὶ ἑτέρως ἰδίαν δόξαν παρεισηγαγεν· ἀπὸ τούτων ψευδόχριϛοι, ψευδοπροφῆται, ψευδαπόϛολοι, οἵτινες ἐμέρισαν τὴν ἕνωσιν τῆς ἐκκλησίας φαυλισμαίοις λόγοις, κατὰ τοῦ Θεοῦ, καὶ κατὰ τοῦ Χριϛοῦ αὐτοῦ· ἔτι δὲ ὁ αὐτὸς [ἡγήσιππος] καὶ τὰς πάλαι γεγενημμύας παρὰ ἰουδαίοις αἱρέσεις ἱϛορεῖ, λέγων· ἦϛ ὃ γνῶμαι διάφοροι ἐν τῇ περιτομῇ, ἐν υἱοῖς ἰσραὴλ, τοῦ κατὰ τῆς φυλῆς ἰούδα, καὶ τοῦ Χριϛοῦ αὗται, ἐσσαῖοι, γαλιλαῖοι, ἡμεροβαπτισταί, μασβωθαῖοι, Ϛαμαρεῖται, Ϛαδδυκαῖοι, φαρισαῖοι. — καὶ ἄλλα ὃ ὡς ἂν ἐξ ἰουδαϊκῆς αἱρέσεως παραδόσεως μνημονεύϛ,

L. vi, c. 6, 7, 8, p. 333—337

L. vi, c. 13. p. 349

L. vi, c. 6, &c, p. 333, &c.

Παραδόσις ἄγραφος ἰουδαϊκή, *mention'd by Hegesippus.*

ὑ μόνΘ. ὃ ἐστὶ, ἀλλὰ καὶ εἰρηναῖΘ, καὶ ὁ πᾶς τῆ ἀρχαίων χρεὼς πρωάρετον σοφίαν τὰς ΣολομῶΘ. παροιμίας ἐκάλεν· καὶ πρὸς τῆ λεγομένων ὃ ἀποκρύφων ἐγλαμβάνων, ἐπὶ τῆ αὐτῦ χρόνων πρός τινῶν αἱρετικῆ ἀναπεπλάδς πνά τῶτων ἱστορεῖ. L. vi, c. 16, p. 344, &c.

c. 23, p. 144 Τῷ τ ἀληθείας παρίσασθαι κρμόνι, [διονύσιΘ.] Κανὼν τῆς ἀληθείας, one Name of the Constitutions.

c. 24, p. 146 Τῶν γραφῶν αἱρετικῆ σοδὲν χεῖρον καὶ τότε ζιζανίων δίκην λυμαινομένων τ εἰλικρινῆ τῆς ἀποστολικῆς διδασκαλίας σπόρον, κ. τ. λ. Ἀποστολικὴ διδασκαλία, one Name of the Constitutions.

L. vi, c. 9. p. 210 Κατὰ τὸν μεγάλων τ πάπα ἐγανυκλέρδυσιν. L. v, c. 19, p. 323, 324

c. 19, p. 222 Ἔνθα καὶ Ἀγαλέγεθς, τάς τε θείας ἑρμηνδύειν γεγαφὰς ὅπ τῆ κοινῆ τ ἐκκλησίας οἱ τῆδε ὅπισκοποι, καίτοι τῆς τῆ πρεσβυτερίν χειροτονίας ὑδέπω τετυχηκότα, αὐτὸν ἠξίεν. —— προσέθηκε ὃ τοῖς γεάμμασιν ὅτι τῆτο ὑδέποτε ἠκέσθη, σοδὲ νῦν γεγένη, τὸ, παρόντων ἐπισκόπων λαικὲς ὁμιλεῖν· κ οἶδ' ὅπως πρόφανῶς σὸκ ἀληθῆ λέγων· ὅπε γᾶν εὑρίσκονται οἱ ἐπιτήδοι πρὸς τὸ ὠφελεῖν τὲς ἀδελφὲς κ προκαλῆνται τῷ λαῷ L. viii, c. 32, p. 414

λαῷ προσομιλεῖν ὑπὸ τῶν ἁγίων ἐπισκόπων, κ. τ. λ.

c.25, p.226 Ἐν ᾧ τῷ πρώτῳ τῶν εἰς τὸ κτ̄ματθαῖον εὐαγγέλιον, τ̄ ἐκκλησιαστικὸν φυλάττων κῆρυγμα, μήνα τέσσαρα εἰδέναι εὐαγγέλια μαρτύρει, [Ὠριγένης,] ὧδε πως γράφων· ὡς ἐν παραδόσει μαθὼν περὶ τῶν πεσσάρων εὐαγγελίων, ἃ κὴ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ.

L. ii, c. 57, p. 261. 262, Can. 85.
Κανόνες ἐκκλησιαστικοὶ, *the most usual Name of the 85 Canons in the last Chapter of the Constitutions.*
Παράδοσις, *One Name of the Constitutions.*

L. vii, c. 19, p. 264 Vid. Comment in Esaiam. 17, 6, p. 422 Τὸν γὰρ ἰακώβου θρόνον τοῦ πρώτου τῆς ἱεροσολύμων ἐκκλησίας τιμᾷ ἐπισκοπικῷ πρὸς αὐτοῦ τοῦ σωτῆρος κὴ τῶν ἀποστόλων ὑποδεξαμένου, κ. τ. λ.

L. vii, c. 46, p. 382, L. viii, c. 35, p. 416

c.20, p.266 Ἐν ᾗ κὴ κῆρυγμα ἐκτίθεται [διονύσιος·] ὀκταετηρίδος, ὅτι μὴ ἄλλοτε ἢ μ̄ τὴν ἐαρινὴν ἰσημερίαν προσέχῃ τ̄ τοῦ πάσχα ἑορτὴν ἐπιτελεῖν πρισάμενος.

Can. 8

c.30, p.280 Ἀποστὰς τοῦ κήρυγμος [παῦλος] ὅτι κίβδηλα κὴ νόθα διδάγματα μετελήλυθεν.

Canών, one Name of the Constitutions.

De vit. Constantin. L. iii, c 59, p. 516 Θέσμιον ἐκκλησίας τοῦτον αἱρεῖσθαι ποιμένα ὃν αὐτὸς ἀναδείξειεν ὁ κοινὸς τῶν ὅλων σωτήρ.

L. viii, c. 4, p. 390, 391

c.61, p.518 Ἀνέγνω πληρέστατα τιμᾷ ἐπισκοπῇ, κὴ τὸν κῆρυγμα τῆς

Can. 14

ἐκκλησιαστικῆς ἐπιστήμης εἰς ἀκρίβειαν φυλλαξθέντα κατανόησα· ἐμμένειν γὰρ τούτοις ἅπαν ἀρεστὰ τῷ Θεῷ, καὶ τῇ ἀποστολικῇ παραδόσει σύμφωνα φαίνεται, σαφῶς.— ἀλλ' ἡ σὴ συνεσις ἤγνω πάσε ἐντολὰς τοῦ Θεοῦ, καὶ τὸ ἀποστολικὸν κήρυγμα, καὶ τὸ ἐκκλησίας φυλάττειν ἔγνωκεν.

65, p. 519, 520 τὰ γοῦν τῇ εὐσεβείᾳ γεγραμμένα τὸν δεσμὸν ἐκκλησίας μᾶλλον φυλάττοντα ἐφαίνετο.— καλῶς ἂν εἶχε— ὁρίσαι ταῦτα, ἃ τῇ τῶν ἀποστόλων παραδόσει σύμφωνα ἂν εἴη· τῶν γὰρ τοιούτων εὐσεβούντων διωρίσεται ἡμῖν ἡ σωφροσύνη, καὶ τὸν τῆς ἐκκλησίας κανόνα, καὶ τὴν ἀποστολικὴν παράδοσιν. ὅπως ῥυθμίσαι τὸν χειροτονίαν, ὡς ἂν ὁ τῆς ἐκκλησιαστικῆς ἐπιστήμης

L. iv, c. 42, p. 547 ὑφηγητὴς λόγος. λοιπὸν ἔσται τῆς ὑμῶν ὁσιότητος ἔργον μήτε πρὸς ἀπέχθειαν μήτε πρὸς χάριν ἀκολούθως τῷ ἐκκλησιαστικῷ καὶ ἀποστολικῷ κανόνι τοῖς πλημμεληθεῖσιν εἴτουν καὶ σφάλμα συμβεβηκόσι τὴν ἀρμόττουσαν θεραπείαν ἐπινοῆσαι.

Comment in Psalm 2, 6, p. 15, Vid. Demonst. Ἐγὼ δὲ κατεσάθην βασιλεὺς ὑπ' αὐτοῦ ὅτι σιὼν ὄρος τὸ ἅγιον αὐτοῦ, διαγγέλλων τὸ πρόσταγ-

Ἀποστολικὴ παράδοσις, one Name of the Constitutions.

Ἐντολαὶ τοῦ Θεοῦ, & Ἀποστολικὸς κανὼν, two Names of the Constitutions.

Θεσμὸς ἐκκλησίας, one Name of the 85 Canons.

Ἡ τῶν ἁγίων ἀποστόλων παράδοσις, one Name of the Constitutions.

Ὁ τῆς ἐκκλησίας κανὼν, one Name of the 85 Canons.

Ἀποστολικὴ παράδοσις, one Name of the Constitutions.

Ἐκκλησιαστικὸς καὶ ἀποστολικὸς κανὼν, two Names of the Constitutions.

These Constitutions deliver'd by our Saviour when he descended from Heaven on Mount Sion.

Evang. L. i, c. 4, p. 8, 9, L. vi, c. 13, p. 271, Comment. in Isaiam 22, 1, p. 442, & 28. 16, p. 467, & 32, 1, 2, 3, 4, p. 481 Psalm 2, 9, p. 16

σαγμα κυρίου. — ἐμὲ γὰρ τότε [*loquitur Christus*] μὴ τινὰ τοσαύτην ἐπιβουλὴν, καὶ τοσαῦτα παθεῖν, βασιλέα πρὸς αὐτοῦ τοῦ πατρὸς καθεσταθῆναι, καὶ τὸ πατρικὸν ὑμῖν πρόσταγμα διαγγέλλειν, τοῦτο δ' ἂν εἴη τὸ εὐαγγελικὸν κήρυγμα. — ῥαβδον γὰρ σιδηρᾶν τινὰ Ῥωμαίων ἀρχὴν εἶναί φησιν, ἐπικρατήσεαν γλυμμένην μὴ τινὰ τοῦ Σωτῆρος ἡμῶν ἐπιφάνειαν· ἐξ ἐκείνης γὰρ τὴν καθ' ἑαυτὴν πολυαρχίαν, καὶ τὴν μὴ χώρας ἑνὸς ἀρχῶν καταλυθεισῶν, ἡ Ῥωμαίων ἐμονάρχησεν βασιλεία, ἣν καὶ ἡ τοῦ Δανιὴλ προφητεία σιδηρᾶν προσεῖπεν, κ.τ.λ. — ὥστε

Τὸ εὐαγγελικὸν κήρυγμα, *one Name of the Constitutions.* L. v, c. 20, p. 325, 326

page 17 γοῦν Συμβαίνει τὴν ἀπλέστων ἐθνῶν τὰς θυμὰς, καὶ τὰς ὀργὰς, πρὸς μὴ τὴν ἐκκλησίας τοῦ Θεοῦ, ἀλλὰ τῆς ῥωμαϊκῆς ἀπειλῆς, ἀναχρέους. οὐκ ἂν ἐπιτρεπάντων, τὴν μὴ πόλεις ἀρχόντων τε, καὶ δήμων ἐν μέσοις αὐτῆς Συσπειρᾶν τὸ Χριστοῦ διδασκαλίαν, ἀναιρετικὴν τῆς πολυθέου πλάνης αὐτῆς τυγχάνουσαν, εἰ μὴ ὁ ῥωμαϊκὸς αὐτοῖς ἦν ἐπιτετιμημένος φόβος, καὶ τὰ συμπείθοντα αὐτοὺς, καὶ μὴ ἐῶντα κεφαλὴν ἐπᾶραι διατάγματα

Ibid.

τοὺς

τὰς ψυχὰς αὐτῶν ἐχαλίνω καὶ Σωέτειβεν. Ibid.

v. 10, 11, 12, p. 17 Τῆς εὐαγγελικῆς δηλονότι νομοθεσίας ἐντεῦθεν μεταβατικῶς ὁ λόγος διδασκαλίαν ἐκτίθεται. Εὐαγγελικὴ νομοθεσία, one Name of the Constitutions.

In Psal. 15, 4, p. 54 The Lord's Supper an unbloody Sacrifice. *Vid. in Psal. Lxviii. 32. p. 386. & Athanas. in Psal. xv. 4. & l, 12.* L. ii, c. 57, p. 265, L. viii, c. 12, p. 398—404

In Psal. 21, 30, p. 85 Administred every Lords Day— ἔστι δὲ καθ' ἑκάστην ἀναφάσιμον ἡμέραν τῆς σωτῆρος ἡμῶν, τὴν καλυμμένην κυριακήν, ὅτε παραλαβεῖν τὰς τῆς ζωῆς τῆς ἁγίας, καὶ τοῦ σώματος τοῦ σωτηρίου μεταλαμβάνοντας, καὶ μὴ τὸ φαγεῖν προσκωῦντας τὰ δοτῆρα καὶ χορηγὸν τῆς ζωοποιοῦ ζωῆς.— Σημαίνει δὲ διὰ τούτου προφητικῶς τὴν κατ' ὄρθρον, καὶ καθ' ἑκάστην ψυχὴν τῆς ἀναφασίμου ἡμέρας καθ' ὅλης τῆς οἰκουμένης. L. viii, c. 12, p. 398

In Psal 58, 17, 18, p. 272 L. ii, c. 59, p. 267, 268

In Psal. 64, 1, 2, p. 312, &c. Εἰς τὸ τέλος.— ἐπινίκιον ὕμνον εἰς τὰ σωτῆρα τῶν ἐθνῶν προσέχων, ἐφ' οἷς τὸ πνεῦμα τὸ ἅγιον τὰ ἐπὶ πάντων Θεὸν ἀνυμνεῖ, φάσκων, σοὶ πρέπει ὕμνος, ὁ Θεός, ἐν σιών. τίνα γὰρ ἔφην ἄλλον ἐπὶ τῇ πάντων ἀνθρώπων σω- Τοῖς ἐξ ἐθνῶν πιστεύσασι, &c. L. i, Præf. & alibi passim.

L. viii, c. 48, p 385

σωτηρίᾳ ὑμνεῖσθαι ἢ τὸ πρῶτος αἴτιον ἀγαθῶν; διδάσκει ὃ τὸ αὐτὸ πνεῦμα τοὺς προφήτας ἐξ ἐθνῶν μόνῳ τῷ Θεῷ λέγειν, σοὶ πρέπει ὕμνος, ὡς ἂν κατεγνωκότας ἑαυτῶν ὅτι μὴ πρέποντας ὕμνους ἀνέπεμπον τῇ πολυθέῳ πλάνῃ. πρέπει δὲ ὕμνος τῷ Θεῷ, ὑπὸ πᾶς, ἀλλ' ὁ ἐν σιὼν ἀναπεμπόμενος, δηλαδὴ ὁ ἐν τῇ ἐκκλησίᾳ αὐτοῦ. πᾶσα γὰρ ἡ ἐκτὸς τῆς ἐκκλησίας λεγομένη θεολογία, εἴτε παρὰ τοῖς ἑλλήνων σοφοῖς, εἴτε παρὰ τοῖς αἱρετικοῖς ἑτεροδόξοις, ἀπρεπὴς ἂν εἴη· πᾶσα γὰρ αἱρετικῶν αἵρεσις οἱ μὲν πλείσας καὶ ἐναντίας ἀρχὰς ὑποτεθείκασιν, οἱ δὲ πονηραῖς καὶ φαύλαις δυνάμεσι τὴν τοῦ παντὸς διοίκησιν ἀνατεθείκασιν· μόνοι δὲ οἱ ἐν τῇ ἐκκλησίᾳ τοῦ Θεοῦ, τὸν πρέποντα ὕμνον παρ' αὐτοῦ δεδιδαγμένοι τοῦ σωτῆρος, ἐπαξίως τὸν πατέρα θεολογοῦσιν. ὃ δὴ παρίστησι διὰ τῆς μιᾶς χειρὸς φάσκων ὠδῆς, σοὶ πρέπει ὕμνος, ὁ Θεὸς ἐν σιών. ἀπρεπὴς δὲ ὕμνος λεχθείη ἂν ὁ δαίμοσι πονηραῖς, καὶ πολύμασιν ἁμαρτάρτοις ἀναπεμπόμενος· μόνος δ' ἐκεῖνος ὡσαύτως λεχθείη ἄν

Prius.

These Constitutions deliver'd on Mount Sion.

L. ii, c. 21, p. 229, L. vi, c. 18, p. 348

L. vi, c. 8, p. 335, 336; c. 25, p. 354.

L. v, c. 12, p. 311

ἂν ϗ̀ εὐφρεπὴς ὕμνῳ, ὁ τῷ μόνῳ ποιητῇ, ϗ̀ δημιουργῷ, ϗ̀ βασιλεῖ τῶν ὅλων Θεῷ ἀναπεμπόμενος. ᾧ ϗ̀ ζῶς εὐχὰς ἀποδιδόναι προσήκει. ϗ̀ τοῦτο ποιεῖν μὴ ἐκτὸς τῆς ἐκκλησίας αὐτοῦ.

In Psal. 64, 10, p. 320, 321

Τὸ γὰρ καθ' ὅλης τῆς οἰκουμένης, ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ϗ̀ τὰς πρωϊνὰς τοῦ ἡλίου ἐξόδους, καθά τε τὰς ἑσπερινὰς ὥρας ὑμνολογίας, ϗ̀ αἰνοποιήσεις, ϗ̀ θείας ἀληθῶς πρᾳΰτητος τῷ Θεῷ συσήσαντος, ἐ τὸ τυχὸν ἦν Θεοῦ ἀρετῆς σημεῖον.

L. vii, c 47, 48, p. 385

In Psal. 74, 3, p. 445

Καί μοι δοκεῖ εὐκαίρως εἰρηκέναι τὸ, ὅταν λάβω ϛωτὰς, ἢ τὴν συναγωγήν· ἐπαγγέλλεται γὰρ καιρῷ λαβόμενος, πάντα τὰ δαιμόνια τοῦ πλάνου διηγήσασθαι, ὅτι τ τῶν ἐθνῶν ἐκκλησίας, ἣν αὐτῷ ὁ πατὴρ ἐπηγγέλλετο αὐτῷ, εἰπὼν, αἴτησαι παρ' ἐμοῦ, ϗ̀ δώσω σοι ἔθνη τὴν κληρονομίαν σου, ϗ̀ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς. ὅταν οὖν λάβω, φησὶ, ζωὴν τὴν ϛωταγήν, ϗ̀ ἐπειδὴν τύχω τότε τοῦ καιροῦ, τὴν ἁμαρτίαν παρ' αὐτοῖς τοῖς ἐξ ἐθνῶν ὑπερέφυσε διηγήσομαι πάντα τὰ δαιμόνιά σου.

Prim.

Αὐτὸς

In Psal. 77, 1, p. 463

Αὐτὸς ἔν ἐστι ὁ τοῦ Θεοῦ λόγος τῷ ἐξ ἐθνῶν λαῷ προσφωνεῖ, λέγων, προσέχετε λαός μου τὸν νόμον μου· νόμον ἕν αὐτοῦ τὸ εὐαγγέλιον εἶναι διδάσκει, περὶ οὗ καὶ ἡσαΐας ἐνέστησε, λέγων, ὅτι ἐκ Σιὼν ἐξελεύσεται νόμος, καὶ λόγος κυρίου ἐξ Ἱερουσαλήμ, καὶ κρινεῖ ἀναμέσον τῶν ἐθνῶν· τοῦτον δὲ καὶ Ἱερεμίας διαθήκην καινὴν ὠνόμασεν, εἰπών, ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ διαθήσομαι διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν.— Προσκινεῖ τοίνυν ὁ Χριστὸς τῷ ἑαυτοῦ λαῷ ἐξ ἐθνῶν διὰ τῶν προειρημένων προσέχειν τῷ νόμῳ αὐτοῦ, κ. τ. λ.

Prius.

Prius.

Διαθήκη καινὴ, one Name of the Constitutions.

Prius.

In Psal. 81, 3, 4, 5, p. 507, 508

Νυνὶ δὲ πολλάκις καὶ ἡμεῖς ὅτι μὲν τῶν πενήτων πάσχοντων σμικρά τινα, ἀποτομοὶ γινόμεθα κριταὶ, καὶ ἀπαραίτητοι ἐν τῷ κατ' αὐτῶν ἀποφάσει· πλησίον δὲ τὰ μέγιστα ἐξαμαρτανόντων, ἔπειτα παραβαλλόντων εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ, πρόσωπα λαμβάνομεν· ὥστε καὶ πρὸς ἡμᾶς ἁρμόττει τὸ, ἕως ποτὲ κρίνετε ἀδικίαν, καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε; ὃν δὲ τρόπον λέγει, ἕως πότε,

L. ii, c. 21, &c. p. 229, &c.

πότε, ὑπομιμνήσκῃ τ τῦ Θεῦ ἀπαλλαγῆς, πόσον γάρ, φησιν, ἔξεπε χρόνον, ἐν ᾧ τοιῦτοι ἔσεσθε, καὶ λοιπὸν ἀγαλήψε) ὑμᾶς ἡ τῦ Θεῦ κρίσις, κ. τ. λ.

In Psal 86, 2, p. 539, 540

Ταύτης ὖν τῆς μεγάλης πόλεως τῦ Θεῦ εἰκὼν μὴ εἴη ἂν ὅτι γῆς ἐκκλησία τῦ Θεῦ, τὰ ὃ σπείγματα αὐτῆς καὶ δημέλιοι οἱ ἐν τοῖς ἀποδεδομένοις ἡμῖν ἁγίοις ὄρεσι ὑφεστήκασιν. αἱ ὃ εἴσοδοι, καὶ αἱ πρῶται στοιχειώσεις αὐτῆς ἐκείνης τῆς ἐπουρανοπόλεως ἐνταῦθα τυγχάνουσι παρ' ἡμῖν, ἅσπερ εἰσόδους καὶ εἰσαγωγὰς τῦ θεοσεβῦς πολιτεύματος πύλας ὠνόμασεν ὁ σωτὴρ πάντα τὰ σκηνώματα Ἰακώβ. σκηνώματα δὲ Ἰακὼβ αἱ Ἰουδαϊκαὶ παραδόσεις, καὶ αἱ κατὰ μωσέως σωματικαὶ θρησκείαι ἐνταῦθά μοι δοκῦσι λέγεσθαι, ὧν περιπόθητοι τυγχάνουσι τῷ Θεῷ αἱ πύλαι τ σιὼν, τυπικὴν αἱ εἴσοδοι καὶ εἰσαγωγαὶ τ ἐπουρανίε βασιλείας ἐπὶ τ ἐκκλησίας ἱδρυμένας. — καὶ τὸ εὐαγγελικὸν κήρυγμα.

Priùs.

L. vii, c. 39, &c p 378

Τὸ εὐαγγελικὸν κήρυγμα, one Name of the Constitutions.

v. 3, 4 p. 541

Διὰ λυτρῦ παλιγγενεσίας, καὶ τῦ τῆς καινῆς διαθήκης μυστηρίων.

L. vii, & viii

Ἀλλὰ

In Psal. 88, 16. p. 566, 567

Ἀλλὰ καὶ τὴν θυσίαν τιμῶ ἀναιμον, λογικὴν, μόνῳ. ΘΕΩ. ὁ λαὸς δὲ ἀλλαχοῦ εἴωθε προσφέρειν τῷ Θεῷ, ἀλλὰ τὸ σύμφωνον ἀναπέμπειν τῷ Θεῷ εὐχαριστίαν, ἐν τῷ πνευματικῇ ἱερουργίαις, καὶ τῷ καὶ τὴν καινὴν διαθήκην ὁπτελευμένας ἡμῖν λατρείας, τῷ τε ἀναίμοις, καὶ ἀΰλοις, καὶ πνευματικαῖς θυσίαις.

L. ii, c. 57, p. 265, L. viii, c. 12, p. 398—404

Καινὴ διαθήκη, one Name of these Constitutions.

In Psal. 89, 3 — 7, p. 586

Τὴν παρ' ἐμοῦ προσδυχὴν ἐν ἀπορρήτοις, ὡς εἰκὸς, παραδὺς αὐτῷ, ἔξωθεν τῆς ἄλλης αὐτοῦ γραφῆς, τοῖς δυναμένοις τὰ ἀπόρρητα παρ' ἑαυτοῖς κατέχειν, παρ' οἷς καὶ εἰκὸς φυλάττεσθαι αὐτὴν ἰδιάζοντως καὶ λελησθότως μέχρι πολλοῦ, κ. τ. λ.

Some ἀπόρρητα & παραδόσεις, kept secretly among the Jews, distinct from the known Scriptures.

In Psal. 91, 1, 2, 3, 4. p. 607, 608

Διὸ δὴ παρητημένων ἰουδαίων, διὰ τὴν καινῆς διαθήκης λόγου μετήγαγε, καὶ μετατίθεικε τιμῶ τοῦ Σαββάτου ἑορτὴν ἐπὶ τὴν τοῦ φωτὸς ἀναπολῶ, καὶ παρέδωκεν ἡμῖν ἀληθινῆς ἀναπαύσεως εἰκόνα, τὴν Σωτηρίαν, καὶ κυριακὴν, καὶ πρώτιμον τοῦ φωτὸς ἡμέραν· καθ' ἣν ὁ Σωτὴρ τοῦ κόσμου μετὰ πάσας αὐτοῦ τὰς ἐν ἀνθρώποις προφάξεις, τὴν καὶ τοῦ θανάτου νίκην ἀραμένου, τὰς οὐρανίους πύλας ὑπερέβαινεν, ὑπὲρ

Καινὴ διαθήκη, one Name of the Constitutions. L. ii, c. 59, p. 268, L. vii, c. 30, p. 372, L. viii, c. 33, p. 414

ὥσπερ τὴν ἑξαήμερον κοσμοποιΐαν μιμούμενοι· τότε θεοφορεῖς σάββατον, καὶ πᾶν τέλος μακαρίαν ἀνάπαυσιν ὑπολαμβάνων, τῷ παντὸς εἰρηκότος αὐτῷ, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου· ἐν ᾗ, φῶτος ὄντος, καὶ πρωΐας, καὶ ἀληθῶς ἡλίου ἡμέρᾳ, καὶ ἡμεῖς αὐτοὶ συνερχόμενοι, ἅμα μέσον ἐξ ἡμερῶν, ἅγιά τε σάββατα καὶ πνευματικὰ ἑορτάζοντες, οἱ ἐξ ἐθνῶν δι' αὐτοῦ λελυτρωμένοι, καθ' ὅλης τῆς οἰκουμένης τὰ τῷ σαββάτῳ προσήκειν τοῖς ἱερεῦσι νενομοθετημένα, καὶ τὸν πνευματικὸν νόμον, ἐπιτελοῦμεν· θυσίας τε καὶ ἀναφορὰς ποιούμενοι πνευματικὰς, τὰς καλουμένας θυσίας αἰνέσεως, καὶ θυσίας ἁλαλαγμοῦ· τό, τε θυμίαμα, τὸ εὐωδὲς ἀναπέμπομεν, περὶ οὗ εἴρηται γεγράπται ἡ προσευχή μου ὡς θυμίαμα ἐνώπιον σου· ἀλλὰ καὶ τὰς ἄρτους τῆς προθέσεως προσφέρομεν, τὸ σωτήριον μνήμιον ἀναζωπυροῦντες· τό, τε τοῦ βαπτίσματος αἷμα τοῦ ἀμνοῦ καὶ Θεοῦ, τοῦ προελόντος τὴν ἁμαρτίαν τοῦ κόσμου, καθαίρειον τῆς ἡμετέρων ψυχῶν· ποιούμεθα

Prius.

L. viii, c. 12, p. 398—404

L. ii, c. 57, p. 265, L. viii, c. 12, p. 398—404

δὲ τὰ φῶτα τῆς γνώσεως πρόσωπα τοῦ Θεοῦ ἐξαπόμενα· ἀλλὰ καὶ τὰ ὄν τῷ μὴ χείρας ψαλμῷ φιλοτίμως ἐκτελεῖν καὶ τῇ αὐτῇ ἡμέρᾳ ἀποδάζομεν, ἔργοις τούτοις καὶ λόγοις ἐξομολογούμενοι κυρίῳ, καὶ ψάλλοντες τῷ ὀνόματι τοῦ ὑψίστου, ὄρθρου τε, πρὸς αὐτὰς ἀνατολὰς τοῦ ἡμετέρου φωτὸς, τὸ γνόμενον ἔλεος ἐφ' ἡμᾶς τοῦ Θεοῦ διαγέλλοντες, καὶ τὴν ἀλήθειαν αὐτοῦ καὶ τὰς νύκτας ἀγρυπνίας ἐνδεικνύμενοι, καὶ πάντα δὴ ὅσα ἄλλα ἔχρην ἐν Σαββάτῳ τελεῖν ταῦτα ἡμεῖς ἐν τῇ κυριακῇ μετατεθείκαμεν, ὡς ἂν κυριωτέρας οὔσης, καὶ ἡγεμόνης, καὶ πρώτης, καὶ τοῦ Ἰουδαϊκοῦ Σαββάτου τιμιωτέρας· καὶ ταύτην γὰρ ἐν τῇ κοσμοποιΐᾳ εἰρηκότος τοῦ Θεοῦ, γενηθήτω φῶς, καὶ ἐγένετο φῶς· καὶ κατ' αὐτὴν ταῖς ἡμετέραις ψυχαῖς ὁ τῆς δικαιοσύνης ἀνατέτραλκεν ἥλιος· διὸ δὴ καὶ ἡμῖν συνέρχεσθαι καὶ ταύτην παραδέδοται, καὶ τὰ ἐν ψαλμοῖς παρηγγελμένα καὶ ἡμῖν ἐπιτελεῖν προστέτακται, &c. *Vid. Demonstr. Evangel. L. x. p.* 508, 509, 510.

L. viii, c. 36, *p.* 376

L. iii, c. 57, 58, 59, *p.* 260 — 268 Παραδόσεις, & προσταγματα, *two Names of the Constitutions.*

N. B. The Reader must here give me leave to digress so far as to add to this Testimony of *Eusebius*, another of the same Author with some others for that Proposition of mine concerning our Saviours Ascent into Heaven, on the very Day of his Resurrection: I mean *Irenæus*, *Cyril* of *Jerusalem* and *Jerom*, that he may see how well that Ascent was known in the antient Church.

Sermons and Essays, p. 145—187

Ταῦτα δὲ ἔργοις ἐπλήρου μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν αὐτοῦ. μεθ' ἣν εἶπών τῇ μαθήτρια, μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· μετὰ ταῦτα δή, ὅτε ἀνελήλυθως πρὸς τὸν πατέρα, τοῖς μαθηταῖς ὤφθη, τὸ ἅγιον πνεῦμα αὐτοῖς ἀπεσταλμένον καὶ χωρὶς αὐτοῦ, ἑτοίμου τε παρεστῶτος εἰς υἱὸν [υἱοῦ] πάλιν διαμορίαν· ὅτε καὶ ἁψασθαι αὐτοῦ ἐπιτρέπει· τότε γὰρ αὐτοῖς ἐνεφύσησε, καὶ τότε μέσος παρεισμαίνοντος τοῦ ἁγίου πνεύματος αὐτοῖς τὸ τῆς ἀφέσεως τῶν ἁμαρτημάτων ποιητικὸν ἐδίδου· κ.τ.λ.

Contr. Marcell De Eccl. Theolog. L. iii, c. 5, p. 172

Quomodo ergo, says *Irenæus*, *magister noster non statim evolans abiit, sed sustinens definitum à Patre resurrectionis suæ tempus, (quod & per Jonam manifestum est;) post triduum resurgens assumptus est: sic & nos sustinere debemus definitum à Deo resurrectionis nostræ tempus, prænunciatum à prophetis; & sic resurgentes assumi, quotquot Dominus ad hoc dignos habuerit.*

Adv. Hæres. L. v, c. 31, p. 452

Thus, says *Cyril*, of the upper Church of the Apostles at *Jerusalem*, ἐνταῦθα Χριστὸς ἐξ οὐρανῶν κατῆλθεν. ἐνταῦθα τὸ πνεῦμα τὸ ἅγιον ἐξ

Cateches. 16, p. 425.

ἐξ οὐρανῶν κατῆλθεν. Which descent of Christ from Heaven unto the Apostles *in cœnaculo Sionis*, where *Helena* had built a Church, call'd the *Upper Church of the Apostles*, of which before, especially as just preceding the descent of the Holy Ghost in the same place, can belong to no other time but this just after his Resurrection; and so necessarily supposes his prior Ascension to Heaven, according to my Assertion here referr'd to. *Vid. p. 21, &c. prius.*

And, says *Jerom*, Hæc est dies quam fecit Dominus, exultemus & lætemur in ea. *Omnes dies quidem fecit Dominus; sed cæteri dies possunt esse Judæorum, possunt esse Hæreticorum, possunt esse Gentilium. Dies Dominica, Dies Resurrectionis, Dies Christianorum, Dies nostra est.* Unde & Dominica dicitur, quia in ea Dominus victor ascendit ad Patrem. *Quod si à Gentilibus Dies Solis vocatur, & hoc nos libentissime confitemur. Hodie enim Lux mundi orta est, hodie Sol Justitiæ ortus est.* *In Explan. Psal. 117, Tom. 9, v. 24, nondum, ut opinor, edit, apud. Coteler. Not. in Barnab: §. 15, p 47*

Besides, these direct Attestations I may also alledge the Testimonies of those Antient Christians and Apostolical Persons, which asserted that Christ descended into the Invisible World alone, but upon his Resurrection ascended to his Father with a multitude, *viz.* of those Patriarchs, or holy Men, who were by Him freed from their former confinement, or state of Sleep, and now admitted to the Joys of Heaven: I mean such as *Thad.* *Thad. ap. Euseb. Hist. Eccl L. 1, c. 13, p. 35, Ignat. ad. Trall. § 9, Cyril. Catechef. 14*

deus, *Ignatius*, and *Cyril* of *Jerusalem*; if the original Author *Thaddeus* may be his own and the others Interpreter in this case.

So that at last it appears, that this Assertion which is now thought so very strange, is yet attested to, more obscurely by *Thaddeus*, *Ignatius*, and others; but more directly by *Mark*, *Luke*, *John*, *Barnabas*, *Irenæus*, *Eusebius*, *Cyril* of *Jerusalem* and *Jerom*. But this by the way only. I go on with the Testimonies out of *Eusebius*.

*Contra Marcell. L.*1, *c.*1, *p.*9

Τῆς Σωτηρίου πίστεως πλὴν μυστικὴν ἀναγέννησιν εἰς ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος παρεχούσης, καὶ φωνὴς τοῖς θείοις ἐγγεγράφοις τῆς ἀπὸ περάτων γῆς ἕως περάτων καθολικῆς ἐκκλησίας τοῦ Θεοῦ παὶς ἀπὸ θείων γραφῶν μαρτυρίας δεῖ ἀγεγράφου παραδόσεως ὑποφαινομένης.

page 60 Σωάφω δὴ καὶ τὸ αὐτὸ, — πλὴν τοῦ Σωτῆρος ἡμῶν θεολογίαν, νεώτερον μὴν λέγειν οὐδέν· — τῆς δὲ ἐκκλησίας τοῦ Θεοῦ πλὴν ἀδιάφθορον διδασκαλίαν φρονίμου, ἣν παρ' αὐτοπτῶν τοῦ λόγου ἀνοδεν δεῖ ἀρχῆς παραλαβοῦσα φυλάττει.

*L. vii, c.*41—45, *p.*379—382

L. viii, c. 10, *p.* 396

Note here that the Faith of Christians, as contain'd in Scripture, is confirm'd by the Unwritten Tradition, contain'd in these Constitutions.

Eusebius's Ecclesiastick Theology *deriv'd directly from Christ and not later; which the Church receiv'd as deliver'd in the very beginning of Christianity to the Eye-witnesses or Apostles themselves; and esteem'd it an uncorrupted διδασκαλία, one known Name of the Constitutions.*

Eu-

De Eccles. Theol. L. i, c. 8, p. 65, 66, L. ii, c. 6, p. 108

Eusebius's Baptismal Creed, of which he thus speaks,— τῆς ἁγίας ταύτης καὶ μυστικῆς πίστεως τὴν ἐν Χριστῷ παρεχόσης ἀναμνησιν ταῖς δι' αὐτῆς φωτιζομένοις.

L. vii, c. 39, and 41, p. 379, 380.

L. iii, c. 5, 6, p. 173, 174, 175

Ἐπεὶ καὶ αἱ ἀγγελικαὶ δυνάμεις εἶεν ἂν πνεύματα. — ἀλλ' οὐδὲν τούτων ἐξισοῦσθαι δύναται τῷ ἀγαθότητι πνεύματι· διὸ τῇ ἁγίᾳ καὶ τελεσιουργῷ τελετῇ μόνον τοῦτο συμπαρείληπται· οὐκ ἄλλως τοῦ Σωτῆρος ἁγιασθέντος τὸ μυστήριον τῆς αὐτοῦ παλιγγενεσίας πᾶσιν τοῖς ἐξ ἐθνῶν εἰς αὐτὸν πιστεύουσι παραδιδόναι, ἢ βαπτίζοντας αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· τοῦ μὲν πατρὸς ἀναθεντοῦντος, καὶ δωρουμένου τὴν χάριν· τοῦ δὲ υἱοῦ ταύτην ἁγιασθέντος· ἡ γὰρ χάρις καὶ ἡ ἀλήθεια διὰ Χριστοῦ ἐγένετο· τοῦ δὲ ἁγίου πνεύματος. δηλαδὴ τοῦ ἀγαθότητι αὐτοῦ ὁμοίου τοῦ χορηγουμένου. — τὸ μὲν ἓν ἅγιον πνεῦμα μόνοις ἁγίοις ἐμφιλοχωρεῖν πέφυκε, διὰ τοῦ υἱοῦ χορηγούμενον, οἷς ἂν ὁ πατὴρ κελεύσειεν. — ὁ δὲ υἱὸς μόνος πατρικῇ θεότητι πεπιμμένος, ποιητικὸς ἂν εἴη

L. viii, c. 7, p. 394, c. 8, p. 395, c. 13, p. 404

Διάταξις, *one Name of the Constitutions*

Μυστικὰ μυστήρια. *Can.* 8.

Τοῖς ἐξ ἐθνῶν πιστεύσασι *L. i, Præf. p. 199*

L. iii, c. 16, 17, p. 288, L. vii, c. 22, p. 368 L. v, c. 7, p. 309

L. vi, c. 27, p. 325, 326, L. vii, c. 41, p. 380

Passim.

καὶ δημιουργικὸς τῶν γενητῶν
ἁπάντων, ὁρατῶν καὶ ἀοράτων·
καὶ δὴ καὶ αὐτῆς τῆς τοῦ παρα- L. vi, c. 11, p. 340
κλήτου ἀνθύμαλος ὑπάρξεως·
πάντα γὰρ δι' αὐτοῦ ἐκλύεται, καὶ
χωρὶς αὐτοῦ ἐκλύετο οὐδὲ ἕν· καὶ
ἐν αὐτῷ ὑπέστη τὰ πάντα,
τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ὅπὶ
τῆς γῆς, εἴτε ὁρατὰ, εἴτε ἀό-
ρατα· ὁ δὲ ἐπέκεινα τῶν ὅλων
Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ἄῤῥητόν τι ὢν L. vii, & viii, passim.
ἀγαθὸν, καὶ πάντος λογισμοῦ καὶ
φαντασίας, φωνῆς τε πάσης καὶ
ἐνθυμήσεως κρεῖττον, ὁμοῦ τῶν
πάντων ὅσα ποτὲ ὄντα καὶ ὁποῖα
τυγχάνει, αὐτοῦ τε τοῦ ἁγίου
πνεύματος, ὡσαύτως δὲ καὶ τοῦ L. vi, c. 11, p. 349,
μονογενοῦς υἱοῦ καθηγεμόνος μό- viii, c. 37, p. 416
νος, εἰκότως ὁ ὅπὶ πάντων, καὶ
διὰ πάντων, καὶ ἐν πᾶσι ἀνει-
ρημένως ὡδὶ τῷ λοιπῷ λόγῳ, φάντι,
εἷς κύριος, μία πίστις, ἓν βάπ-
τισμα· εἷς Θεὸς, πατὴρ πάν-
των, ὁ ὅπὶ πάντων, καὶ διὰ
πάντων, καὶ ἐν πᾶσι. Θεὸς
καὶ μόνος μὲν αὐτὸς, εἷς, καὶ πα-
τὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ χρηματίζοι ἄν· ὁ δὲ υἱὸς L. iii, c. 17, p. 288
μονογενὴς Θεὸς, ὁ ὢν εἰς τὸν
κόλπον τοῦ πατρός· τὸ δὲ ὡδὶ ἄ-
κλητον πνεῦμα, ἅτε Θεὸς, ἔτε
υἱὸς,

ὑὸς, ἐπεὶ μὴ ἐκ τῦ πατρὸς ὁρμίως τῷ ὑῷ κὴ αὐτὸ τ̃ ἡλύνησιν εἴληφεν. ἓν δέ τι τῷ ἁγί ὑῦ γινομένων τυγχάνει· ὅτι κὴ πάντα δι' αὐτῦ ἐγένετο σὺδὲ ἕν. ταῦτα μὲ ὂν τ̃ καθολικῆς κὴ ἁγίας ἐκκλησίας ὥδε πη διὰ τ̃ θείων φωνῶν παραδίδο) τὰ μυ῍ηρια. Μάρκελλ Θ. δὲ φύσας, — μίαν ὑπόςασιν πεισωπον, ὥσπερ κὴ πεισώνυμον εἰσάγ, τ̃ αὐτὸν εἶ) λέγων τ̃ Θεὸν, κὴ τ̃ ἐν αὐτῷ λόγον, κὴ τὸ ἅγιον πνεῦμα.

L. vi, c. 11, p. 340

N. B. Before we ſumm up the Evidence from *Euſebius*, we muſt give a particular account of his, and *Origen*'s Catalogues of the Sacred Books of the New Teſtament; ſince their reckoning ſome of thoſe in the laſt Apoſtolical Canon as of doubtful Authority, looks as if they did not own thoſe Canons for Sacred and Authentick among Chriſtians. Take their words firſt, ſome of them at large, others as abridg'd, from *Euſebius*. *Origen* ſays thus, Ὡς ὲν παραδό-

Hiſt. Eccl. L. vi, c. 25 p. 226, 227

σ μαθὼν πεὶ τ̃ πατέρων ςαγγελίων, ἃ δὲ μόνα ἀναντίῤῥητά ὲςιν ἐν τῇ ὑπὸ τ̃ ὐρανὸν ἐκκλησία τῦ Θεῦ· ὅτι πρῶτον μὲ γέγραπται τὸ κ̄ τ̃ — ματθαῖον, δεύτερον δὲ τὸ κ̄ μάρκον, — κὴ τρίτον τὸ κ̄ λυκᾶν, — ὕςατι πᾶσι τὸ κ̄ ἰωάννλυ· —

παῦλος δὲ πάσας ἔγραψεν, ἃς ἐδίδαξεν ἐκκλησίας· ἀλλὰ καὶ αἷς ἔγραψεν ὀλίγας σίχας ἀπέστειλε.— πέτρος δὲ μίαν ὁπιστολὴν ὁμολογουμένην καταλέλοιπεν. ἔστω δὲ καὶ δευτέραν· ἀμφιβάλλεται γάρ. — ἰωάννης, — ὃς εὐαγγέλιον ἓν καταλέλοιπεν. — ἔγραψε δὲ καὶ τὴν ἀποκάλυψιν.— καταλέλοιπε δὲ καὶ ὁπιστολὴν πάνυ ὀλίγων σίχων· ἔστω δὲ δευτέρα, καὶ τρίτη· ἐπεὶ καὶ πάντες φασὶ γνησίας εἶναι ταύτας.— εἴ τις ἐκκλησία ἔχει τὴν πρὸς ἑβραίους ὁπιστολὴν ὡς παύλου, αὕτη εὐδοκιμείτω καὶ ὑπὸ τούτῳ· καὶ γὰρ εἰκὸς οἱ ἀρχαῖοι ἄνδρες ὡς παύλου αὐτὴν προσαδεδώκασι.— λουκᾶς ὁ γράψας τὸ εὐαγγέλιον καὶ πρᾶξεις. And *Eusebius* follows *Origen* very closely. Πέτρου μὲν οὖν ὁπιστολὴ μία, ἡ λεγομένη αὐτοῦ πρότερα ἀνωμολόγηται· ταύτῃ δὲ καὶ οἱ πάλαι πρεσβύτεροι ὡς ἀναμφιλέκτῳ ἐν τοῖς
L. iii, c. 3, σφῶν αὐτοῖς κατακέχρηνται συγγράμμασι· τὴν δὲ
p. 71, 72 φερομένην αὐτοῦ δευτέραν, οὐκ ἐνδιάθηκον μὲν ἔγνωμεν· ὅμως δὲ πολλοῖς χρήσιμος φανεῖσα, μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν. τὸ μεμὲν τῶν ὁπηκεκλημένων αὐτοῦ πράξεων, καὶ τὸ κατ' αὐτὸν ὠνομασμένον εὐαγγέλιον, τὸ τε λεγόμενον αὐτοῦ κήρυγμα, καὶ τὴν καλουμένην ἀποκάλυψιν, οὐκ ὅλως ἐν καθολικοῖς ἴσμεν παραδεδομένα· ὅτι μήτε ἀρχαίων, μήτε τῶν καθ' ἡμᾶς τις ἐκκλησιαστικὸς συγγραφεὺς τὴν ἐξ αὐτῶν ἐχρήσατο μαρτυρίαις. — ἐνδιάθηκον καὶ ὁμολογουμένων γραφῶν.— ἀλλὰ τὰ μὲν ὀνομαζόμενα πέτρου· ὧν μίαν μόνην γνησίαν ἔγνων ὁπιστολὴν, καὶ καθ' ἡμᾶς τοῖς παλαιοῖς πρεσβυτέροις ὁμολογουμένων, τοσαῦτα. τοῦ δὲ παύλου προδηλοῖ καὶ ἐφεξῆς αἱ δεκατέσσαρες· ὅτι μεμέν τινες ἠθετήκασιν αὐτὴν πρὸς ἑβραίους, πρὸς τῆς ῥωμαίων ἐκκλη-

σίας

σίας, ὡς μὴ παύλου ἓξ αὐτῶν ἀντιλέγεσθαι φήσαντες, ὑ δίκαιον ἀγνοεῖν. καὶ τὰ ἐν ταύτης δὲ τοῖς περὶ ἡμῶν εἰρημένα καιρὸν παραθήσομαι. ἐν μὲν τοῖς λεγομένοις αὐτοῦ πράξεις ἐν ἀναμφιλέκτοις ἀφείληφα. ἐπεὶ δὲ ὁ αὐτὸς ἀπόστολος ἐν τῇ δευτέρᾳ πόλει προσφήσει τὰ περὶ ῥωμαίους μνήμην πεποίηται μετὰ τῶν ἄλλων καὶ ἑρμᾶ, ὃ φασὶν ὑπάρχειν τὸ τοῦ ποιμένος βιβλίον, ἰσέον ὡς καὶ τοῦτο περὶ μή τινων ἀντιλέγεται, δι' ὃς οὐκ ἂν ἐν ὁμολογουμένοις τεθείη· ὑφ' ἑτέρων δὲ ἀναγκαιότατον οἷς μέλλεσθε στοιχειώσεως εἰσαγωγικῆς κέχρηται· ὅθεν ἤδη καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ δεδημοσιευμένον καὶ τῶν ἀπαιοτάτων ἁγίων γραφέων κεχρημένους πολλοὺς αὐτῷ κατείληφα.— καὶ ἐκ τῶν πέτρου δὲ λέξεων ἐν ὁπόσαις καὶ ὅτε ἐπαγγελίας τὸν ἐκ περιτομῆς τὸν Χριστὸν εὐαγγελιζόμενον, τὴν τῆς καινῆς διαθήκης παρεδίδου λόγον, σαφὲς ἂν εἴη ἀφ' ἧς εἰρήκαμεν ὁμολογουμένης αὐτοῦ ἐπιστολῆς.— ὁ λουκᾶς ἐν τοῖς πράξεσιν.— ἐν δυσὶν ἡμῖν ὑποδείγμασι παντοδαποῖς καταλέλοιπε βιβλίοις, τῷ τε εὐαγγελίῳ,— καὶ τῇ τῶν ἀποστόλων πράξεσιν.— εὔλογον δ' ἐνταῦθα γνωσθῆναι ἀνακεφαλαιώσασθαι τὰς δηλωθείσας τῆς καινῆς διαθήκης γραφάς. καὶ δὴ πρῶτον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτύν· οἷς ἕπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή· μετὰ ταύτην τοῖς παύλου καταλεκτέον ἐπιστολάς· αἷς ἑξῆς τὴν φερομένην ἰωάννου πρώτην, καὶ ὁμοίως τὴν πέτρου κυρωτέον ἐπιστολήν· μεθ' ταύτας πρακτέον, εἰ γε φανείη, τὴν ἀποκάλυψιν ἰωάννου, περὶ ἧς τὰ δόξαντα καιρὸν ἐκθησόμεθα, καὶ ταῦτα μὲν ἐν ὁμολογουμένοις· τῶν δ' ἀντιλεγομένων, γνωρίμων δ' ὅμως τοῖς πολλοῖς, ἃ λεγόμενα ἰακώβου

c. 4, p. 73

c. 15, p. 97, 98

φέρεται,

φέρεϑ, καὶ ἡ ἰάϑα, ἥτε πέτρα δευτέρα ὀπισολὴ, καὶ ἡ ὀνομαζομένη δευτέρα καὶ πείτη ἰωάννε· εἴτε τὸ εὐαγγέλιον τυγχάνουσαι, εἴτε καὶ ἑτέρα ὁμωνύμε ἐκείνῳ. ἐν τοῖς νόϑοις καταπεζάχϑω καὶ τῆς παύλε πεφάξεων ἡ γραφὴ, ὅ, τε λεγόμενον ποιμὴν, καὶ ἡ ἀποκάλυψις πέτρε, καὶ πρὸς τούτοις ἡ φερομένη βαρνάβα ὀπισολὴ, καὶ τῶν ἀποσόλων αἱ λεγόμεναι διδαχαί· ἔτι τε, ὡς ἔφϑν, ἡ ἰωάννε ἀποκάλυψις, εἰ φανείη· ἣν τινες, ὡς ἔφϑν, ἀϑετοῦσιν, ἕτεροι δὲ ἐγκρίνουσι τοῖς ὁμολογουμένοις. ἤδη δ' ἐν τούτοις τινὲς καὶ τὸ καϑ' ἑβραίους εὐαγγέλιον κατέλεξαν· ᾧ μάλιστα ἑβραίων οἱ τὸν Χριστὸν παραδεξάμενοι χαίρουσι. ταῦτα μὲν πάντα τῆς ἀντιλεγομένων μὲν ἔστι, ἀναγκαίως δ' ὅμως τῶν κατάλογον πεποιήμεϑα, διακρίνοντες τάδε καὶ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληϑεῖς, καὶ ἁπλάς τε, καὶ ἀνομολογημένας γραφὰς, καὶ τὰς ἄλλας παρὰ ταύτας, ὧν ἐνδιάϑηκος μὲν, ἀλλὰ καὶ ἀντιλεγομένας· ὅμως δ' παρὰ πλείστοις τῆς ἐκκλησιαστικῆς γινωσκομένας. ἵν' εἰδέναι ἔχοιμεν αὐτάδε ταύτας, καὶ τὰς ὀνόματι τῆς ἀποσόλων πρὸς τῆς αἱρετικῆς παραφερομένας.— ὅϑεν οὐδ' ἐν νόϑοις αὐτὰ καταλάκτεον, ἀλλ' ὡς ἄτοπα πάντη καὶ δυσεβῆ παραιτητέον.

L. iii. c. 16. p 88. Τούτε δ' ἦν τὸ κλήμεντος ὁμολογουμένη μὲν ὀπισολὴ φέρεται, μεγάλη καὶ ϑαυμασία· ἦν, ὡς ἀπὸ τῆς ῥωμαίων ἐκκλησίας, τῇ κορινϑίων διετυπώσατο.— ταύτην δ' ἐν πολλαῖς ἐκκλησίαις δῆτα τῆς κοινῆς δεδημοσιευμένην πάλαι τε, καὶ καϑ' ἡμᾶς αὐτὸς ἔγνωμεν.— καὶ τῆς κλήμεντος ἐν τῇ ἀνομολογημένῃ πασὰ πᾶσιν. — ἰσέον δ' ὡς καὶ δευτέρα τις ἐπ' λέγεται τοῦ κλήμεντος ὀπισολὴ· ἡμεῖς ἐπ' ἀκριβοῦς τῇ πρώτῃ καὶ ταύτην γνώριμον ἐπισάμενα, ὅτι μὴ δὲ

c. 38. p. 110.

τὼς

τὰς ἀρχαίας αὐτῇ κεχρημένους ἴσμεν.— ἡ μὲ ἐν τῷ κλήρῳ τοῦ ὁμολογουμένη γραφὴ τοιόδηλος.

In all these Accounts of *Origen* and *Eusebius* we may observe. (1) That there was a sacred παράδοσις and διαθήκη belonging to the Christian Church which was undenyable among all; and the Books recommended thereby were unquestionable. Which I take to be no other than the Apostolical Constitutions before us; which antiently were in an especial manner known among others by those very Names. (2) That accordingly all the Books recommended and quoted therein are among the unquestionable Books, both in *Origen* and *Eusebius*. I mean the Four Gospels, the Acts, the Fourteen Epistles of *Paul*, and the first of *Peter*; and esteem'd ἐνδιάθηκοι, part of the *Christian Covenant*, or belonging to the *Christians Ark of the Covenant*, as the Ten Commandments or Tables of the Covenant were put into the Ark of the Covenant among the Jews. (3) That none but *John*'s first Epistle is esteem'd besides as unquestionable; which seems to have been because it is directly quoted as sacred by some of the οἱ παλαιοὶ πρεσβύτεροι or Apostolical Writers themselves, as it is by *Polycarp*, in his Epistle to the *Philippians*; yet does his Word for this, φερομένη, seem a little to abate of the absolute Authority of this; as if it was not so undoubtedly Sacred as the foregoing; as accordingly it is not recommended

Vid. Epiphan. De Ponder.

Ad Philip. §. 7.

or

or quoted in the ſame Conſtitutions. I mean ſtill here as diſtinct from the Eighty Five Canons added thereto. (4) That the reſt, tho' read in moſt Churches, and generally eſteem'd Sacred, are not by theſe Perſons ſuppos'd equally unqueſtionable, probably becauſe they own'd no Authority in this matter ſo ſure and Autheutick as that of the ſame Conſtitutions. (5) That even *Clement*'s Epiſtle to the *Corinthians*, tho', as to its Author, undoubted, is yet not reckon'd among the unqueſtionable Books of the New Teſtament; becauſe it was not recommended nor cited in the ſame Conſtitutions. (6) That the Church of *Rome* began to doubt whether the Epiſtle to the *Hebrews* belong'd to *Paul* in the Days of *Euſebius*; but without any direct Countenance from him, or *Origen*; as ſoon after in the Weſt its publick Reading was ſometimes omitted, on Account of its ſeeming to favour the *Arians*, and for other Reaſons. So that the Weſtern Churches very early began to receive or reject ſacred Books, according as they ſuited their own Opinions or not in religious Matters. (7) That *Origen* and *Euſebius* dare not *reject* any one Book in the laſt Apoſtolical Canon; but only ſuppoſe thoſe to be of the higheſt and moſt unqueſtionable Authority which the Conſtitutions themſelves did expreſly warrant alſo; and therefore. (8) That theſe Two, and almoſt only theſe Two in all

Philaſtr. De Hæreſ. c. 41.

all Antiquity appear ſo to have owned the Conſtitutions themſelves as indiſputably Sacred and Apoſtolical, that they appear not equally ſure of the ſame Authority for the additional Canons. Yet do they both ſeem to pay ſo great a regard to them, that they dare not reject any one Book therein contain'd; even when they could find no other original Authors to have cited them. (9) That the Shepherd of *Hermas*, and the *Apocalypſe*, Books of the moſt ſacred Authority, and fully atteſted to in old time, yet were not by them plac'd among the certainly undoubted, becauſe they perceived that neither the Conſtitutions, nor Canons, nor the Apoſtolical Fathers tranſcribing from them, had recommended or quoted the ſame. When all theſe things are conſider'd we ſhall have reaſon to believe that *Origen* and *Euſebius*, the learnedeſt Men in the Primitive Church, were ſo far from rejecting theſe Conſtitutions, that they had the higheſt eſteem for them poſſible; nay durſt not equal the very Apoſtolical Canons themſelves to them.

But now to Sum up the Evidence which I have produc'd from *Euſebius*; We plainly find in him the very ſame Language, Phraſes and Doctrines, eſpecially as to the Son and Spirit of God, which we meet with in theſe Conſtitutions; the very ſame Account of the Appearances of the Son of God under the Old Teſtament; and the ſame Scriptures quoted

quoted for them, that we there observe; the very same Exposition of Scripture Prophecies, particularly those that belong to this Law given from *Mount Sion*, which are therein contained, or belong thereto; the very same Account of *Simon Magus*, of his Dispute with *Peter* in *Judea*, of his Flight to *Rome*, of *Peter*'s following him thither, and vanquishing him there, that we have in the Constitutions. We certainly meet with in *Eusebius* the very same Account of the Antient Heresies that we have in the Constitutions. The same Account of *James* the Brother of our Lord, as made Bishop of *Jerusalem* by Christ himself, as well as his Apostles; and of the other earlyest Bishops in the several Apostolical Churches. We here have the History of a grand Council of the Apostles and their Companions Assembled at *Jerusalem*, just after its Destruction; to which an Appendix to the Constitutions seems most plainly to belong. *Eusebius* here still speaks of an *Apostolical Traditionary* Method, for the conveyance of Christianity, distinct from the writings of the New Testament. He Names no other Apostolical Churches, whose Successions of Bishops he gives us, but such as are in the end of the Seventh Book of the Constitutions; and implies that he medled but with some few of them neither; indeed but with Five out of Nineteen; and in these Successions he still exactly agrees with that

Catalogue

Catalogue in the Constitutions. He says that *Origen observ'd the Ecclesiastical Canon* in recounting only the Four Gospels as undoubted; which is the very same Number that is now in the *Ecclesiastical Canons* of the Apostles; in that very Canon whereby the intire Eight Books of Apostolical Constitutions are also Establish'd. He shews us that Lay-men, when learned in the Scriptures, were Antiently permitted by the Bishops to Preach, according to the parallel Rule in these Constitutions. He brings in *Constantine* as describing the sacred form of Elections and Ordinations, exactly according to the Constitutions; and as contain'd in a Divine and Apostolical Tradition and Canon, deriv'd from Christ himself, and implying a Bishop Chosen and Ordain'd according to it, of *Divine Appointment*, agreeable to them. He speaks of Christ's shattering the Multitude of Nations and their Idols by the Roman Empire, in Words almost taken out of the Constitutions. He gives the very same Account of Baptism and of the Lord's-days Worship and Sacrifice, and of the Morning and Evening Hymns, that is in the Constitutions. He describes the Gospel νομοθεσία as proceeding from *Mount Sion*, and belonging to the Church of the Gentiles, exactly according to the Constitutions. He describes the Christian Judicatures and their Rules in perfect Agreement with the same Constitutions.

tions. He supposes some secret and concealed Books Lodg'd ἐν ἀποκρύφοις among the Jews, and long thereby kept Private; as was the case among Christians with these secret Constitutions. He speaks of the change of the principal Day of Holiness from the Sabbath to the Lord's-day, as made by these Constitutions, under the Name of the καινὴ διαθήκη, or *New Covenant*. (For the Books of Scripture have no Precept thereto relating.) He Confirms our Saviours Ascent into Heaven, or above all the Mosaick Creation, immediately after his Resurrection; which is suppos'd in the delivery of these Constitutions. When he Confutes *Marcellus*, he distinguishes the *written divine Word*, from that *divine Word* which was *not Written* in the Books of Scripture, but yet obtain'd over the whole Catholick Church, as deriv'd by Eye-witnesses from the very beginning of the Gospel. Nay, he alters the Name of part of his Work, and Stiles it Treatises of *Ecclesiastical Theology*, or such Doctrines as were deriv'd from the secret and traditionary Constitutions *preserv'd in the Churches*; and promises to meddle with no newer Doctrines; and accordingly does most plainly deliver the peculiar Doctrines of Christianity contain'd in those Constitutions; gives us a Creed exactly agreeing with that in the same Constitutions; and all as nearly in the very Words of the same as their concealed Nature would possibly

poſſibly give him leave. So that I muſt confeſs *Euſebius* appears to me one that exactly knew, and moſt highly eſteem'd theſe Conſtitutions, as the grand Foundation and Standard of our whole Religion. And if *Euſebius*'s Silence as to a particular diſtinct Enumeration of theſe Conſtitutions among the *ſacred Writings* be ſtill wondred at, we muſt remember that they were eſteem'd not the *Written* but *Unwritten* Records of our Religion; and that this Objection is equally againſt their being *extant* in his Days, as againſt their being *Genuine* and *Apoſtolical*; which yet I ſuppoſe few are now ſo abſurd as to queſtion. Yet is there no more hint in his Catalogues of their being among the *doubtful, ſpurious*, or *Heretical*, than among the *moſt ſacred Books of Chriſtianity*, and ſo the Objection Vaniſhes to almoſt nothing.

XXVII. The next Teſtimony which I ſhall alledge for the ſacred Authority of theſe Conſtitutions ſhall be that of a *General Council*, more numerous than that of *Nice* it ſelf; and but Ten Years later; I mean that of *Jeruſalem*; which receiv'd the Arians to Communion, and Appeal'd to the Baptiſmal Creed in theſe Conſtitutions, and its exact Agreement with the Arian Creed, as a ſufficient Warrant for ſuch their Proceedings. This is an *ineſtimable Teſtimony* indeed; and will deſerve ſtill the greater regard as undeniably anſwering that com-

mon Objection againſt the Conſtitutions, as if they were never cited by the Eusebians ~~Arians~~ in their Diſputes with the Orthodox: Nay, and all this ſtill is the more highly valuable, as preſerv'd to us by *Athanaſius* himſelf; that grand Corruptor of the Chriſtian Faith, and conſequently grand Enemy (had it then been poſſible to be a Chriſtian, and an Enemy to them at once,) of the ſame Conſtitutions. If the Reader wonder at my calling this Council of *Jeruſalem* a *General Council*, and affirming it *more numerous* than that of *Nice* it ſelf, let him hear the beſt witneſs now extant, and one that was preſent at them both, I mean the great *Euſebius* himſelf; whoſe Words are theſe.

De Vit. Conſtantin. L. iv. c 43 p. 548

Ἄραντες ἓν οἱ πάντες ἀπὸ τῶν φοινίκων ἐθνῶν, δημοσίοις δ' ὁμήγεσι ἤλαυνον ὅπῃ τὰ προκείμενα. ἐπληροῦτο ἤ τότε πᾶς ὁ τῇδε τόπος μεγίστης Θεοῦ χρείας, ἐπὶ ταὐτὸν ἐν τοῖς ἱεροσολύμοις συνηγμένων πρὸ ἐξ ἁπάσης ἐπαρχίας διαφανῶν ἐπισκόπων. μακεδόνες μὲν γὰρ τῆς παρ' αὐτοῖς μητροπόλεως παρέπεμπον· πομπόνιοί τε καὶ μουσοὶ τὰ παρ' αὐτοῖς ἀνθοῦντα κάλλη τῆς τοῦ Θεοῦ νεολαίας. παφλὼν ἤ περσῶν ἐπισκόπων ἱερὸν ἄγημα, τὰ θεῖα λόγια ἐξηκριβωκὼς ἀνήρ· βιθυνοί τε καὶ θρᾷκες τὸ πλήρωμα τῆς ζωοδόκου κατεκόσμουν. ὑ μὴν ἀπελιμπάνοντο οὐδὲ κιλίκων οἱ διαφέροντες, καὶ καππαδοκῶν δ' οἱ πρῶτοι παῤ ὑσῇ λόγων μέσοι τοῖς πᾶσι διέπρεπον. συρία τε πᾶσα καὶ μεσοποταμία, φοινίκη καὶ ἀραβία, σὺν αὐτῇ παλαιστίνῃ, αἴγυπτός τε καὶ λιβύη, οἵτε τ' ἀθραίων οἰκοῦντες χώραν πάντες

ὁμοῦ

ὁμῶς ἐπὶ τὴν μεγάλην τοῦ Θεοῦ χορείαν· οἷς ἀναβέβηκε ἐξ ἁπασῶν τῶν ἐπαρχιῶν ἐπισκόπων λεώς. — ταύτῃ μεγίστῃ οὖν ἔσμεν σύνοδον δυτέρᾳ σωνεκδύσει βασιλέως, ἐν αὐτοῖς ἱεροσολύμοις, μετὰ τὴν τοιαύτην ἐκείνην, ἣν ἐπὶ βιθυνῶν ἔλαφανδος πεποίητο πόλεως. Now before the assembling of this famous Council *Arius* and *Euzoius* had written a Letter to *Constantine*, by whom they had been banished, wherein they petition'd to be restored, and made a particular Confession of their Faith. I shall here set down the rest of the Letter which we have both in *Socrates* and *Sozomen*, and reserve the Creed it self to be compar'd with that in the Constitutions presently. c. 47. p. 550

Τῷ εὐλαβεστάτῳ καὶ θεοφιλεστάτῳ δεσπότῃ ἡμῶν βασιλεῖ κωνσταντίνῳ, Ἄρειος καὶ Εὐζώιος.

Καθὼς προεθέμεθα ἡ θεοφιλὴς σου εὐσέβεια, δέσποτα βασιλεῦ, ἐκπυθέμενα τὴν ἑαυτῆς πίστιν, καὶ ἐγγράφως ὁμολογοῦμεν ὅτι θεοῦ ὄντως πιστεύειν τε καὶ οἷ σὺν ἡμῖν, ὡς καθόλου πᾶσα [Here follows the Creed.] Ταύτην οὖν τὴν πίστιν παρειλήφαμεν ἐκ τῶν ἁγίων εὐαγγελίων, λεγόντων τοῦ κυρίου τοῖς ἑαυτοῦ μαθηταῖς, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. εἰ μὴ ταῦτα ὄντως πιστεύομεν, καὶ ἀποδεχόμεθα ἀληθῶς πατέρα, καὶ υἱὸν, καὶ πνεῦμα ἅγιον, ὡς πᾶσα καθολικὴ ἐκκλησία, καὶ αἱ γραφαὶ διδάσκουσιν, οἷς κατὰ πάντα πιστεύομεν, κρινεῖ ἡμῶν ὄντως ὁ Θεὸς καὶ Socrat. Hist. Eccl. L. i, c. 26 Sozomen Hist. Eccl. L. ii, c, 27

καὶ νῦν, καὶ ἐν τῇ μελλούσῃ κρίσει. Διὸ παρακαλῶμέν σε τὴν θεοσέβειαν, θεοφιλέστατε βασιλεῦ, ἐκκλησιαστικὰς ἡμᾶς οὔσας, καὶ πίστιν καὶ τὸ φρόνημα τῆς ἐκκλησίας καὶ τῶν ἁγίων γραφῶν ἔχοντας, ἐνώσας ἡμᾶς διὰ τῆς εἰρηνοποιοῦ σου καὶ θεοσεβοῦς εὐσεβείας τῇ μητρὶ ἡμῶν, τῇ ἐκκλησίᾳ δηλαδὴ, περιῤῥηγνύων τῶν ζητημάτων καὶ περισολογιῶν· ἵνα καὶ ἡμεῖς καὶ ἡ ἐκκλησία εἰρηνεύσαντες μετ' ἀλλήλων τὰς σωτηρίους εὐχὰς ὑπὲρ τῆς εἰρηνικῆς σου βασιλείας, καὶ πάντοτε τὸ ἥμερόν σου κοινῇ πάντες ποιησώμεθα. This Letter seems to have been written about *A. D.* 331. The Synod of *Jerusalem* met *A. D.* 335. This Council restor'd the Arians; and wrote to the Churches of *Egypt* to receive them, and refer'd to that very Creed of theirs which was contain'd in the Letter to *Constantine*, as exactly agreeable to that ~~undisputed one in the Constitutions~~. This inestimable Letter is once set down by *Athanasius* only in part, with a break off in the middle, before he came to that solemn Appeal of theirs to ~~this Constitutions~~; as if he durst not venture so undeniable a Passage abroad. Yet did Providence so over-rule him, that several Years afterwards he had occasion to repeat this History, and did then venture to set it down intirely; tho' to his and his Party's Shame and Confusion for ever. Take the whole Letter as follows.

Apol. contr. Arian. p. 199, 200

Ἡ ἁγία

Athanas. De Synod. Arim. & Seleuc. §. 21

Ἡ ἁγία σύνοδος ἡ ἐν ἱερουσολύμοις Θεοῦ χάριτι συναχθεῖσα τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ ἐν ἀλεξανδρείᾳ, καὶ τοῖς κατὰ πᾶσαν ἢ ἀμμωνίαν, καὶ θηβαΐδα, καὶ λιβύλν, καὶ πενταπολιν, καὶ τοῖς κατὰ τὴν οἰκουμένην ἐπισκόποις, καὶ πρεσβυτέροις, καὶ διακόνοις, ἐν κυρίῳ, χαίρειν.

Πᾶσι μὲν ἡμῖν τοῖς ὅπη τὸ αὐτὸ συνελθοῦσιν ἐξ ἐπαρχιῶν διαφόρων πρὸς τῇ μεγάλῃ πόλει, ἣν ὅπη τῇ ἀφιερώσει τοῦ σωτηρίου μαρτυρίου σὺν τῇ θεοφιλεστάτῳ βασιλέως κωνσταντίνου, τῷ πάντων βασιλεῖ θεῷ καὶ τῷ χριστῷ αὐτοῦ κατασκευασθέντι, ἐπετελέσαμεν, πλείονα θυμηδίαν ἡ τοῦ χριστοῦ χάρις παρέσχεν, ἢ ἐποίησεν ὁ αὐτός τε ὁ θεοφιλέστατος βασιλεύς, διὰ γραμμάτων οἰκείων, τοῦθ' ὅπερ ἤχρῃν παρορμήσας, πάντας μὲν ἐξορίσας τῆς ἐκκλησίας τοῦ θεοῦ φθόνον, καὶ πᾶσαν μανίαν ἀπελάσας βασκανίας, δι' ἧς τὸ τοῦ χριστοῦ μέλη πάλαι πρότερον διεσπᾶτο· ἡνωμένην δὲ καὶ εἰρηναίαν ψυχὴν δέξασθαι τὰς περὶ ἄρειον, ἢ μή πού τινα καιρὸν ὁ μισόκαλος φθόνος ἔξω γενέσθαι τῆς ἐκκλησίας εἰργάσατο. ἐμαρτύρει δὲ τοῖς ἀνδράσιν ὁ θεοφιλέστατος βασιλεύς, διὰ τῆς ἐπιστολῆς, πίστεως ὀρθοτομίαν, ἢ παρ' αὐτῷ πυθόμενος· αὐτός τε δι' ἑαυτοῦ παρὰ ζώσης φωνῆς αὐτῷ ἀκούσας ἀπεδέξατο, ὑποτάξας τοῖς ἑαυτοῦ γράμμασιν ἔγγραφον τὴν τῶν ἀνδρῶν ὀρθοδοξίαν, [Here *Athanasius* brake off in his first account] ἣν ἐπέγνωμεν οἱ πάντες ὑγιῆ τε οὖσαν, καὶ ἐκκλησιαστικήν. καὶ εἰκότως παρεκάλει τοὺς ἄνδρας ὑποδεχθῆναι, καὶ ἑνωθῆναι τῇ ἐκκλησίᾳ τοῦ θεοῦ, ὥσπερ ἦν καὶ αὐτοὶ ἐκ τῆς ἰσοτύπως

εἰσεδε τ αὐτῆς τ ὀπτολῆς, ἰω πρὸς τὴν ὑμετέραν ἐπλάβειαν ἀγαπεμψάμενα. πις δίομαι ὅτι καὶ ὑμῖν ἀυτῆς, ὡς ἂν τὰ οἰκεῖα μέλη τῆ ὑμετέρα σωματι. ἀπολαμβάνυσι, μεγάλη χαρὰ καὶ ἀυφροσύνη γενήσεται· τὰ ἑαυτῆ ἀπλάγχνα. καὶ τὲς ἑαυτῆ ἀδελφὲς τε καὶ πατέρας γνωρίζυσί τε καὶ ἀπολαμβάνυσιν. ἃ μόνων τῆ πρεσβυτέρων, τῆ πρὶ ἄρειον, ἀποδοθέντων ὑμῖν, ἀλλὰ καὶ πάντὸς τῆ λαῆ, καὶ τ πλησίον ἁπάσης, ἣ πρφάσῃ τῆ πρειρημένων ἀνδρῶν μακρῷ χρόνῳ παρ' ὑμῖν διεσηκεν. Καὶ πρέπει γε ἀληθῶς, γνόντας ὑμᾶς τὰ πεπραγμένα, καὶ ὡς κοινωνῆς οἱ ἄνδρες, πιφερδέχθησάντε ὑπὸ τ τοιαύτης ἁγίας Συνόδυ, πρόθυμά καὶ αὐτὰς ἀσπάσασθαι, τὴν πρὸς τὰ οἰκεῖα μέλη Συμφειάντε καὶ εἰρήνην· ὅτι μάλιστα τὰ τ ἐκπιθέσης ὑπ' αὐτῆ πίστεως ἀναμφήριστον σώζει τὴν πρὸς πᾶσιν ὁμολογυμένην ἀποστολικὴν πρόδοσίν τε καὶ διδασκαλίαν. Here this whole Council, met at *Jeruſalem*, the place where theſe Conſtitutions were firſt given, do ſolemnly appeal to them for the [illegible] or Original Chriſtian Faith, under Two of their moſt common Names ἀποστολικὴ πρόδοσις, and διδασκαλία, and do at the ſame time aſſert, that this Faith was *indiſputably* contain'd in them; and that they were themſelves own'd for Sacred and Apoſtolical *by all Chriſtians*. And that theſe very Conſtitutions, and the Apoſtles Baptiſmal Creed therein contain'd, are exactly agreeable to this Creed of *Arius* and *Euzoius*, which the Council refers us to; nay rather

ther that this Creed is epitomiz'd from the other, is also undenyable; as the following Comparison will demonstrate.

Arius and *Eusoius.*	Apostolical Constitutions.
Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα. καὶ εἰς κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτοῦ, τὸν ἐξ αὐτοῦ πρὸ πάντων τῶν αἰώνων γεγεννημένον, Θεὸν λόγον, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὸν καταλθόντα, καὶ σάρκα ἀναλαβόντα, καὶ παθόντα, καὶ ἀναστάντα, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ ἅγιον πνεῦμα, καὶ εἰς σαρκὸς ἀνάστασιν. καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. καὶ εἰς βασιλείαν οὐρανῶν. καὶ εἰς μίαν κα-	Πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον μόνον ἀληθινὸν Θεὸν παντοκράτορα, τὸν πατέρα τοῦ Χριστοῦ, κτίστην καὶ δημιουργὸν τῶν ὅλων, ἐξ οὗ τὰ πάντα. καὶ εἰς τὸν κύριον Ἰησοῦν τὸν Χριστὸν, τὸν μονογενῆ αὐτοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ πατρὸς γεννηθέντα, δι' οὗ τὰ πάντα ἐγένετο τά τε ἐν οὐρανοῖς καὶ ἐπὶ γῆς, ὁρατά τε καὶ ἀόρατα, τὸν ἐπ' ἐσχάτων ἡμερῶν καταλθόντα ἐξ οὐρανῶν, καὶ σάρκα ἀναλαβόντα, καὶ ἐκ τῆς ἁγίας παρθένου γεννηθέντα, καὶ πολιτευσάμενον ὁσίως, κατὰ τὸν νόμον τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ, καὶ σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, καὶ ἀποθανόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μετὰ τὸ παθεῖν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον ἐπὶ συντελείᾳ τοῦ αἰῶνος μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος. Βαπτίζομαι καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τουτέστι τὸν παράκλητον, τὸ ἐνεργοῦν ἐν πᾶσιν τοῖς ἀπ' αἰῶνος ἁγίοις, ὕστερον δὲ

καθολικὴν ἐκκλησίαν τοῦ Θεοῦ, τὴν ἀπὸ περάτων ἕως περάτων.

ἀποστολὲν καὶ τοῖς ἀποστόλοις περὶ τῆς παρουσίας, καὶ τὴν ἐπαγγελίαν τοῦ σωτῆρος ἡμῶν κυρίου Ἰησοῦ Χριστοῦ, καὶ περὶ τῆς ἀποστολῆς ἣ πᾶσι τοῖς πιστεύουσιν ἐν τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ. εἰς σαρκὸς ἀνάστασιν. καὶ εἰς ἄφεσιν ἁμαρτιῶν. καὶ εἰς βασιλείαν οὐρανῶν. καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος.

Now he that conſiders not only the general and peculiar Agreement of theſe Two Creeds all the way; but particularly that diſtinguiſhing Character, of the Two ſeparate Articles, concerning the *Kingdom of Heaven*, and concerning *the Life of the World to come* in them both, and in *no other Creeds of Antiquity*, (ſaving ſome Remains of the ſame Diſtinction in one newly Publiſh'd as *Athanaſius*'s, and in a few more of the Arian Creeds afterwards;) and that thoſe Two only Expreſſions of the Arians which are not in the other Creed, Θεὸν λόγον, and τὴν ἀπὸ περάτων ἕως περάτων, are both *verbatim* elſewhere in the ſame Conſtitutions, will not be able to deny, the plain relation there is between this Creed and the Conſtitutions themſelves before us: Nor by conſequence to deny that a Council at *Jeruſalem*, larger than that of *Nice*, and but Ten Years later, under the ſame Reign of *Conſtantine* do atteſt that the Creed of theſe Conſtitutions was then own'd by all Chriſtians for genuine and Apoſtolical. Accordingly

Athanaſ. Op. p. 1278, 1279

L. viii, c. 12, p. 402, 403

dingly this larger Council having undone what was done at *Nice*, I look upon the Arian, or Conſtitution Faith to have been that of the Body of the Eaſtern Church, even to the Days of *Theodoſius* the Great; nay of almoſt the whole Catholick Church till the Death of *Conſtantine* and of *Euſebius*; and that nothing but the Hereſies which prevail'd in the Weſt and at *Rome*; and the Pope's ſupporting the Two ignorant but pernicious Hereticks of thoſe times, *Marcellus* and *Athanaſius*, could ever have reviv'd and recover'd thoſe unhappy Doctrines, which ſince that time have ſo long, like a Deluge, overſpread the Face of Chriſtianity. Anti-chriſtian Rome, that *Great and Myſtical Babylon*, the grand *Mother of Harlots and Abominations on the Earth*, being as well the Mother and Parent of theſe firſt and earlieſt Corruptions of the Chriſtian Religion, as ſhe afterwards became of that Tyranny, Idolatry, and Perſecution, which we cannot but acknowledge to have alike ſpread from the ſame Original. Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε τῶν ἁμαρτιῶν αὐτῆς, ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς· ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. But before I conclude this Head, I muſt obſerve, what has been already hinted, that this ſolemn Appeal of the Council of *Jeruſalem* to the Apoſtolical Conſtitutions in the Arian Contro-

Apoc. 27, 5

18, 4, 5

Controverſy, on the behalf of *Arius*, *Euzoius*, and the reſt of their Party, and the following Revival of the contrary Doctrines ſome Years afterward, when this *Euzoius* was Biſhop of *Antioch*, ſeem to have been the Occaſions of their firſt Publication out of theſe Antiochian Archives, whence *Ignatius* had ſo frequently cited them before; and that by this very *Euzoius*, or at his Direction. Unleſs we ſuppoſe that the other *Euzoius*, the Arian Biſhop of *Cæſarea* at the ſame time did join in this Publication, and permitted the Ceſarean Copy to go abroad alſo, for which yet I ſee no evidence. I muſt farther obſerve that as *Athanaſius* once broke off in his tranſcribing the Letter of this Council of *Jeruſalem*, as afraid of the foregoing Paſſage; and when he did publiſh it intirely, never pretended to anſwer that ſolemn Appeal to the Conſtitutions therein contain'd; ſo does he ſeem to have born it ſo deeply in his mind ſtill, that he could not forbear reflecting upon it many Years afterward, when he introduc'd *Anthony* the Monk thus declaiming againſt the Arians,

Vit. Anton. S. 82, p. 857, 858 μόνον μὴ μάνητε ἑαυτὸς μὲ τῆς ἀρειανῆς, ὃν ἔστι γὰρ τῆς ἀποστόλων αὕτη ἡ διδασκαλία, [as they pretend it to be,] ἀλλὰ τῆς δαιμόνων, ἃ τὸ πατρὸς αὐτῆς τὸ διάβολος. Which ſeems to be with regard to this Claim of the Arians to the Apoſtolical Conſtitutions, that they were evidently on their ſide of the Queſtion;

ſtion; as indeed they have generally in all Ages ſince been allow'd to be.

XXIX. The next Witneſs I ſhall make uſe of to prove the genuine Antiquity and Authority of theſe Conſtitutions ſhall be *Cyril* Biſhop of *Jeruſalem*, the Mother Church of Chriſtians, and the firſt of thoſe Apoſtolick Churches, in whoſe Archives theſe ſacred Records were originally repoſited, ~~and carefully preſerved~~. And his Teſtimony will be the more valuable, as ſo peculiarly belonging to thoſe ineſtimable Branches, the form of Baptiſm, and the Liturgy of the Eighth Book. Which as they have already appear'd to be the Standards in the Second Century, from *Juſtin Martyr*; ſo will they hence appear to have been, in great Meaſure, the Standards of the Church of *Jeruſalem* even after the Council of *Nice*, a little before the middle of the Fourth Century. And I confeſs, that as all Councils, Doctrines, and Rules deriv'd properly from *Rome*, the Mother of Antichriſtianiſm, are to me of a very ſuſpected Character, on Account of the *Place* from whence they come; ſo do all Councils, Doctrines, and Rules belonging to *Jeruſalem*, the Mother of Chriſtianity, and eſpecially to *Mount Sion* therein, recommend themſelves to my good Opinion, on Account of the *Place* from whence they come; and the Prophecies thereto belonging alſo. I mean only as this Circumſtance is in

About A.D. 345

both

both cases consistent with the proper Evidence for the Antichristianism of the one, and the Christianity of the other on all Occasions. Take *Cyrils* Testimony in the following Parallel.

Cyril of *Jerusalem.*	Constitutions.
Cateches. Præf. §. 4. p. 6. Μόνον γὰρ οἱ αἱρετικοὶ ἀναβαπτίζουσι· ἐπειδὴ τὸ πρότερον οὐκ ἦν βάπτισμα.	*L. vi, c.* 15. *p.* 344.
§. 5. p. 7. Οἱ πόδες σου εἰς τὰς κατηχήσεις σπουδέτωσαν· τὸν ἐπορκισμὸν δέχου μὴ σπουδῆς· κἂν ἐμφυσηθῇς, κἂν ἐπορκισθῇς, σωτηρίαν σοι τὸ πρᾶγμα νόμισον εἶναι.	*L. viii. c.* 26 *p.* 410.
§. 8. p. 10. 11. — καὶ ὅταν ἐπορκισμὸς γένηται, ἕως ὅτου οἱ ἄλλοι ἐπορκιζόμενοι σπουδάσωσιν, ἄνδρες μετὰ ἀνδρῶν, καὶ γυναῖκες μετὰ γυναικῶν, κ. τ. λ.	Ibid.
p. 11. Καὶ ὁ σύλλογος ὁ σπουδαστικὸς ὅτω συνειλέχθω, ἢ ψάλλων, ἢ ἀναγινώσκων.	*L. ii. c.* 57. *p.* 263. 264. *L. viii. c.* 11. *p.* 398. *L. iv. c.* 14. *p.* 299.
Catech. 4. §. 10. p. 54. Μὴ τοίνυν ἀναισχυντῶμεν τῷ σταυρῷ τοῦ Χριστοῦ, ἀλλὰ κἂν ἄλλος ἀποκρύπτῃ, σὺ φανερῶς ὁμολόγει μετώπου σφραγίζου.	*L. iii. c.* 17. *p.* 288.
§. 14. p. 57. Ἀνθρώπου ὅλου ἡ ψυχή.	*L. vi. c.* 11 *p.* 340.
§. 16. p. 60. Οἱ μονόγαμοι δὲ τὸν δευτέρου γάμου συμπλακέντες μὴ ἀποδοκιμαζέτωσαν, κ. τ. λ.	*L. iii. c.* 2. *p.* 275.

Καὶ

§. 20 p. 64. Καὶ φιλομαθῶς ἐπίγνωθι ποῖαί τῆς ἐκκλησίας ποῖαι μὴ εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι; ποῖαι δὲ τῆς καινῆς; καὶ μοι μηδὲν τῶν ἀποκρύφων ἀναγίνωσκε.— ἀναγίνωσκε τὰς θείας γραφὰς, τὰς εἴκοσι δύο βίβλους τῆ παλαιᾶς διαθήκης. — τούτων τὰς εἴκοσι δύο βίβλους ἀναγίνωσκε· περὶ δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινόν· ταύτας μόνας μελέτα πιστῶς, ἃς καὶ ἐν ἐκκλησίᾳ μετὰ παῤῥησίας ἀναγινώσκομεν. πολὺ σε φρονιμώτερον ποιοῦσι οἱ ἀπόστολοι, καὶ οἱ ἀρχαῖοι ἐπίσκοποι, οἱ τῆς ἐκκλησίας πρεσβύτεροι, οἱ ταύτας παραδόντες. [then follows *Cyril*'s Catalogue of Sacred Books, almost transcrib'd *Verbatim* from the 85th Canon, with only the omission of the *Clementines*; as in all such publick Catalogues.]

L. ii. c. 57 p. 261. 262. Can. LXXXV.

§. 22. p. 65. 66. 67.

§. 23. p. 68. Πάσης Σαββάτων παρατηρήσεως ἀπόστηθι.— ἐξαιρέτως γὰρ μόνῃ πάντα τὰ συμβόλια τῆς παρανόμων αἱρέσεως.

L. vi. c. 18. p. 348.

Ibid. Νηστείας πρόσεχον.

L. v. c. 15. &c. p. 319. &c.

5. §. 7. 8. p. 75. 76. The Creed not deliver'd to the *Catechumens* in writing,

L. vii. c. 41. p. 380.

ting, but by word of mouth.

6 § 1. p. 77. Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· εὐλογητὸς καὶ ὁ τούτου μονογενὴς υἱός. *L. viii. c. 12. p. 402.*

§. 9. p. 88. *Peter* and *Paul* overturn'd *Simon Magus* at *Rome*. *L. vi. c. 9. p. 337. 338.*

8. §. 2. p. 112. Ἐκτὸς τούτων πάντων καὶ τὰ σύμπαντα δῶλα, διὰ τοῦ ἑνὸς υἱοῦ, ἐν ἁγίῳ πνεύματι, δουλεύει τῷ δεσπότῃ. *Vid. xiv. §. 15. p. 204. & xviii. §. 13. p. 272.* *L. vi. c. 14. p. 343.*

History of the *Phœnix* cited by *Cyril.*

Clements Epistle to the *Corinthians.* §. 25. p. 161.

Ἴδωμεν τὸ παράδοξον σημεῖον, τὸ γινόμενον ἐν τοῖς ἀνατολικοῖς τόποις, τουτέστιν τοῖς περὶ τὴν Ἀραβίαν. Ὄρνεον γάρ ἐστιν ὃ φοινικα καλοῦσιν. τοῦτο μονογενὲς ὑπάρχον, ζῇ ἔτη πεντακόσια, γηνόμενόν τε ἤδη πρὸς ἀπόλυσιν τοῦ ἀποθανεῖν αὐτό, σηκὸν ἑαυτῷ ποιεῖ ἐκ λιβάνου, καὶ σμύρνης, καὶ τῶν λοιπῶν ἀρωμάτων· εἰς ὃν, πληρωθέντος τοῦ χρόνου, εἰσέρχεται, καὶ τελευτᾷ. σηπομένης δὲ τῆς σαρκὸς, σκώληξ τις γεννᾶται, ὃς ἐκ τοῦ ἰκμάδος τοῦ τελευτήσαντος ζῴου ἀνατρεφόμενος, πτερορυεῖ εἶτα, γενναῖος γενόμενος, αἴρει τὸν σηκὸν ἐκεῖνον, ὅπου τὰ

τὰ ὀφᾶ τῦ προγεγονότος ὄξιν. καὶ ζωῦπα βασάζων δρακόντει ἀπὸ τ ἀραβικῆς χώρας, ἕως τ αἰγύπτυ, εἰς τ λεγομένυ ἡλιόπολιν· καὶ ἡμέρας, βλεπόντων πάντων, ὅπως ἂν ὅτι τὸν τῦ ἡλίυ βωμὸν πτῆσιν αὐτὸς, καὶ ὕστως εἰς τὸπίσω ἀφορμᾷ. οἱ ἓν ἱερεῖς ὅπως κόπον τὰς ἀναγραφὰς τῶν χρόνων, καὶ εὑρίσκυσιν αὐτὸν πενταχόσιος ἔτυς πεπληρωμένυς ἐληλυθέναι.

Constitutions.
L. v. c. 7. p. 307.

Καίτοι φασὶ καὶ εἰδικὴν δεικνύειν τιμὴ ἀνάστασιν, μὴ πιστύοντες οἷς αὐτοὶ διηγῦν. φασὶ γὰρ ὄρνεόν τι μόνον εἶναρχειν, πολυσίαν τῆς ἀναστάσεως παρέχον τὴν ἀπόδειξιν, ὃ λέγυσιν ἄζυγον ὑπάρχειν, καὶ μόνον ἐν δημιυργίᾳ· φοίνικα ἢ τῦτο προσαγορεύυσιν. οἱ καὶ ἱστοῦσι κ πεντακόσια ἔτη ἔρχεσθαι εἰς αἴγυπτον, ἐπὶ τ λεγόμενον ἡλίυ βωμὸν, φέροντα πολλῆθος κινναμώμυ, καλάμυ τι, καὶ ξυλοβαλσάμυ, καὶ σὰν πρὸς ἀνατολὰς, ὡς αὐτοὶ φασὶ, τῷ ἡλίῳ προσδυόμενον, αὐτομάτως φλεχθῆναι, καὶ ἡμέρᾳ κόνιν· ἐκ ἧ τ σποδιᾶς σκώληκα ἀναφυῆναι, καὶ τῦτον θερμανθέντα μορφωθῆναι εἰς ἀρτιγενῆ φοίνικα, καὶ πηνὸν γενόμενον ἐπ' ἀραβίᾳ φιλεῖσθαι, ἅπερ ὅτι περαιτέρω τῦ αἰγυπτιακῦ νομῦ.

Cyril of *Jerusalem.*
Cateches. xviii. §. 4. p. 262, 263.

Ἤδη Θεὸς τῶν ἀνθρώπων τ ἀπιστίαν, καὶ ὄρνεον εἰς τῦτο κατειργάσατο, φοίνικα ὕτω καλύμενον. τῦτο

του, ὡς γεγραφει κλήμης, καὶ ἱεροσόλυμα πλείονες, μητροπολεις ὑπαρχον, καὶ ἔτι ἀιγυπτίων χώραν, ἐν ᾗ ὁδοὶ πεντακοσίων ἐτῶν ἐρχόμενον δεικνυσι τὴν ἀνάστασιν· ὅτι ἐν ἐρήμοις τόποις, ἵνα μὴ ἀγνοηθῇ τὸ μυστήριον γινόμενον, ἀλλ' ἐν φανερᾷ πόλει φανερούμενον, ἵνα ψηλαφηθῇ τὸ ἀπιστούμενον. σημεῖα δὲ ἑαυτοῦ ποιῆς ἐν λιβάνῳ, καὶ σμύρνῃ, καὶ λοιπῶν ἀρωμάτων, καὶ ἐν τῇ συμπληρώσει τοῦ ἔτους εἰς τοῦτον εἰσελθὼν, πολυτρόπως φανερῶς, καὶ σήπεται· εἶτα καὶ τῆς ζωτικῆς ζωῆς τὸ πολυτρόπως, σκώληξ τις γεννᾶται, καὶ ὅλος αὐξηθεὶς εἰς ὄρνεον μορφοῦται.

Catech. Mystagog. p. 277, &c.

Πρὸς τὰς δυσμὰς ἑστῶτες ἠκούσατε καὶ προσεύχεσθε ἐκτείνειν τὴν χεῖρα, καὶ ὡς πρὸς δύνοντι ἀπεύχεσθε τῷ Σατανᾷ. — Ἀποτάσσομαί σοι Σατανᾶ· — καὶ πᾶσι τοῖς ἔργοις σου, — καὶ πάσῃ τῇ πομπῇ αὐτοῦ, — καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ. — καὶ τότε Σύμβολον τὸ γραφῆναί σε ἀπὸ δυσμῶν πρὸς ἀνατολὴν, τοῦ φωτὸς τὸ χωρίον. τότε σοι ἐλέγετο εἰπεῖν, πιστεύω εἰς τὸν πατέρα, καὶ εἰς τὸν υἱὸν, καὶ εἰς τὸ ἅγιον πνεῦμα, καὶ εἰς ἓν βάπτισμα μετανοίας. — εἶτα ἀποδυόμενοι ἐλαίῳ πλείστῳ ἐχρίεσθε ἐπορκιστῷ, ἀπ' ἄκρων τριχῶν κεφαλῆς ἕως τῶν κάτω. — καταδύεσθε πάλιν εἰς τὸ ὕδωρ, καὶ πάλιν ἀνεδύεσθε. — καὶ

L. vii, c. 41, p. 379, 280

L. ii, c. 57, p. 264. L. vii, c. 44, p. 381

L. vii, c. 41, 43, p. 380, 381

L. iii, c. 16, 17. p. 288 L. vii, c. 27, p. 371. c. 42, 44, p. 380, 381. L. viii, c. 29, p. 417 Can. L.

Ubi supra de Oleo.

καὶ ὑμῖν ὁμοίως ἀναβεβηκόσι ἀπὸ τῆς κολυμβήθρας τῶν ἱερῶν γαμάτων ἐδόθη χρίσμα.

ibid. Ἐωρακατε τοίνυν τὸν διάκονον τοῦ νίπτεσθαι διδόντα τῷ ἱερεῖ, καὶ τοῖς κυκλοῦσι τὸ θυσιαστήριον τοῦ Θεοῦ προσδυτέροις. — εἶτα βοᾷ ὁ διάκονος, ἀλλήλους ἀπολαβέτε, καὶ ἀλλήλους ἀσπαζώμεθα. μὴ τοῦτο βοᾷ ὁ ἱερεύς, ἄνω τὰς καρδίας· — εἶτα ἀποκρίνεται, ἔχομεν πρὸς τὸν κύριον· — εἶτα ὁ ἱερεὺς λέγει, εὐχαριστήσωμεν τῷ κυρίῳ· εἶτα λέγετε, ἄξιον καὶ δίκαιον. — μὴ ζῶντα μνημονεύομεν θεοῦ, καὶ γῆς, ἡλίου, καὶ σελήνης, ἄστρων, καὶ πάσης τῆς κτίσεως, λογικῆς τε καὶ ἀλόγου, ὁρατῆς καὶ ἀοράτου, ἀγγέλων, ἀρχαγγέλων, δυνάμεων, κυριοτήτων, ἀρχῶν, ἐξουσιῶν, θρόνων, τῶν χερουβίμ, τῶν τὸ πρόσωπον δύναμει καλυπτόντων, λέγοντες τὸ τοῦ Δαβὶδ, μεγαλύνατε τὸν κύριον σὺν ἐμοί. μνημονεύομεν νυῦ καὶ τῶν σεραφείμ, ἃ ἐν πτερύγεσιν ἀγίοις ἐθεάσατο πᾶσαι παρεστῶται κύκλῳ τοῦ θρόνου τοῦ Θεοῦ, καὶ τοῖς μὲν δυσὶ πτέρυξι καταπετάλυπτονται τὸ πρόσωπον, τοῖς δὲ

L. viii, c. 11, p. 398

c. 11, — 15. p. 398 — 406.

δυσὶ τὰς πόδας, καὶ τῷ δυσὶ πτερύγια, καὶ λέγοντα, ἅγιος, ἅγιος, ἅγιος, κύριος σαβαὼθ. διὰ τοῦτο γὰρ τὴν παραδοθεῖσαν ἡμῖν ἐκ τῆς ἀποστολικῆς θεολογίας ταύτην λέγομεν, ὅπως κοινωνοὶ τῆς ὑμνῳδίας τῆς ἀσωμάτοις γινώμεθα σταπαῖς, ἵνα ἁγιάσαντες ἑαυτοὺς διὰ τῆς πνευματικῆς τούτων ὕμνων, παρακαλῶμεν τὸν φιλάνθρωπον Θεὸν τὸ ἅγιον πνεῦμα ἐξαποστεῖλαι ἐπὶ τὰ προκείμενα, ἵνα ποιήσῃ τὸν μὲν ἄρτον σῶμα Χριστοῦ, τὸ δὲ οἶνον αἷμα Χριστοῦ. — εἶτα μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρακαλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῆς ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, ὑπὲρ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν καταπονουμένων, καὶ ἁπλῶς ὑπὲρ πάντων βοηθείας δεομένων δεόμεθά σου πάντες ἡμεῖς, καὶ ταύτην προσφέρομέν σοι τὴν θυσίαν. — εἶτα μνημονεύομεν καὶ τῶν προκεκοιμημένων, πρῶτον

τον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὅπως ὁ Θεὸς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξηται ἡμῶν τὴν δέησιν. εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων, πατέρων, καὶ ἐπισκόπων, καὶ πάντων ἁπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων. μεγίστην ὄνησιν πιστεύοντες ἔσεσθαι τῇ ψυχῇ ὑπὲρ ὧν ἡ δέησις ἀναφέρεται τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας. — Then follows the Lord's Prayer. — μετὰ ταῦτα λέγει ὁ ἱερεύς, τὰ ἅγια τοῖς ἁγίοις. — εἶτα ὑμεῖς λέγετε, εἷς ἅγιος, εἷς κύριος, Ἰησοῦς Χριστός. μετὰ ταῦτα ἀκέεται τὸν ψαλμὸν ΡΘ. μετὰ μέλους θείου προτρεπόμενοι ὑμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων, καὶ λέγομεν ΡΘ. γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος ΡΘ. — δέχου τὸ σῶμα τοῦ Χριστοῦ, ὁπλέγων τὸ, ἀμήν. — προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος ΡΘ. — λέγων τὸ, ἀμήν. εἶτα ἀναμένεις τὴν εὐχὴν εὐχαριστείᾳ τῷ θεῷ, τῷ καταξιώσαντί σε τῶν τηλικούτων μυστηρίων. Καὶ ἔχετε ταύτας παραδόσεις ἀσπίλους, καὶ ἀπροσκόπους ἑαυτοὺς διαφυλάξατε.

Theſe Paſſages do moſt clearly ſhew that the Church of *Jeruſalem* in the days of *Cyril* was ſettled upon the Foundations and Rules laid down in the Conſtitutions; and that Divine Offices were there performed almoſt exactly according to the Forms in the ſame Conſtitutions; that the ſacred Books for private Uſe and publick Reading in the Church, were the ſame that are recommended in theſe Conſtitutions, and the laſt Canon; and that when *Cyril* refers to the famous Hiſtory of the *Phœnix*, and cites *Clement* for it, he appears to have ſeen both the Accounts; that in the Conſtitutions; and that in his Epiſtle to the *Corinthians*, deriv'd from the former, with ſome Variation; and that, as he follows the Epiſtle chiefly in his Phraſes, ſo does he directly follow the Conſtitutions in the main Circumſtance, *viz.* that the Death of the old *Phœnix* and Revival of the young one did not happen in the obſcure and *deſert Regions* [of *Arabia*,] leſt it ſhould not be believ'd; but in the *open City* [of *Heliopolis*;] and that the *old one dyed in that publick Place, and there putrefy'd*, as the Conſtitutions have it, in contradiction to the Epiſtle. So that *Cyril* is a moſt ſtrong evidence in behalf of the ſame Conſtitutions.

XXX. The next Teſtimony, and that an eminent one, which I ſhall alledge, ſhall be of the *Famous* or rather *Fatal* and *Unhappy*

happy Bish. of *Alexandria Athanasius* himself. For tho' he could not bear any great good Will to these Constitutions, especially in his later days, when he had establish'd such Doctrines and Practices as by degrees set aside their Authority; and tho' in his Extracts from, and Editions of these Constitutions, he was forc'd to leave out the Doctrinal Parts thereof; and tho', when the Arians pleaded them on their side, he had no Answer to make to their Appeal to them: Yet were they in his days of such undisputed Authority in general, that he never could pretend to deny or doubt of them; but frequently cites and alludes to them, where-ever they do but seem to make for his purpose, as to Records of the most Authentick Character in the Christian World: Which the following Passages will demonstrate.

About A. D. 340, &c.

Note, That I place the *Synopsis Sacræ Scripturæ* to *Athanasius*, without altering him for its Author:

Καὶ ἡμεῖς ἀσπαζόμενοι τὴν εἰρήνην καὶ ἕνωσιν πρὸς τὴν καθολικὴν ἐκκλησίαν, ἣς σὺ κτίστην χαίειν Θεὸν προείσασα, προκηρυγμένοι τε τῷ ἐκκλησιαστικῷ κανόνι, κατὰ τὸν παλαιὸν τύπον, ἐπανήκατε, γεγράφαμέν σοι,

Arsen. Epist. ad Athanas. apud Apolog contr. Arian. §. 69

Ἐκκλησιαστικὸς κανὼν, *one Name of the Constitutions.*

ἀγαπητὰ πάντα, ὁμολογοῦντες ἐν ὀνόματι κυρίου, τῷ λοιπῷ μὴ κοινωνήσειν τοῖς ἐπὶ σχίσμασι, καὶ μηδέπω εἰρηνεύσασι πρὸς τὴν καθολικὴν ἐκκλησίαν, ἐπισκόποις τε καὶ πρεσβυτέροις καὶ διακόνοις, μήτε συνέδρια αὐτοῖς, βουλομένοις τι ἐν συνόδῳ, μήτε γράμματα εἰρηνικὰ ἀποστέλλειν, μήτε δέξασθαι παρ' αὐτῶν, μηδ' οὗ, δίχα γνώμης σου, τῶν τῆς μητροπόλεως ἐπισκόπων, ὅρον τινὰ ἐνφέρειν περὶ ἐπισκόπων, ἢ περὶ δόγματος ἑτέρου κοινῆς ἐκκλησιαστικῆς, ἀλλ' εἶναι πᾶσι τοῖς παρατυπωμένοις κανόσι. — Can. 35

Orat. Cont. Gent. §. 6 — Οἱ δὲ ἀπὸ τῶν αἱρέσεων ἐκπεσόντες τῆς ἐκκλησιαστικῆς διδασκαλίας, καὶ περὶ πίστιν ναυαγήσαντες, καὶ ὅτι μὴ ὑφέστασιν τὸ κακὸν παραφρονοῦσιν εἶναι. — Ἐκκλησιαστικὴ διδασκαλία, one Name of the Constitutions; and so again presently.

§. 18 — Ἐκ παρθένου πλάττει ἑαυτῷ τῷ σώματι — ὁ τοῦτο πλάσας αὐτὸς ἐστι καὶ τῶν ἄλλων ποιητής. — L. v, c. 7, p. 309

§. 33 — Ὅτι δὲ καὶ ἀθάνατος γέγονεν ἡ ψυχή, καὶ τοῦτο ἀναγκαῖον εἰδέναι ἐν τῇ ἐκκλησιαστικῇ διδασκαλίᾳ. — L. vi, c. 11, p. 340

Epistola Canonica ad Amunium Monachum, per tot. — L. vi, c. 27, 28, p. 355, 356, 357

Οἱ δὲ σοφοὶ περὶ τὰς διαβολὰς

Apolog. ad Constant. §. 28

ἐκολάς διέφθειραν, τὸ ὂν ἐπ' αὐτοῖς, τὴν ἀποστολικὴν διάταξιν καὶ τὰς ἐκκλησίας ἐμίανον.

Apostolical Constitutions one Name of these Constitutions.

Epist. Festal.

Μέλλων δὲ τούτων μνημονεύειν χρήσιμα πρὸς σύστασιν τῆς ἐμαυτοῦ πολιτείας τῷ τύπῳ τῶν εὐαγγελίων ἃ λέγω, λέγων καὶ αὐτὸς, ἐπειδήπερ τινὲς ἐπεχείρησαν ἀνατάξασθαι ἑαυτοῖς τὰ λεγόμενα ἀπόκρυφα, καὶ ἐμμίξαι ταῦτα τῇ θεοπνεύστῳ γραφῇ, περὶ ἧς ἐπληροφορήθημεν, καθὼς παρέδοσαν τοῖς παισὶν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ἔδοξε κἀμοὶ, συγγραφέντι παρὰ γνησίων ἀδελφῶν καὶ μαθόντι ἄνωθεν, ἐξῆς ἐκθέσθαι τὰ κανονιζόμενα, καὶ παραδοθέντα, πιστευθέντα τε θείᾳ βουλήσει βιβλία, ἕνα ἕκαστος, εἰ μὴ ἠπατήθη, καταγνῷ τῶν πλανησάντων, ὁ δὲ καθαρὸς διαμείνας χαίρῃ πάλιν ὑπομιμνῃσκόμενος. ἔστι τοίνυν τῆς μὲν παλαιᾶς διαθήκης βιβλία τῷ ἀριθμῷ τὰ πάντα εἰκοσιδύο. [Then follow the Books of the Old Testament, almost exactly agreeing with that Catalogue in the Eighty Fifth

See as before, the Authentick Records.

The Canon of Scripture deliver'd by the Apostles themselves.

L. ii, c. 57, p. 261, 262; Can. 85.

Canon.] ἄχει τέτων τὰ τῆς παλαιᾶς διαθήκης ἴσατω. τὰ δὲ τῆς καινῆς πάλιν ὐκ ὀκνητέον εἰπεῖν. [Then follow the Books of the New Teſtament, in like manner agreeing with the ſame Canon; only the Clementines are, as uſual, omitted; and the *Apocalypſe* added at laſt by it ſelf; καὶ πάλιν ἰωάννε ἀποκάλυψις.] — ἀλλ' ἕνεκά γε πλείονος ἀκριβείας προτίθεμι καὶ τῦτο, γεγράφων ἀναγκαίως, ὡς ὅτι ἐσὶ καὶ ἕτερα βιβλία τέτων ἔξωθεν, ἃ κανονιζόμενα μὲν, τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις, καὶ βελομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον· σοφία σολομῶντος, καὶ σοφία σειράχ, καὶ ἐσθὴρ, καὶ ἰουδὶθ, καὶ τωβίας, καὶ διδαχὴ καλεμένη τῶν ἀποσόλων, καὶ ὁ ποιμήν. καὶ ὅμως, ἀγαπητοὶ, κακείνων κανονιζομένων, καὶ τέτων, ἀναγινωσκομένων, ὐδαμῦ τῶν ἀποκρύφων μνήμη, κ. τ. λ.

Ταῦτα δὲ διὰ τῦθ' ὕτως ἐπραττεν [γρηγόριος,] ἐπεὶ μήτε ἐκκλησιαστικῷ κανόνι τὴν καταίσιν εἶχε, μήτε ἀποσολικῇ

Hiſtor. Arian. ad Monach. §. 14

L. viii. c. 4. p. 390, 391, Can. 31.

Ἐκκλησιαστικὸς κανὼν, and Ἀποσολικὴ παράδοσις, Two Names of the Conſtitutions and Canons.

Now began ỳ State to interpose in Ecclesiastical Affairs, occasion'd by ỳ mad behaviour of Arianasius.

κῇ παραδόσει κληθεὶς ἦν ἐπίσκοπος· ἀλλ' ἐκ παλατίου, μετὰ στρατιωτικῆς ἐξουσίας, καὶ φαντασίας ἀπήγαλλε, ὥσπερ ἀρχὴν κοσμικὴν ἐγκεχειρισμένος.—

§. 51 ὡς δὲ προφασιζόμενος [ὁ κωνσάντιος] φροντίζειν ἐκκλησιαστικῶν κανόνος, πάντα παρὰ τοῦτον ἀπενόησε προάγειν· ποῖος γὰρ κανὼν ἀπὸ παλατίου πέμπεσθαι τὸν ἐπίσκοπον; ἢ ποῖος κανὼν στρατιώτας ἐπιβαίνειν ἐκκλησίας; ἢ τίς παραδέδωκε κώμητας, καὶ τοὺς ἀλογίστους σατράπας καθάρχειν τῶν ἐκκλησιαστικῶν, καὶ διατάγματι τὴν κρίσιν τῶν λεγομένων ἐπισκόπων δηλοῦσθαι;—

§. 52 εἰ γὰρ ἐπισκόπων ὄντι κρίσις, τί κοινὸν ἔχει πρὸς ταύτην βασιλεύς; εἰ δὲ βασιλέως ἐστὶν ἀπειλὴ, πῶς ἐν ταύτῃ χρεία τῶν λεγομένων ἐπισκόπων; πότε γὰρ ἐκ τοῦ αἰῶνος ἤκουσε τοιαῦτα; πότε κρίσις ἐκκλησίας παρὰ βασιλέως ἔσχε τὸ κῦρος; ἢ ὅλως ἐγνώσθη τὸ κρίμα; πολλαὶ σύνοδοι περὶ τούτου γεγόνασι, πολλὰ κρίματα τῆς ἐκκλησίας γέγονεν, ἀλλ' οὔπω οἱ πατέρες ἔπεισάν ποτε περὶ τοῦτον βασι-

λέα,

λέα, ὅτι βασιλεὺς τὰ τῆς ἐκκλησίας διεφώνησε.

§. 74 Οὗτος [κωνσάντιος] ὑπενόησεν ἀλλοιῶσαι νόμον, παραλύων τὴν μὲν τοῦ κυρίου διὰ τῶν ἀποστόλων διάταξιν, τὰ δὲ τῆς ἐκκλησίας ἀλλαττόμενα ἔθη, καινὸν αὐτὸς ἐπινοῶν τρόπον τῆς καταστάσεως.

Ubi suprà.

Ἡ κυρίου διὰ τῶν ἀποστόλων διάταξις, the Name of these Constitutions.

§. 77 Δεινὰ μὲν οὖν καὶ πέρα δεινῶν τὰ τοιαῦτα· παρέπεσε δὲ παράξις ὅμως τῷ σημαινομένῳ τὰ τοῦ ἀντιχείσου, τὸν γὰρ βλέπων αὐτὸν ἐξάρχοντα τῶν νομιζομένων ὁπισθόπων, καὶ παρακαθήμενον τῆς ἐκκλησιαστικῶν κρίσεων, οὐκ ἀκολούθως ἂν εἴποι τοῦτ' εἶναι τὸ διὰ τοῦ Δανιὴλ ἐρημοῦν βδέλυγμα τῆς ἐρημώσεως; Τὸν γὰρ κεκισανισμὸν παρεβεβλημένον, καὶ εἰς τοὺς ἁγίους τόπους εἰσερχόμενον, ἐσκώληκά τι ὄν αὐτοῖς, ἐρημοῖ τὰς ἐκκλησίας, παραλύων τοὺς τούτου νόμους, καὶ τὰ ἴδια κρατεῖν βιαζόμενον.

Ubi suprà.

Orat. 2. cont. Arian. §. 43 Πολλαὶ γοῦν καὶ ἄλλαι αἱρέσεις λέγουσι τὰ ὀνόματα μόνον, μὴ φρονοῦσαι ὀρθῶς, ὡς εἴρηται, μήτε τὴν πίστιν ὑγιαίνουσαι ἔχουσαι, ἀλυσιτελὲς ἔχουσι καὶ τὸ παρ' αὐτοῖς διδόμενον ὕδωρ, λει-

L. vi, c. 16, p. 345

L. vi, c. 15, p. 344, Can. 47

λειπόμενον εὐσεβείᾳ· ὥστε καὶ τὰ ῥαντιζόμενα παρ' αὐτοῖς μυσαρείας μᾶλλον ἐν ἀσεβείᾳ ἢ λυτρώσεως.

Epist. 1, ad Serap. §. 28

Ἴδωμεν δὴ ὅμως καὶ πρὸς τούτοις καὶ αὐτὰ τὰ ἐξ ἀρχῆς παραδοθέντα, καὶ διδασκαλίαν, καὶ πίστιν τῆς καθολικῆς ἐκκλησίας, ἣν ὁ μὲν κύριος ἔδωκεν, οἱ δὲ ἀπόστολοι ἐκήρυξαν, καὶ οἱ πατέρες ἐφύλαξαν· ἐν ταύτῃ γὰρ ἡ ἐκκλησία τεθεμελίωται· καὶ ὁ ταύτης ἐκπίπτων οὐκ ἂν εἴη, οὐκ ἔτι λέγοιτο χριστιανός. —

A most full Character of the Constitutions.

ibid.

ὁ γὰρ πατὴρ, διὰ τοῦ λόγου, ἐν ἁγίῳ πνεύματι τὰ πάντα ποιεῖ· καὶ οὕτως ἡ ἑνότης τῆς ἁγίας τριάδος σώζεται· καὶ οὕτως εἷς θεὸς ἐν τῇ ἐκκλησίᾳ κηρύττεται, ὁ ὢν ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν· ὢν ἐπὶ πάντων μὲν ὡς πατὴρ, ὡς ἀρχὴ, καὶ πηγὴ, διὰ πάντων δὲ διὰ τοῦ λόγου, ἐν πᾶσι δὲ ἐν τῷ πνεύματι τῷ ἁγίῳ. κ.τ.λ. —

L. vii. c. 14. p. 343

§. 33

καὶ ταῦτα παραδοθεῖσα ἡμῖν παρὰ τῶν πατέρων ἀποστολικῶν πίστιν παρέδωκα, μηδὲν ἐξωθεν ὑπονοήσας· ἀλλὰ ὅπερ ἐμαθον ἐν ἐκκλησίᾳ, συμφώνως τοῖς ἁγίοις γράμμασι.

Ἀποστολικὴ πίστις παραδοθεῖσα παρὰ τῶν πατέρων, one Name for the Credenda in the Constitutions.

Ὁ

Epist. 2, §. 8

Ὁ μὲν χαρακτὴρ ἐστὶ ἐκ τῶν ἀποστόλων, ἀλλὰ τῶν πατέρων.

The same account.

Vit. Anton. §. 62

Τὸν τε κῆρυκα τῆς ἐκκλησίας ἀφθόνως ἐτίμα.

Κανὼν ἐκκλησίας, one name of the Constitutions. *L. vii, c.* 35, *p.* 375, *L. viii, c.* 12, *p.* 402

De Trin. & Spirit. S. §. 16

Ecclesiæ autem Christi omnes ab Oriente usque ad Occidentem convenienter Patrem à Seraphim laudari profitentur, in ministeriorum relatione.

Epist ad Epictet. §. 3

Τὰ δὴ εἰρημένα ἔστε λεκτὰ, ἔστε ἀκουστὰ μόνα χειστιανοῖς, ἀλλὰ ἀλλότρια κ᾽ πάντα τρόπον τῆς ἀποστολικῆς διδασκαλίας.— τρέποντα τὴ ἐκκλησιαστικῇ παραδόσει.— ἡμῶν δὲ ἡ πίστις ἐκ διδασκαλίας ἀποστολικῆς ὁρμωμένη, κ᾽ παραδόσεως τῶν πατέρων βεβαιωμένη, ἔκ τε νέας κ᾽ παλαιᾶς διαθήκης. κ. τ. λ.

Ἀποστολικὴ διδασκαλία. — ἐκκλησιαστικὴ παράδοσις, two Names of the Constitutions, as distinct from Scripture.

Expos. Psalm. 12, 5

Ἑτοίμασας ἐνώπιόν μου τράπεζαν· τράπεζαν δὲ μυστικὴν λέγει· κ᾽ τὸ ἔλαιον, τὸ χρῖσμα μυστικὸν, κ᾽ τὸ ποτήριον, λέγει.—

L. viii, c. 12, *p.* 398, & *L. ii, c.* 32, *p.* 244 *L. iii, c.* 15, 16, 17. *p.* 287, 288, *L. vii, c.* 22, *p.* 368, *c.* 42, 43, 44 *p.* 380, 381

ibid.

ἐλίπωμαι ἐν ἐλαίῳ πλουσίῳ κεφαλῇ μου. κ᾽ τοῦτο τὸ χρῖσμα δὲ μυστικὸν κ᾽ τὸ ποτήριον σου μεθύσκων μου, πάλιν πλουσίαν μυστικὴν εὐφροσύνην φησίν.

Ἐξ

In Psal. 104 Argum. Ἔστι δὲ ἀλληλούια, αἴνεσις τοῦ ἀοράτου· λέγεται δὲ τοὺς ἀγγέλους ταύτῃ τῇ φωνῇ αἰνεῖν τὸν Θεόν· ὥσπερ καὶ χερουβὶμ τὸ, ἅγιος, ἅγιος, ἅγιος, καὶ τοῦτο ἅγιοι παραδεδώκασι πατέρες, αὐτήκοοι γενόμενοι. ὥσπερ ἠσαΐας τὸ Σεραφίμ.

L. vii, c. 35 p. 375
L. viii, c. 12, p. 402

In Psal. 111 4, 5 Οὐ γὰρ δεῖ ἁπλῶς καὶ ἀκρίτως πᾶσι πειθεῖναι τὴν μυσταγωγίαν τὸν λόγον· καὶ τοῦτο λοιπὸν ὃ εἶπεν αὐτοῖς ὁ κύριος, μὴ βάλητε τὰ ἅγια τοῖς κυσίν.

L. iii, c. 5. p. 277. Can 85

Epist. Synod. Alex. ap. Apolog. contr. Arian. §. 6 Ἐν βηρυτῷ μὲν λοιπὸν ἀπ' ἀρχῆς· βηρυτίῳ δὲ ἀφεὶς εἰς νικομήδειαν ἦλθε· τιμὼ μὲν σχῆμα νόμῳ ἀφεὶς, εἰς λοιπὸν δὲ σχῆμα νόμῳ ὑπεβαίνων.

Can. 14

§. 11 Τὸ δὲ μυστικὸν ποτήριον καὶν θραυσθῇ παρ' ἑκόντος ἀσεβῆ ποιεῖ τὴν ὑπηρεσίαν, σχῆμα μόνοις τοῖς νομίμως προεστῶσιν εὐρίσκει. ὅτι ὁ τρόπος τούτου τοῦ ποτηρίου μόνος, ἄλλος ὑδρίας; τοῦτο ὑμεῖς νομίμως προσφέρετε τοῖς λαοῖς· τοῦτο ὑμεῖς ἀπὸ τοῦ ἐκκλησιαστικοῦ κήρυκος παρελάβετε· τοῦτο μόνον ὅτι τὴν καθολικῆς ἐκκλησίας προεστῶτων. κ.τ.λ.

L. viii, c. 13, p. 405

Ἐκκλησιαστικὸς κανὼν, one Name of the Constitutions.

Epist. Encycl. §. 1 Ἵνα μὴ δι' ὀλίγους ἐκκλησιαστικοὶ κήρυκες, καὶ ἡ τῆς ἐκκλησίας

The same Name.

κλησίας πίστις ἀδιαφθαρῆ.— ὃ γὰρ νῦν ἡμῶν ἕκαστος τύποις ταῖς ἐκκλησίαις ἐδόθη, ἀλλ' ἐκ τῶν πατέρων ἡμῶν, καλῶς καὶ βεβαίως παρεδόθη· οὐδὲ νῦν ἡ πίστις ἤρξατο, ἀλλ' ἐκ θεοῦ κυρίου, διὰ τῶν μαθητῶν, εἰς ἡμᾶς διαβέβηκεν. ἵν' οὖν μὴ τὰ ἐξ ἀρχαίων μέχρις ἡμῶν τηρηθέντα ἐν ταῖς ἐκκλησίαις, ἐν ταῖς νῦν ἡμέραις παραπόληται, καὶ πίστις δοθέντα ἡμῖν ζητηθῇ παρ' ἡμῶν. κ. τ. λ.

The same account as above.

These Constitutions preserv'd in the Churches.

§. 2 Κατὰ δὲ τὰς ἐκκλησιαστικὰς ἡμέρας, καὶ ἐπὶ τὸ θεῖον παύλου ῥῆμα, σωμαθέντων τῶν λαῶν, καὶ θεοδιδάκτων τῶν καθιστανόντων, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντα κοσμικῶς ἐκτεθῆναί τε καὶ παραθῆναι, παρόντων τῶν αἰτουμένων λαῶν, καὶ κληρικῶν.— τοῦτο δὲ τὰς μὲν ἐκκλησιαστικὰς ἡμέρας παραλύῃ, καὶ δὲ ἔθνη ἀναγκάζῃ βλασφημεῖν, καὶ νοεῖν ὅτι μὴ ἐπὶ θεῖον θεσμὸν, ἀλλ' ἐξ ἐμπορίας καὶ προσασίας αἱ καταστάσεις γίνονται.— κοινὸς γάρ ἐστιν ὁ σωτὴρ, ὁ ὑπ' αὐτῶν βλασφημούμενος, καὶ πάντων εἰσὶν

ἐκκλησιαστικοὶ κανόνες One Name of the Constitutions; and here suppos'd to be Divine.

L. viii, c. 41. p. 390, 391

ibid.

εἰσὶν οἱ κανόνες, οἱ ὑπ' αὐτῆς παραλυόμενοι.

Apolog. de fug. §. 6 Τῇ γὰρ ἑβδομάδι μὴ τὴν ἀγίαν πεντηκοστὴν ὁ λαὸς νηστεύσας, ἐξῆλθε πρὸ τοῦ κοιμητηρίου εὐξάμενος.

L. v. c. 20, *p.* 326

Ad Dracont. §. 3 Εἰ δὲ τῆς ἐκκλησιῶν ἡ διάταξις σὲ ἀρέσκει σοι, σὺν νομίζεις τὸ τῆς ὑποκρίσεως λειτούργημα μισθὸν ἔχειν, ἀλλὰ καταφρονεῖν τοῦ ταύτα διαταξαμένου σωτῆρος πεποίηκας Σαυτόν, παρακαλῶ μὴ τοιαῦτα λογίζου, μηδὲ ἀνέχου τῆς ταῦτα συμβουλεύοντος· ὁ γὰρ ἄξια διανοητὰ ταῦτα, ἃ γὰρ ὁ κύριος, διὰ τῶν ἀποστόλων ἐτύπωσε, ταῦτα καλὰ καὶ βέβαια μένει. — καὶ τὸ ἐκ τοῦ ἀντιλέγειν τῇ ἐκκλησιαστικῇ διατάξει κίνδυνον.

Ἡ διάταξις τῆς ἐκκλησιῶν τοῦ ταῦτα διαταξαμένου σωτῆρος, *one Character of the Constitutions.*

Ὁ κύριος διὰ τῶν ἀποστόλων ἐτύπωσε, *one Character of the Constitutions.*

§. 10

Ἐκκλησιαστικὴ διάταξις, *one Name of the Constitutions. See Can.* 37, *L. ii, c.* 57, *p.* 261, 262. *Can.* 85.

Synopsis Sac. Script. Op. Tom. 2. Πάσα γραφὴ ἡμῖν χρησιανῶν θεοπνεύστος ἔστιν; σὺν αἱρέσεσι δέ, ἀλλὰ μᾶλλον αἱρεσμῷ καὶ κανονισμῷ ἔχει τὰ βιβλία. καί ἐστι τῆς μὲν παλαιᾶς διαθήκης ταῦτα. [Then the Books of the Old Testament are named, almost exactly from the 85th Canon.] Ὁμοῦ τὰ κανονιζόμενα τῆς παλαιᾶς διαθήκης

διήκης βιβλία εἴκοσι δύω, ἰσάριθμα τοῖς γεγράμμασιν τῆς ἑβραίων. — ἐκτὸς δὲ τούτων εἰσὶ πάλιν ἕτερα βιβλία τῆς αὐτῆς παλαιᾶς διαθήκης, ἃ κρημνιζόμενα, ἢ, ἀναγινώσκόμενα δὲ ῥᾴθυμον τοῖς κατηχουμένοις. — τοσαῦτα καὶ τὰ μὴ κανονιζόμενα. — καὶ τὰ μὲν τῆς παλαιᾶς διαθήκης βιβλία, τά τε κανονιζόμενα, καὶ τὰ μὴ κανονιζόμενα τοιαῦτα, καὶ τοσαῦτα· τὰ δὲ τῆς καινῆς διαθήκης πάλιν ὡρισμένα τε καὶ κεκανονισμένα βιβλία ταῦτα. [Then the Books of the New Teſtament are named, exactly according to the Canon, but without the *Clementines*.] ὅτι τέτοις δοκεῖ καὶ ἡ ἀποκάλυψις ἰωάννου τοῦ θεολόγου, δεδόξασται ὡς ἐκείνου, καὶ ἐγκριθεῖσα ὑπὸ πάλαι ἁγίων καὶ θεοφόρων πατέρων. — τοσαῦτα καὶ τὰ τῆς καινῆς διαθήκης βιβλία. [Then the Author abridges Books of the Old and New Teſtament, and ſpeaking diſtinctly of the Four Goſpels, he ſays thus,] εὐαγγέλια δὲ τέσσαρα ἑδέ-

ωις.

αὐτοῖς ἡμῖν οἱ ἱεροὶ κήρυκες τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Nay at last the *Clementines* come in by themselves; altho' out of their place, and with an aukward Addition; πλανῶνται ἐξ ὧν μετῳκείωνται ἐκλέγοντα τὰ ἀληθέστερα καὶ θεόπνευστα.

See y Authentick Records above.

πλανῶνται *contain'd* θεόπνευστα *or things of divine Inspiration.*

These full and numerous Testimonies and Citations from *Athanasius* are too plain and expres to need any Comment. Only one cannot forbear taking notice of this last Passage of the Author of the *Synopsis Sacræ Scripturæ*, implying that the *Clementines*, the Epistles and Constitutions of *Clement*, did seem to require a Place among the *divinely inspired Writings*: But that so many things were disapprov'd in them in his Days, that they were excluded from the Canonical Scriptures, and *Orthodox Extracts* only made out of them for the uses of the Church. Whether these *Orthodox Extracts* be not the very same that we now have intire in the Ethiopick, and Arabick, and in part in the Greek; and that probably as deriv'd from *Athanasius*; wherein all the ἀκρίβεια or original Christian Faith is accordingly omitted, I shall not peremptorily determin. But I own that it seems

Remarks on Dr. Grabe, p. 41, &c.

to me to be exceeding probable, as has been observ'd elsewhere.

A. D. 342

XXXII. The next Witness that I shall produce for the Confirmation of the Constitutions shall be that of *Julius* Bishop of *Rome*, the only Western Apostolical Church to which they were intrusted. And this Testimony is the more to be regarded *because* 'tis the principal one we have from *Rome*, the Seat of *Clement*; *because* 'tis from that Church which the earliest of all them, and set up her own Doctrines and Rules in their stead; so that indeed the *Latin* or Western *Church*, much influenc'd by her Authority, do seldom after this time seem so much as to have known any thing of them; and *because* this Testimony is at a critical Time, just when those fatal Hereticks *Marcellus* and *Athanasius*, supported by the Western Synods, and the Antichristian See of *Rome*, advanc'd those Doctrines and Practices which by degrees set aside the Authority of the same Constitutions. And indeed the Popes of *Rome* in these Ages, ever since the unhappy *Dionysius*, if *Athanasius* say true, set up for the [illegible], and engag'd the Bishop of *Alexandria* not to oppose it, seem to have made so poor a Figure among the Learned World, that we have no considerable genuine Remains of them left. So we must here chiefly content our selves with such

such Passages as this Popes Letter on behalf of *Athanasius*, and preserv'd by him will afford us; which indeed, considering that they are all out of one single Epistle, are not a few, and not a little remarkable.

	Julius.	Constitutions.
Ap. Athanas. contr. Arian. §. 21	Ἐν τοῖς ἐκκλησιαστικοῖς οὐ λόγων ἐπίδειξίς ἐστιν, ἀλλὰ κανόνες ἀποστολικοί.	Κανόνες ἀποστολικοί, one Name of the Constitutions, or Canons, or both.
§. 28	Πῶς οἷόν τε ἦν ὑπὸ τὴν δύσιν νόσῳ καταχειμένου τὸν ἐπὶ ἑσπέρας ἥκειν, καὶ λειτουργεῖν, καὶ προσφέρειν; ἢ πῶς οἷόν τε ἦν προσφορὰν προσκεῖσθαι, ἔνδον ὄντων τῶν κατηχουμένων; εἰ γὰρ ἔνδον ἦσαν οἱ κατηχούμενοι, ἔπρεπεν ὁ κλῆρος τὰς προσφορὰς.	L. ii. c. 57. p. 264. L. viii. c. 6. p. 394. c. 9. p. 396.
§. 29	Τί ὁ ἐκκλησιαστικὸς κανὼν ἀπαιτεῖ;	Ἐκκλησιαστικὸς κανὼν, one Name of the Constitutions, or Canons
Ibid:	Καὶ ὅμως μὴ τοσαῦτα ὑμεῖς, ὡς παρὰ κανόνας ποιήσαντας ἡμᾶς, ἐμέμφασθε· σκοπεῖτε τοίνυν τίνες εἰσὶν οἱ παρὰ κανόνας πράξαντες;	κανόνες, one Name of the Constitutions, or Canons, or both.
§. 30	Ἔπειτα οὐκ ἐξῆν τοιαύτην καινοτομίαν ἐν τῇ ἐκκλησίᾳ γενέσθαι. ποῖος γὰρ κανὼν ἐκκλησιαστικὸς, ἢ ποία παράδοσις ἀποστολικὴ τοιαύτη, ὥστε εἰρηνευούσης ἐκκλησίας, καὶ ὑπὸ πάντων	As above. Παράδοσις ἀποστολικὴ, one Name of the Constitutions.

κόπων τοσούτων ὑμῶν ἐχόντων πρὸς τὴν ὑπόστασιν τῆς Ἀλεξανδρείας ἀδιάφορον, ἀποσαλλῶσαι χειροτέρων, ξένον μὴν τῆς πόλεως, μήτε ἐκεῖ βαπτισθέντα, μήτε γινωσκόμενον τοῖς πολλοῖς, μὴ αἱτηθέντα μὲν ἀπὸ πρεσβυτέρων, μὴ παρ' ὑποκόπων, μὴ παρὰ λαῶν, ἀλλὰ καταπαλλῶσαι μὲν ἐν ἀντιοχείᾳ, ἀποσαλῆναι δὲ εἰς τὴν Ἀλεξάνδρειαν, ὑ μετὰ πρεσβυτέρων, ὑ μετὰ ἅπαντων τῆς πόλεως, ὑ μετὰ ὑποκόπων τῆς ἀγυιᾶς, ἀλλὰ μετὰ στρατιωτῶν. τοῦτο γὰρ ἔλεγον κὴ πιθανὸν οἱ ἐνταῦθα ἐλπίζοντες. εἰ γὰρ κὴ μετὰ τὴν σύνοδον ὑποδύσκολος ἦν εὑρεθεὶς ὁ Ἀθανάσιος, ἆρα ἐδύνατο τὴν κατάστασιν οὕτως ἀθρόως, κὴ παρὰ τὸν ἐκκλησιαστικὸν κανόνα γενέσθαι; ἀλλ' ἐπ' αὐτῆς τῆς ἐκκλησίας, ἀπ' αὐτοῦ τοῦ ἱερατείου, ἀπ' αὐτοῦ τοῦ κλήρου, τοὺς ὄντας τῇ ἐπαρχίᾳ ὑποκόπους ἔδει καλεσθῆναι, κὴ μὴ νῦν τοὺς ἀπὸ τῶν ἀποστόλων κανόνας παραλύεσθαι. ἄρα γὰρ εἰ καθ' ἑνὸς ὑμῶν ἐγεγόνει τοιοῦτον, ἆρα ἂν ἐβοήσατε; ἆρα ἂν ἠξιώσατε, ὡς παρανομούμενοι τῶν κανόνων, ἐκδικηθῆναι; ἀγαπητοὶ, ὡς

Θεοῦ

L. viii, c. 4, p. 390, 391

Can. 31

As above.

Οἱ ἀπὸ τῶν ἀποστόλων κανόνες, one Name of the Constitutions, or Canons, or both.

Θεῦ παρόντος. μετὰ ἀληθείας φθεγγόμεθα, καὶ λέγομεν, οὐκ ἔστι τοῦτο εὐσεβὲς, οὐδὲ νόμιμον, οὐδὲ ἐκκλησιαστικόν, καὶ γὰρ καὶ τὰ λεγόμενα γραμμὰς παρὰ γεωμέτρου ἐν τῇ ἐπιφανείᾳ αὐτῶν δείκνυσι τὴν καταστάσεως τάξιν, ἐν γὰρ τοιούτοις εἰρηνικοῖς καιροῖς, ὡς αὐλοὶ οἱ ἐλθόντες ἀπὸ τῆς ἀλεξανδρείας ἀπήγγειλαν, καθὼς καὶ οἱ ἐπίσκοποι ἐγεγράφαν,— τὰ ἅγια μυστήρια, ἐφ' οἷς πρέπον μακάριον καὶ πρεσβύτερον, κατὰ ἐθνικὴν διηρπάζετο, καὶ εἰς γῆν καταβάλλεται, ἵνα τῷ γεωργείῳ τινὲς καταστάσιν δέξωνται. τὰ δὲ τοιαῦτα δείκνυσι τὸν παραλύοντας τοὺς κανόνας, κ. τ. λ.

Νόμιμα, & Ἐκκλησιαστικὰ, *Characters of the Constitutions.*

Ibid. *Can. 85.*

§. 32 Ταῦτα μὲν οὖν ἐγὼ, οὐκ ὡς ἀπολογούμενος αὐτῷ, [ἀθανασίῳ καὶ μαρκέλλῳ] ἔγραφα, ἀλλ' ἕνεκα τοῦ πιστοῦσαι ὑμᾶς ὅτι δικαίως καὶ κανονικῶς ἐδεξάμεθα τοὺς ἄνδρας, καὶ μᾶλλον φιλονεικεῖτε· ὑμᾶς δὲ δίκαιον ἐστὶ ἀνυβάτους καὶ πάντα τόπον κωμεῖν, ἵνα τὰ μὲν παρὰ κανόνα νομόμενα διορθώσεως τύχῃ, αἱ δὲ ἐκκλησίαι εἰρήνην ἄγωσι.

As before.

§ 34 Εὐχόμενος δὲ καὶ τοὺς ἐκκλη-

As above.

σίας μὲν ἐν ἀκαταστασίᾳ ἦν, ἀλλὰ δεδομένην ὥσπερ νόμον τὴν
Ibid. ἀποστόλων ἐπιτομίαν, — ἀναδιδάσασθε, ὡς ἀπλάγχνα ἔχοντες οἰκτιρμῶν, διορθώσασθαι, ὡς πρέπον, τὰ παρὰ κανόνα γινόμενα· ἵνα εἰ καί τι παρολίσθησε τοῦτο τῇ ὑμετέρᾳ ἀγάπῃ διορθωθῇ.

§. 35 Ἔδει γάρ τὸ ἐκκλησιαστικὸν κανόνα, καὶ μὴ ὅπως ἐγένετο τὸν κείσιν.— οὐκ ὅπως αἱ παῦλε διατάξεις, οὐκ ὅπως οἱ πατέρες παραδεδώκασιν. — ἃ γὰρ παρειλήφαμεν παρὰ τοῦ μακαρίου πέτρου τοῦ ἀποστόλου ταῦτα καὶ ὑμῖν δηλῶ, καὶ οὐκ ἂν ἔγραψα, φανερὰ ἡγούμενος εἶναι ταῦτα παρὰ πᾶσιν.

As above.

Παῦλε διατάξεις, *L. viii, c. 32, p. 412, 413, 414*

That of Peter c. 33, 34 p. 414, 415.

These Passages of Pope *Julius* are sufficiently plain without any Comment. Only
Ad Rom. §. 4 one cannot but observe here that as *Ignatius*, writing long before *to* the *Romans*, so *Julius* writing here *from* them, takes particular notice of those Constitutions in the Eighth Book which belong peculiarly to *Peter* and *Paul*, the two great Apostles by whom that Church of *Rome* was originally settled in the first times of the Gospel; and that therefore those particular Chapters ascribed to them, in even the Text of all our pre-

sent Copies, do really belong to them, and have all along the first Ages been ascribed to them accordingly.

N. B. There being two Passages of Pope *Liberius* which are to the same effect with his Predecessor *Julius*'s Testimonies here set down, and yet not being considerable enough to make a distinct Head, I shall add them here. — *Testis autem est mihi Deus, testis & tota cum suis membris Ecclesia, me fide, & me in Deum meum cuncta mundana, ita ut Evangelica & Apostolica ratio præcepit, calcare & calcasse.* — *& nunquam mea statuta sed Apostolica, ut essent semper firmata & custodita, perfeci, secutus morem ordinémque majorum.* — Οὐκ ἔστιν ἐμὸν ἐκκλησιαστικὸς κανὼν, ἔτι τοιαύτην πώποτε παράδοσιν ἔχομεν παρὰ τῶν πατέρων, τὴν καὶ ἀυτὴν παραλαβόντων παρὰ μακαρίου καὶ μεγάλου ἀποστόλου πέτρου. — ἀλλ' ἐπεὶ ἅπερ μέλει τῷ βασιλεῖ περὶ τῆς ἐκκλησιαστικῆς εἰρήνης, — γινέσθω λοιπὸν ἐκκλησιαστικὴ σύνοδος, μάχεσθαι δὲ πρέπει, καὶ ἡμῖν παραγίνεσθαι, καὶ δικάσαι ἀπειλεῖ, ἀλλὰ μόνον ὁ τοῦ Θεοῦ φόβος ἀρκεῖ, καὶ ἡ τῶν ἀποστόλων διάταξις.

About A.D. 355. *Liberii Epist. ad Constant.* *Liberii Verb. ad Legat. Constant. ap. Athanas. Hist. Arian.* §. 36

N. B. There being a few more occasional Passages of the same nature belonging to some Bishops of this Age, with regard also to *Constantius*, I shall here add them, without making distinct Heads for them. — τότε γὰρ βασιλεὺς καλέσας ἐκέλευσε κατὰ ἀθανασίου μὴ συγγράφειν, τοῖς δὲ αἱρετικοῖς κοινωνεῖν. εἶτα ἑκάτερον δαιμάζοντων τὸ καινὸν ὀπτόδοξον τοῦτο, καὶ λεγόντων

About A.D. 355. *Concil. Mediolan. ann.* §. 33.

λειρόντων μὴ εἶ τοῦτον ἐκκλησιαστικὸν κανόνα, σὺ δὲ ἐκεῖνο. ἀλλ' ὅπερ ἐγὼ βούλομαι τοῦτο κανὼν ἐλέγχ νομίζεσθαι.— ὑπείλκυ τὴν ἡμέραν τῆς κρίσεως, ἢ σωεβάλλουσι ἀπὸ μὴ διαφθείρειν τὰ ἐκκλησιαστικὰ, μηδὲ ἐγκαταμίσγειν τῇ ῥωμαϊκῇ ἀρχῇ τὴ τῆς ἐκκλησίας διαταγή.— Μὴ τὰδε σαυτὸν εἰς τὰ ἐκκλησιαστικὰ, μηδὲ σὺ τοῖς τούτων ἡμῶν παρακέλδυσι· ἀλλὰ μᾶλλον παρ' ἡμῶν σὺ μανθάνε ταῦτα. σοὶ βασιλείαν ὁ Θεὸς ἐνεχείρισεν, ἡμῖν δὲ τὰ τῆς ἐκκλησίας ἐπίστευσε· ἢ ὥσπερ ὁ τὴν ἀρχὴν παρακλέπτων ἀντιλέγ τῷ διατεταγμένῳ Θεῷ, ὕτω φοβήθητι μὴ ἢ σὺ τὰ τῆς ἐκκλησίας εἰς ἑαυτὸν ἕλκων ὑπόδυνῃ θ' ἁμαρτήματι μεγάλῳ γένῃ· ἀπόδοτε, γέγραπται, τὰ καίσαρος καίσαρι, ἢ τὰ τοῦ Θεοῦ τῷ Θεῷ. ὅπ τοίνυν ἡμῖν ἄρχειν ἐπὶ τῆς γῆς ἔξεσιν, ὅπ σὺ τοῦ θυμιᾶν ἐξουσίαν ἔχεις, βασιλεῦ.

Hos. Epist. ad Constant. ap. Athanas. §. 44.

§. 34.

XXXII. The next Witness that I shall produce for the sacred Authority of these Constitutions and Canons shall be a noble and an unexpected one; I mean the Church of *Ethiopia*; and her self supported sometimes by the *Coptick* or *Egyptian* and *Arabick* Churches also. This Church of *Ethiopia* was first converted and settled soon after the Council of *Nice*, in the early Days of *Athanasius*, and under his management. So that both the Ethiopick Translation of the Bible, and the delivery of the other sacred Books to them must be suppos'd to belong to the Church of *Alexandria*, about *A. D.* 350. or sooner, in the very Days of *Athanasius*. I shall set this

About A. D. 350

matter

matter in as clear a Light as may be by transcribing or abridging the most Authentick Accounts of this Church which are now Extant among us; so far as they concern our present business; I mean those of the Excellent *Ludolphus*; who has afforded this last Age so great and unexpected Discoveries relating to them. Take all in his own Words as follows.

Novo Testamento communiter annumerant volumen quod Græco Vocabulo Synodum, *seu* Librum Synodalem *vocant. Continet antiquissimas illas* Constitutiones, *quæ Apostolorum vocantur; illi* Præcepta *nominant; nec non* Canones, *multos primævos ritus exponentes, opera Clementis conscriptos. Sed valde discrepant ab illis qui apud nos Apostolorum nomine circumferuntur; tum rebus, cum verbis; nec non ordine, & numero.—Illos Habessini in octo partes dividunt; & Evangelistarum Apostolorúmque Scriptis canonicis, tanquam* Novellas *quasdam, adjungunt: quasi ejusdem plane sint auctoritatis, &* absolutissimæ Christianorum Pandectæ. *Hinc est quod Rex David Alvarezio Dixit se habere* 81 *Sacræ Scripturæ libros: nempe* 46. *veteris, &* 35 *Novi Testamenti: additis videlicet ad* 27 *octo iis Constitutionum & Canonum Libris, quos* Manda & Abtelis *Æthiopes vocant.—Hæc etiam causa est quod Tesfa-Tzejon in Titulo Novi Testamenti dicat* Imprimi curavi Codicem Novum (*id est Novum Testamentum*) sed sine Synodo; *Hist. Æthiop. L. iii. c. 4, §. 27, &c.*

Synodo; *quia Constitutiones illas & Canones non simul impressit.*

§. 31, 32 *Cæterum omnia ista reperiuntur in egregio quodam membranaceo codice, pulchre scripto, qui ab Imperatore Habessinorum Zer à Jacobo, alias Constantino, Anno Christi* 1440. *Hierosolymam missus, & circa annum* 1646. *Romam delatus fuit; ubi eum in ædibus Habessinorum Anno* 1649. *vidi. Tractatus continet sequentes, describente Gregorio:* Synodus Sanctorum Apostolorum de Ordinanda Ecclesia Christiana; nec non Omnia Præcepta, Decreta, & Canones quos scripsit Clemens Discipulus Petri. [*Tria exemplaria Æthiopica Romæ extare A. Ecchellensis dicit in notis ad d. Canonem; Duo in Bibliotheca Vaticana, & unum in Domo S. Stephani nationis Æthiopicæ; atque iste est quem ego vidi.*] *Not. in calce pag.*

§. 35 *Post hunc Synodorum Librum Liturgiæ, seu Preces Publicæ in Communi totius Æthiopicæ Ecclesiæ usu sunt:* Canonem Eucharistiæ *vocant; quod totius ministrationis & aliarum Liturgiarum quasi norma sit, & toti anno inserviat.*

§. 46 *Porro innotuerunt mihi sequentes.*— [*quorum quartus*] Constitutiones Ecclesiæ Christianæ; *Opuscula aliquot Clementis Romani*— Doctrina Secreta.

Comment. Ibid. §. 28, 8 [*& Alibi.*]

Comment. L. ii, c. 6, §. 8 *Nos autem ita celebramus Sabbatum diei prisci, ut administremus in eo* S. Cœnam, *& exhibeamus in ea* Agapas: *Sic ut præceperunt nobis*

nobis Patres nostri Apostoli in διδασκαλία.

Canones 12 *Apostolorum numero* 127. [*nimirum* 71 *ex Constitutionibus selecti*; *&* 56. *nostros* 85, *fere continentes.*] L. iii, c. 4, n°. 30, §. 14

Canones Abulidis, id est Hippolyti Patriarchæ Romani.

Recensentur tunc Constitutionum Apostolicarum Capita, sive summaria.

In Nomine Patris, & Filii, & Spiritus Sancti. §. 16, 17 *Exordiamur auxilio Dei Omnipotentis bono ordine descriptionem* Canonum Patrum Apostolorum Sanctorum, *quos Constituerunt ad Ordinandam Ecclesiam Sanctam. Collectio Canonum Patrum Apostolorum; sunt autem* 127, *capita numero.* [*Nimirum, ut priùs,* 71, *è Constitutionibus, &* 56, *Canones.*] *Deinde sequuntur* Canones Ecclesiastici *quos tradiderunt Apostoli per Clementem; eósque miserunt primo: & sunt* 56, *Capita. Initio autem quasi prolegomena Canonum Sanctorum Apostolorum sunt* 71, *capita,* &c.

Ista sunt Capita seu summaria Canonum, §. 32 *sive potius* Statutorum *Æthiopibus usitatorum:—Quæ si studiosus Lector contulerit, facile cognoscet quod Capita ista satis inconcienne & imperfecte compilata sint,* &c.

Ista sunt 56, *Canonum apud Æthiopes receptorum capita; crude & imperfecte satis composita; de quibus postea disseremus, cum priùs* Constitutiones ipsas, *quas Æthiopes* Præcepta, *sive* Statuta; *Græci* Διαταγὰς *vel* Διατάξεις *vocant, exposuerimus. Ea enim in* §. 44

magno

magno Codice nunc Sequuntur. In Nomine
§. 45 *Patris, & Filii, & Spiritus Sancti. Isti*
sunt Canones Patrum Apostolorum, quos Con-
See Grabe Spicileg. Tom. 1, P. 287 *stituerunt ad Ordinandam Ecclesiam Christi-*
anam. Lætamini Filii nostri & Filiæ nostræ,
in nomine Domini nostri Jesu Christi, &c. [Ju-
§ 81 *dicabunt de iis Periti num forte Veterum* Διαταγαὶ τῶν ἀποστόλων, *Constitutiones Apostolorum,*
ex iis Lucem acquirere possent.]

§. 82 *Alvarez dicit, Regem interrogasse num ha-*
berent Lusitani Librum, in octo partes divi-
sum, compositum ab Apostolis; quem Æthio-
pes vocant Manda & Abtelis?—Paulo aliter
Zaga-Zaabus, in Confessione Fidei: Jam his
enumeratis erit nobis explicanda Disciplina &
Doctrina quam Apostoli in Sanctis Synodorum
Libris & Canonibus, (quos Manda & Abe-
tilis vocamus,) nobis præceperunt. Sunt enim
§. 119 *ii Sanctæ Ecclesiæ Legum Libri octo.—Æthio-*
pes.—Canones illos [127,] promiscue non
recipiunt modo, sed pro veris Apostolicis San-
ctionibus, ab ipsis Apostolis, per Clementem
missis, habent.—Etiam Poeta noster: Salutem
tibi Clemens, Pater noster, Os Spiritus nostri;
ut per doctrinam tuam fidem semper profe-
ramus scripto Apostoli reliquerunt nobis; di-
centes; cum Clemente Epistolam misimus
vobis.

§. 125 *Argumentum quod nos è penuario nostro pro*
antiquitate eorum proferre possumus est, quod
Ecclesia Æthiopica nihil eorum recepit quæ
post Concilium Chalcedonense in Græcia re-
perta

perta fuerunt: ante illud vero pene omnia cum Ecclesia Græca habet communia; ut si (ex mente Dallæi) non ante quintum seculum adultum Ecclesiæ Christianæ primum innotuissent, Canones illi ad Æthiopes non pervenissent. Deinde, advertendum est, quod Canones Ecclesiastici *ab Æthiopibus vocentur; quod nomen in antiquitate notius fere fuit quam Apostolorum: Modo non adjecissent,* quos Apostoli tradiderunt per manus Clementis.

So far *Ludolphus.*

N. B. That the Reader may the better See the nature and force of these Ethiopick Extracts from, and Attestations to the Genuine Constitutions and Canons before us; and yet not be quite tired in the perusal of them at large; those I mean which *Ludolphus* has given us from the Ethiopick; part of which the Vienna Mss. lately obtain'd by Dr. *Grabe* affords us also at large in the original Greek; I shall set down the Contents of the several Chapters or Canons in order; I mean of those Seventy one belonging to the Constitutions; for the Fifty Six and Eighty one Canons are almost the very same with the Eighty Five Apostolical Canons, tho' divided in a somewhat different manner, as the ordinary Copies in Greek and Latin are sometimes at this Day. To which, by way of Appendix, I shall annex the Contents of the Thirty Eight Canons ascrib'd to *Hippolytus* also; which is a shorter Extract out

out of the same Constitutions; and above all those of the Ethiopick and Coptick, and of the parallel Arabick *Didascalia*, or *Athanasian Edition of the former Six Books of the Constitutions.*

Ethiopick Constitutions.	Apostolical Constitutions.
(1) *Commemoratio nominum Apostolorum.*	*L. vi, c. 14, p. 343*
(2) *De Correctione ejus qui loquitur id quod non decet. De Amore Dei, & Dilectione Proximi.*	*L. vii, c. 1, 2, p. 362*
(3) *De eo quod tibi non vis fieri, alteri ne feceris.*	*C. 2, p. 362*
(4) *De Præceptis Decalogi, & Affinibus.*	*Ibid. p. 363, & c. 3, 4, 5, p. 363, 364.*
(5) *De Dehortatione, & Doctrina, ut Fideles ab Ira, & Invidia, & Indignatione sibi caveant.*	*c. 5, p. 364*
(6) *Ne sis Concupiscens.*	*C. 6, p. 365*
(7) *Ne sis Locutor Pravi.*	
(8) *Ne prædicas futura ex Portentis, nec per Astrologiam, nec per Hariolos, nec per ea quæ his sunt similia.*	
(9) *Ne sis Mendax, nec Cupidus auri, neque gloriæ vanæ.*	*C. 6, 7, 8, 9, p. 365, 366*
(10) *De eo qui docet verbum Dei, & est tibi occasio Vitæ, cui vitam Spiritualem debes; ut honores eum, & sustentes eum de labore tuo.*	
(11) *Ne facias dissidium; sed potius Pacem fac inter illos qui inter se dissident.*	*C. 10, 11, 12, p. 366*
(12) *De*	

(12) *De Eleemosynis, & Benefaciendo.* — c. 14, p. 367.

(13) *De Ordinatione Episcoporum.* — L. ii, c. 1, 2, 3, 5, p. 213—216, L. iii, c. 20. p. 290, L. viii, c. 27, p. 410.

(14) *De Ordinatione Anagnostarum.* — L. viii, c. 22, p. 408, 409.

(15) *De Ordinatione Diaconorum.* — L. ii, c. 47, p. 254.

(16) *De Viduis.* — L. iii c. 15, p. 287, c. 19, p. 289. 290.

(17) *De Diaconis; ut sint Executores boni consilii.* — L. iii. Passim. & alibi.

(18) *De Præcepto pro Laicis.* — L. iii, c. 15. p. 387.

(19) *De Commemoratione quod Panis Eucharisticus sit Corpus Christi,* &c. — L. i, per tot. L. ii, c. 20, p. 227, 228, c. 30. p. 243, c. 53, p. 257, 258, c. 56, p. 260.

(20) *Quod non decet Mulieres Gloriari, in Ecclesia stantes, quia illis non est ministerium, nisi pro pauperibus. Item de Charitate Christiana: & similia.* — L. ii, c. 57, p. 264, 265, L. viii, c. 12, p. 398—404 L. iii, c. 9, 10, p. 282, 283, 284, c. 15, p. 287 c. 19, p. 289, 290

(21) *De Ordinatione Episcoporum, & Ritu Eucharistiæ.* — L. viii, c. 4, — 15, p. 390, — 406, c. 29, p. 411

(22) *De Ordinatione Presbyterorum.* — c. 16. p. 406, 407

(23) *De Ordinatione Diaconorum.* — c. 17, 18, p. 407

(24) *De Confessoribus qui condemnantur propter nomen Christi, ut contingat illis Ordinatio Diaconi; hoc est ut Ordinentur Diaconi vel Presbyteri sine Impositione manuum.* — c. 23, p. 409

(25) *De Constitutione seu Ordinatione Viduarum.* — c. 25, p. 409. 410

(26) *De Lectoribus, & Virginibus, & Subdiaconis. Item de gra-* — c. 21, 22, 24, p. 408, 409

tia

tia vel dono sanandi; si quis dicat quod istud habeat.

(27) De Neophytis, qui nuper accesserunt ad Religionem Christianam; & de operibus à quibus decet eos abstinere antequam recipiantur. L. vii, c. 39, 40, p. 378, 379, L. viii, c. 32, p. 412, 413, 414

(28) De aliis hominibus; ut si quis è fidelibus miles factus fuerit, aut Astrologus, aut Magus, aut similis illis Ecclesiâ pellatur. L. viii, c. 32, p. 412, 413, 414

(29) De Concubina, ancilla heri sui, si Christiana fieri velit. Item si cuipiam retardaverimus præmium quod ei competebat. Ibid. p. 413

(30) De tempore audiendi verbum Dei post opus factum. Catechumenos instruendos esse tres annos continuos. L. viii, c. 32, 33 p. 414, 415

(31) De Oratione ejus qui audit Catechismum; & de Salutatione mutua per oscula. Catechumenos seorsim orare debere: neque tempore Eucharistiæ mutuo amplexu uti. C. 6, & 1. p. 393, &c.

(32) De Impositione manuum super novos Christianos. Si Catechumenus ante Baptismum Martyrium passus fuerit istud ei esse pro Baptismo. L. v, c. 6, p. 304 in L. vii. c. 39, p. 378,

(33) De illis qui baptizandi sunt, ut prius sedulo inquiratur in vitam & mores eorum. L. viii, c. 32, p. 412,

(34)

(34) *De ritu Baptismi, & Doctrina Fidei, & Confessione Peccatorum apud Baptismum; & de ritu Baptismi & Eucharistiæ.* — *L. vi, c. 40, &c. p. 379, &c. L. ii, c. 57, p. 263, L. viii, c. 11, p. 398, c. 13, p. 405*

(35) *De Viduis, & Virginibus, & quo tempore jejunandum sit Episcopo.* — *L. iii, passim. L. iv, c. 14, p. 299, L. vii, c. 23, p. 369*

(36) *De tempore quo decet comedere, & quod non conveniat Catechumenis comedere cum Fidelibus. De Agapis agit hoc caput; & de modestia in illis observanda.* — *L. vii, c. 23, p. 369, L. viii, c. 33, 34. p. 414, 415, L. ii. c. 28. p. 241, 242*

(37) *Ut sileant omnes cum loquitur Episcopus. Et si non præstò fuerit Episcopus sumant panem Benedictionis de manu Presbyteri, aut de manu Diaconorum.* — *L. ii, c. 57. p. 265 L. c. p. L. iii, c. 20, p. 290, 291, L. viii, c. 13. p 405*

(38) *De Agapis Viduarum: Quis Ordo in Agapis quæ viduis dantur sit observandus.* — *L. ii, c. 28, p. 241*

(39) *De Primogenitis, & Fructibus, & Primitiis, quas offerre solent Episcopis.* — *L. ii, c. 25, 236, &c. L. vii, c. 29, p. 312*

(40) *Quod non deceat gustare quicquam ulli hominum in jejunio Paschatis, in hebdomade sancta, ante horam diei constitutam.* — *L. v, c. 18, 19, p 322, 323, 324*

(41) *Quod deceat Diaconos obtemperare præcepto Episcoporum.* — *L. ii, c. 31, 32, p. 243, 244*

(42) *De Temporibus quibus decet orare: Statim ac Christianus expergefactus fuerit Deo se commendet, & Homiliam aliquam audiat.* — *L. viii, c. 32, p. 414, c. 34, p. 415*

(43) *Quod non deceat præsumere aliquid de Eucharistia, priusquam à Presbyteris peragatur. Prius enim nihil quicquam gustant. i. e. jejune sumendam Eucharistiam.* — *Wanting.*

(44) *Quod deceat sollicitè tractare Eucharisticum Panem, ne quis alius præter fideles eum accipiat. Et quod non deceat effundere quicquam ex calice.* — *L. vii, c. 25, p. 370*

(45) *Ut Presbyteri & Diaconi conveniant quotidie in loco ubi existit Episcopus.* — *L. ii, c. 59 & c. p. 267, &c.*

(46) *De Sepulchris: Ne cogantur Pauperes mortuos sepelire.* — *L. vi, c. 30, p 358, 359*

(47) *De Temporibus quibus oportet orare, & audire adhortationem, & signare frontem signo Crucis.* — *L. viii, c. 33, 34, p. 414, 415, L. ii, c. 59, &c. p. 267, &c.*

(48) *De Donis & Charismatibus vel dotibus animi, Si cui contigerint; ne quis glorietur contra quenquam.* — *L. viii, c. 1, 2, p. 387, 388, 389*

(49) *Ne Principes aut Magistratus superbè vilipendant illos qui sibi subditi sunt.* — *Ibid.*

(50) *Quod*

(50) *Quod non omnis qui Prophetam agit sit Minister Dei. Non omnes vaticinantes esse probos; nec omnes qui Dæmones ejiciunt.* i. e. *Exorcistas, esse sanctos.* — *L. viii, c. 2, p. 388, 389*

(51) *Si quis fuerit Episcopus, aut cupiverit esse, exiguus sapientia, sive stultus, & vindictæ cupidus, ille non est verus Episcopus.* — *Ibid.*

(52) *De Ordinatione Episcoporum, & Ritu Eucharistiæ.* — *L. viii, c. 4—15, p. 390—406*

(53) *De Ordinatione Presbyterorum, & Diaconorum. Item de Diaconissis, Subdiaconissis, & Lectoribus.* — *c. 16—22, p. 406, 407, 408, 409*

(54) *De illis qui confitentur Peccata sua:* [*Nomen Christi potius, ut opinor.*] — *c. 23, p. 409*

(55) *De Virginibus, & Viduis; & de Exorcistis: Quod non opus habeant manuum Impositione.* — *c. 24, 25, 27, p. 409, 410*

(56) *De Numero Episcoporum qui requiruntur ad Ordinationem Episcopi.* — *c. 27, p. 410*

(57) *Ut Episcopus benedicat; non vero ut Benedictio dicatur super eo. Et ut expellat Ecclesia eum qui meretur Expulsionem.*

(58) *Quod Episcopus non possit depellere aliquem solus. Item de ritu Benedictionis.* — *c. 28, p. 410, 411*

(59) *Qui Diaconis inferiores sunt ne faciant ea quæ Diaconorum sunt.* — Ibid. p. 411

(60) *De Primogenitis, & Decimis, & Primitiis Clericis offerendis.* — c. 30. p. 411, 412

(61) *De eo quod residuum est de Eucharistia quod non tradiderunt communicantibus tempore sacræ Synaxis. Quid de eo faciendum sit.* — c. 31, p. 412

(62) *De eo qui voluerit participare de sacra Cœna: Ut vita & mores ejus prius explorentur.* — c. 32, p. 412

(63) *De Artificiis & Opificiis.* — Ibid.

(64) *De Concubina illius qui fuerit fidelis, &c.* — Ibid. p. 413

(65) *De omnibus Fidelibus, Viris, Fœminísque, evigilantibus mane, ut lavent manus suas & orent.* — Ibid. p. 414

(66) *De omnibus Fidelibus, Viris, Fœminísque, ut convertant Servos suos; & quietem à Laboribus concedant illis die Sabbati, & Dominicâ.* — Ibid.

(67) *Ne etiam faciant opus domesticum die septimo hebdomadis sanctæ; nec in solemnitate Festorum.* — c. 33, p. 414, 415

(68) *De Tempore Precum. Horas indicat Orationis tam diurnas quam nocturnas.* — c. 34, p. 415

(69) Si

(69) *Si non possitis accedere ad Ecclesiam tempore Persecutionis, Episcopus administret sacram cœnam in domo sua. Vir mundus mundam reddit Ecclesiam; & Vir profanus profanat Ecclesiam.* Ibid. p. 451

(70) *De Diebus in quibus decet facere commemorationem eorum qui obdormiverunt. Item de Exequiis pro defunctis.* c. 41—44, p. 448, 419 420

(71) *De illis qui in exilium pelluntur religionis causâ; & de illis qui fugiunt è civitate in civitatem religionis causâ; ut juvent eos conjunctim. De ritu Sacerdotii, ejusque limitibus.* c. 45, 46, p. 420—423

I shall here in the Second Place Present the Reader with an Account or Index of the Contents of the Ethiopick or Coptick, and of the Arabick *Didascalia*; the former of which is evidently either the very same with, or an exact Abridgment of the latter. The Account of the Ethiopick or Coptick, is taken from *Wanslebius*; that of the Arabick from Dr. *Grabe*; and all is reduc'd to the Order of the Ethiopick, which is that of the Constitutions.

Wansleb. Hist. Alexand. ap. Ludolph. Comment in Histor. Æthiop. L. iii, c. 4, n°. 30, p. 334, Grabe Essay on Two Oxford Mss. p. 13, &c.

Constitutions.

Æ. Preface to this Doctrine; omitted by *Wanſbius*, but appears plainly to be parallel to that in the Arabick.

A. Preface of the Doctrine of the Apoſtles. — *Preface. & L. i, c 1, 2, 3, 4*

Æ. (1) *Primus Canon jubet ditiores, & non plane inopes Sacram Scripturam Legere.*

A. (1) That it becometh the Rich to keep and read the Holy Scriptures. — *C. 4, 5, 6, 7*

Æ. (2) *Uxores ad obedientiam maritis præſtandam hortatur; utque modeſte incedant.*

A. (2) Of Women, that they are to be loved; and that they ought to be Subject to their Huſbands; and to go Abroad with Modeſty. — *C. 8, 9, 10*

Æ. (3) *Tractat de Epiſcopis, Preſbyteris, & Diaconis.*

A. (3) Concerning Biſhops, Prieſts, and Deacons. — *L. ii, c. 1—14*

Æ. (4) *Oportere Epiſcopos pœnitentes lubenti animo recipere.*

A. (4) That the Biſhop ought to receive the Penitents willingly, (or kindly.) — *C. 15—21*

Æ. (5)

Æ. (5) *Neminem à communione Ecclesiæ excludendum, cujus crimen sufficienter non sit probatum.*

A. (5) That none is to be Excommunicated till he is certainly found Guilty, after a strict Enquiry, (*or* Examination.) C. 21—25

Æ. (6) *Jubet seculares eleemosynas dare Ecclesiæ, pro uniuscujusque facultate.*

A. (6) Of the Lay-men; that they ought to give Offerings to the Church, according to their Ability. C. 25—30

Æ. (7) *Diaconos vetat quicquam facere sine permissione Episcoporum suorum.*

A. (7) Concerning Deacons; that they ought to shew themselves Obedient to their Bishop in every thing which he requireth; and that they ought to do nothing without his Leave in his Diocese. C. 30—37

Æ. (8) *Necessarium esse ut Episcopi bene examinent omnia, antequam condemnent aliquem.*

A. (8) That the Bishop ought to Examine every thing with Justice, and according to Truth. C. 37—53

Æ. (9) *Boni Christiani esse peccata sibi invicem condonare quovis tempore.*

A. (9) That the Christians ought always to forgive one another, and not to misconstrue the Actions of others, or think ill of them in their Hearts. } C. 53, 54

Æ. (10) *Necessarium esse ut Episcopi ament & promoveant pacem.*

A. (10) That Bishops ought to be peaceable, merciful, forgiving Injuries; and that they ought to receive the Penitents. Which if they do not they are not to be call'd Bishops, but Adversaries. } C. 54—61

Æ. (11) *Non decere Christianos Nuptiis atque aliis festivitatibus infidelium interesse.*

A. (11) That it doth not become Christians to frequent the Congregations or Meetings of the Heathens. } C. 62, 63

Æ. (12) *De Viduis, atque Virginibus.*

A. (19) Concerning Widows, and Virgins. } L. iii, c. 1—8

Æ. (13) *Fœminis Baptismum administrare interdicit.*

A. (20) That Women ought not to Baptize. } C. 9.

Æ. (14)

Æ. (14) *Seculares munera ecclesiastica exercere prohibet.*

A. (21) That Lay-men ought not to do the Office of a Priest, (or Clergy-man.) — C. 10, 11

Æ. (15) *De Viduis quæ non more viduarum genuinarum vivunt.*

A. (22) Concerning Widows which go much about, (from Place to Place.) — C. 12—13? — C. 14, 15

Æ. (16) *De Episcopis.*

A. (23) Of Bishops. (Of their Fasts after Consecration.) — C. 15—20? — Wanting.

Æ. (17) *Viduas atque Orphanos grato animo eleemosynas accipere decet.*

A. (24) That Widows and Orphans ought thankfully to accept of what is given them. — L. iv, c. 3

Æ. (18) *Parentum Officium esse Instruere Liberos.*

A. (25) That it becomes Parents to Teach their Children. — C. 11

Æ. (19) *Virginibus ante pubertatem votum facere interdicit.*

A. (26) Of Virgins. — C. 14

Æ. (20)

Æ. (20) *De diebus feſtis, & Paſchate agit.* [*Potius De Martyribus.*]

A. (27) Concerning Martyrs, which are Puniſh'd by (*publick*) Judgment, and put to ſeveral Torments, as alſo the Feaſts and *Eaſter*. [There is nothing about *the Feaſts and Eaſter* in the Chapter it ſelf. Theſe Contents therefore ſeem to be thoſe of the whole Fifth Book.] } *L. v, c. 1—7*

Æ. (21) *De Martyribus.*

A. (28) Of Martyrs. } *c. 8, 9*

Æ. (22) *Chriſtianos decere Scandalum verbáque inhoneſta vitare.*

A. (29) That Chriſtians ought to abſtain from Scandalous Actions, and prophane Words, and (other) Sins, whilſt they are aſſembled in the Church. } *c. 10*

Æ. (23) *Indignum eſſe Chriſtiano jurare per nomina Idolorum.*

A. (30) That no Body ought to Swear by the Names of Idols, (*falſe Gods,*) or Devils; nor make mention of their Names. } *c. 11, 12*

Æ. (24)

Æ. (24) (31) *Vetat festum Paschatis in alia hebdomade celebrare quam in ea in quam* 14 *dies Lunæ incidit.*

A. That we Christians ought to take care of *Easter-day*, that we may keep it only in that Week in which falls the 14*th.* Day of the Moon. C. 17, 18, 19, 20

[So far the first Edition of the Genuine Διδαχὴ seems to have reach'd, and no farther. The next Branch is spurious and additional; and the Third an Appendix, or added after the *Catholick Doctrine* was compleated.]

Æ. (25) *De structura Templi & ejusdem Heikel*; [*Sacrario, seu Adyto*; *in quod nemini nisi Clericis intrare licet. Ludolph.*]

A. (35) Of the Fabrick of the Church, and of the Holy Place.

Æ. (26) [No Contents in *Wanslebius.* Dr. *Grabe* guesses it to be of Sects and Heresies; but that is uncertain.]

A. (32) Of Sects and Heresies. L. vi, c. 1—6

Æ. (27)

Æ. (27) *De Ordinatione Episcoporum.*

A. (36) Of the Ordination of a Bishop.

Æ. (28) *De Oratione Episcoporum cum Ecclesiasticis.*

A. (37) Of the Times of Prayer to be observ'd by the Bishop, with the rest of the Clergy.

Æ. (29) *De Jejunio Episcoporum.*

A. (38) That a Bishop ought to fast after his Ordination for Three Weeks, eating nothing in each Week till *Saturday.*

Æ. (30) *Continet Mystagogiam, seu Doctrinam occultam quam Apostoli docuerunt.*

A. (39) The Mystagogy, (or Mystical Doctrine) of *Jesus Christ*, our God, which the Christians are to recite after the receiving of the Holy Eucharist; it being the Faith which he taught the Holy Apostles.

Æ. (31) *De Orphanis.*

A. (12) Concerning Orphans. *L. iv, c. 1*

Æ. (32)

Æ. (32) *Epiſcopis Orphanos curæ eſſe debere.*

A. (13) That the Biſhops ought to take upon themſelves the Care of Orphans. } c. 2, 3, 4,

Æ. (33) *Epiſcoporum eſſe ſcire quæ Oblationes Deo gratæ, quæve minus, ſint,*

A. (14) That the Biſhops ought to be cautious, and to learn from whom they may receive Oblations, and from whom they ought not to receive them. } c. 6, 7

Æ. (34) *Epiſcopum à Fidelibus collecta accipere debere in Suſtentationem pauperum.*

A. (15) That the Collections of Money ought to be received *(by the Biſhop)* with Diſcretion; *(or Diſtinction of the Perſons from whom he receives.)* } c. 8, 9, 10

Æ. (35) *Jubet ſervos obtemperare Heris ſuis, quamvis infideles ſint.*

A. (16) That Servants ought to obey their Maſters with all Chearfulneſs, altho' they are Infidels, or Heathens. } c. 12, 13

Æ. (36)

Æ. (3) *Omnes Homines ultimo die judicii resurrecturos.*

A. (17) That all Mankind shall rise again, both good and bad. } *L. v, c. 7*

Æ. (37) *Dies festos hilaritate animi spirituali celbrandos esse.*

A. (18) That every one ought to keep and celebrate the festival Days in Spiritual Mirth. } *c. 13, 14, 15, 16*

Æ. (38) *In exequiis mortuorum fidelium canticum cum precibus conjungendum esse.*

A. (33) That we ought to sing Psalms over the deceas'd Christians, and to make the Oblation (of the Holy Eucharist) for them. } *L. vi, c. 30*

A. (34) Of gadding Widows, Nuns, and Virgins. Where is likewise spoken of Baptism, and the Ordination of a Bishop, Priest, and Deacon. } *L. iii, 12 — 20*

[This is wanting in the Ethiopick; but seems to belong to the same Parts of the Constitutions which I have set against the 15th and 16th Canons already; as the Series did require. But this Matter cannot be certainly known till that Copy is examin'd.

Abu-

I ſhall now ſet down the Contents of another Ethiopick Extract, aſcrib'd to *Hippolytus*.

Abulides vel Hippolytus.	Conſtitutions.
(1) *De Sancta Fide Jeſu Chriſti.*	*L. vii, c. 11, &c. p. 339,*
(2) *De Epiſcopis.*	*&c. L. vii. c. 41, p. 380,*
(3) *De Orationibus quæ dicuntur ſuper Epiſcopis Ordinandis; & de Ordine Miſſæ.*	*L. viii, c. 4, p. 390, 391 L. viii, c. 5, p. 391, 392*
(4) *De Ordinatione Preſbyterorum.*	*c. 16, p. 406, 407*
(5) *De Ordinatione Diaconorum.*	*c. 17, 18, 19, 20, p. 407, 408*
(6) *De iis qui Perſecutionem propter fidem patiuntur.*	*c. 23, p. 409, c. 45, p. 420*
(7) *De Electione Anagnoſtæ, & Subdiaconi.*	*c. 21, 22 p. 408, 409*
(8) *De dono ſanandi.*	*c. 1, 2, p. 387—390*
(9) *De Preſbytero, qui in loco muneri ſuo non convenienti manet.*	*c. 46, p. 421, 422, 423,*
(10) *De iis qui ſe ad Religionem Chriſtianam convertunt.*	*c. 32, p. 412, 413, 414*
(11) *De eo qui Idola fabricat.*	Ibid.
(12) *Studia varia enumerantur, quorum cultores ad Religionem Chriſtianam ante pœnitentiam factam admittendi non ſunt.*	Ibid.
(13) *De Loco quem ſummi Reges aut Principes tenebunt in Templo.*	*Wanting.*
(14) *Quod Chriſtianis non conveniat Arma ferre.*	*c. 32, p. 412, 413, 414*
(15) *De Opificiis quæ Chriſtianis illicita ſunt.*	Ibid.

(16) *De*

(16) *De Christiano qui servam matrimonio sibi jungit.* — Ibid.

(17) *De Fœmina libera.* — Ibid.

(18) *De Obstetrice; & quod Fœminæ debeant esse separatæ ab hominibus in Oratione.* — *L. ii, c. 57, p. 263, 264*

(19) *De Catechumeno qui Martyrium ante Baptismum patitur.* — *L. v, c. 6, p. 304*

(20) *De Jejunio feriæ quartæ & sextæ; & de quadragesima.* — *L. v, c. 13, 15, p. 312, —320*

(21) *Presbyteros una cum populo quotidie in Ecclesiâ convenire debere.* — *L. ii, c. 36, p. 246 c. 59, &c. p. 267, &c*

(22) *De Hebdomade Paschatos Judæorum; & de eo qui Pascha non novit.* — *L. v, c. 15, &c. p. 319, &c.*

(23) *Unumquemque teneri* Doctrinam *addiscere.* — *L. vii, c. 39, 40, 41, p. 378, 379, 380*

(24) *De cura Episcopi in ægrotos.* — *L. iv, c. 2, p. 292*

(25) *De eo cui injuncta est cura ægrotorum; & de tempore quo orationes peragendæ.* — *L. iii, c. 18, p. 290, L. viii, c. 34, p. 415*

(26) *De Tempore quo exhortationes audiendæ.* — *L. viii, c. 32, p. 414*

(27) *De eo qui singulis diebus templum frequentat.* — *L. ii, c. 59, &c. p. 267, &c.*

(28) *Fideles nihil comedere oportere ante Sanctam Communionem.* — *Wanting.*

(29) *Bene observandum esse ne quidquam de calice in terram cadat.* — *Wanting.*

(30) *De*

(30) *De Catechumenis.*	*L. vii, c. 39, &c. p. 378, &c.*
(31) *Diaconum Eucharistiam cum Permissione Episcopi aut Presbyteri populo administrare posse.*	*L. viii, c. 28. p. 411,*
(32) *Viduas atque Virgines assiduè orare oportere.*	*L. iii, c. 6, 7, p. 277, —281, c. 13, p. 285, L. iv, c. 14, p. 299 L. viii, c. 41 — 44, p. 418, 419, 420*
(33) *Mortuorum fidelium commemorationem singulis diebus faciendam, excepta die Dominica.*	
(34) *De modestia secularium in Ecclesia.*	*L. ii, c. 57, p. 260, &c.*
(35) *Diaconos Benedictionem & Gratias dicere posse in Agapis, cum Episcopus præsens non est.*	*Wanting.*
(36) *De Primitiis Terræ; & de Votis.*	*L. ii, c. 25. p. 236, &c. L. vii, c 29, p. 372, L. viii, c. 30, 31, p. 411, 412, c. 40, p 417, 418*
(37) *Cum Episcopus S. Synaxin celebrat Presbyteri illi assistentes Albâ vestiti esse debent.*	*L. viii, c. 12, p. 398, 399*
(38) *Neminem dormire debere nocte Resurrectionis Domini nostri Jesu Christi.*	*L. v, c. 19, p. 323, 324*

We may hence then take notice (1) That the Ethiopick *Manda* seems to contain the 127 Statutes, or the Intire Abridgments of the *Constitutions and Canons* together; and that the *Abtelis*, or *Abetelis* seems to contain the 85 Ecclesiastical or Apostolical Canons at large; only as digested into 81. (2) That the 71 Statutes as here extracted out of the Constitutions seem made up of two different

Collections; the former whereof ends at the 47th Statute; and the latter begins at the 48th, and goes on to the end; becauſe we find the ſame things repeated again, and that as extracted from the ſame places of the Conſtitutions. Which will be more probable if we note (3) That from the foremention'd 48th Statute to the 71 is a regular and methodical Extract out of the 8th Book, according to its preſent Order: Which Order therefore is probably the Original one; as earlier than their Publication, and than the Converſion of the *Ethiopians*. Note (4) That the other Extract under the Name of *Hippolytus*, for almoſt the one half of it, is made out of that Eighth Book, which in ſome ſort is alſo aſcrib'd to him in the ſeparate Mſs thereto belonging; and that this is partly regular. So that it ſeems not improbable that *Hippolytus* did make this 8th Book more publick than the reſt, even in his Days. Whence it's Extracts are more regular, and full than the reſt; and whence there are ſo many ſeparate Mſs. of that Book, or at leaſt of a great part of it: Note (5) That theſe Æthiopick Extracts are not *earlyer* than the Days of *Athanaſius*, as having plain Signs of that Age, and that the Princes were become Chriſtian; yet can they not well be *later*; becauſe ſuch Extracts were moſt neceſſary upon the firſt Settlements of Chriſtianity; and becauſe

as

as we shall see, *Athanasius* himself has the best Title to them. Note (6) That the Names of the Apostles, or the first Section of the Statutes, being plain *Interpolation*; of which hereafter; the real original Numbers for the Books abridg'd was Eight; the real Numbers of it's intire Chapters or Sections was Seventy; and the real Number of that part which belongs to the *Duæ Viæ* in the Seventh Book was Eleven, ~~as we have formerly suppos'd.~~ Note (7) That this Imitation of the original Numbers, with the whole current of the Ethiopick Accounts, assure us, that these Extracts were deliver'd to the Churches of the Ethiopians, as the Originals themselves; and receiv'd by them as such; while yet all the Doctrinal Parts, which favor'd the ~~Arians~~ Eutychians against the Athanasians, were omitted, and never deliver'd to them at all. Nay, as far as *Ludolphus*'s Accounts can direct us, the very Baptismal Creed it self was not given them; but only the Nicene Creed in its stead. Therefore Note (8) That there lies a Violent Suspicion upon *Athanasius*, the then Bishop of *Alexandria*, from whom these Ethiopians receiv'd their first Bishop, *Frumentius*; and from whom alone they could receive all their sacred Books and Settlements; that he miserably impos'd upon this Infant Church, and trick'd them into his own heretical Opinions, by thus concealing the

Apoſtles own Doctrines and Creed from them, and engaging them to thoſe himſelf and his Party had fram'd at *Nice* and afterward; and by putting this poor immethodical Extract of his own making or direction upon them, for the genuine Apoſtolical Conſtitutions themſelves; and making them believe that *Clement* wrote even theſe, and that at the Command of the Apoſtles. If this ſtrong Suſpicion of Deceit and Forgery do at laſt fix upon *Athanaſius*, his Name will deſerve to be ranked with his Antichriſtian Brethren, the Jeſuits; who in the laſt Age ventur'd to put an interpolated Hiſtory of their own upon the Perſians, for a Faithful Account of the Acts of our Saviour; inſtead of delivering them the real and genuine Goſpels themſelves; as is well known in the World. Note (9) That hence, however, it appears that the Church of *Alexandria*, juſt after the Council of *Nice*, had Eight Books of Apoſtolical Conſtitutions among them; that they were in great meaſure ſecret and concealed Books; otherwiſe an Extract could never have paſt for the Original; that they were eſteem'd at leaſt of equal Authority with the reſt of the Books of the New Teſtament; that the Apoſtolical Canons alſo were a part of the ſame Books, and eſteem'd of the ſame Authority; that the whole was believ'd to be Written by *Clement*, the Companion of *Peter*, as the larger Epiſtles of *Ignatius* and

Ignat. Ep. ad. Trall. §. 7

others

others call him alſo; part as the original Rules for the Settlement of the Chriſtian Church; and part as the Acts of one or more known Councils of the Apoſtles; and that, as the Copticks ſuppoſe, *in Cœnaculo Sionis*, in *an upper Room of Mount Sion*: All in exact accord with the preſent Conſtitutions themſelves, and the other moſt Antient Records of Chriſtianity. Yet Note (10) That part at leaſt of the *Catholick Doctrine*, or Rule of Chriſtian Faith in the former Six Books, was eſteem'd then as really *Written* by the Apoſtles or their Amanuenſis *Clement*, and *ſent* by *Clement*; exactly according to the particular Account in the preſent Copies of the ſame Conſtitutions, and to the Teſtimony of *Varadatus*. ἐγεάψαμεν & ἐπεστείλαμεν are the Words there; & *Scripta Reliquerunt & Miſimus* are the parallel Words of the Ethiopick Poet here. Note, above all (11) That the Ethiopick *Didaſcalia* and that Arabick one at *Oxford*, which are either the very ſame, or the former is a plain Abridgment of the latter, is no other than a corrupt Edition of the *Catholick Doctrine*, or former Six Books of the Apoſtolical Conſtitutions, made by the Athanaſians in the Fourth Century of the Church.

My Reaſons for this Aſſertion are theſe following. (1) This Book agrees very well to that notable Deſcription of ſuch *Orthodox Extracts* by the Author of the *Synopſis*

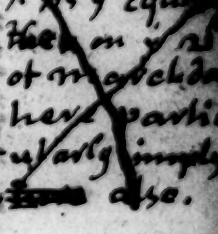
Sacræ Scripturæ already mention'd, (for it may refer to more than one,) κλημέντια· ἐξ ὧν μετεφέρθησαν ἐκλεγόμενα τὰ ἀληθέστερα καὶ θεόπνευστα. *The Clementines: whence the Parts most agreeable to Truth, and deriv'd from Divine Inspiration have been transfer'd and selected.* Now this *Didascalia* is taken out of the *Clementine Constitutions*; it contains *select Parts* of them; it has also no other Parts than what the Athanasian, ~~Writer~~ would naturally believe to be *true*, and *divinely inspired*. And so does well agree to the Characters here set down. (2) This Edition leaves out all and only such parts of the former Six Books of the Constitutions, as *Athanasius* and his Friend *Anthony* the Monk, with their Followers, could not bear; I mean all the middle Chapters of the Sixth Book; in which are contained such clear Testimonies against the Athanasians, and for the ~~Athanasians~~ Eusebians, and such encouragement to, and Rules about a Conjugal Life, as intirely contradicted their Schemes and Designs. So that there is great reason to believe that they were on purpose left out by them, and their Followers; lest they should utterly subvert their very foundations, and destroy the modern ~~Orthodoxy~~ Athanasianism, and Monkery together. (3) This is strongly confirmed by the *exact places* where this great Chasm appears, and at what critical Points the omission both begins and ends. The

beginning

beginning is juſt after the end of the Account of the Jewiſh Hereſies; all which were own'd as Hereſies by *Athanaſius*; and juſt before the *beginning* of the Hereſies ariſen from the Gentiles; among which the *Athaſian* it ſelf is, as it were, before-hand deſcrib'd and condemn'd; and the oppoſite Chriſtian, or ~~Arian~~ Eusebian Doctrine eſtabliſh'd and confirm'd by the Apoſtles themſelves. The *ending* is juſt *after* the Rules and Directions for a married State are over; where alſo ſome ~~Arian~~ Eusebian Doctrines had been occaſionally interſpers'd. Theſe are evident ſigns of Athanaſian Corruption and Forgery; and Dr. *Grabe*'s fancy about this great Chaſm is intirely precarious and ungrounded. (4) The *time* when this *Didaſcalia*, and the like Pieces firſt appear in the Church is not till the Days, and preciſely in the Days of *Athanaſius*: Before whom we hear nothing of ſuch corrupt Editions or Abridgments of the Conſtitutions; and after whom we have not a few of them: I mean only in the neighbouring Churches. For, (5) The *Places* where, and where alone we meet with theſe Books is another evident ſign that they are Athanaſian. We hear tidings enow of Ethiopick, Coptick, and Arabick Books of this corrupted ſort; but hear of them ſo early no where elſe in the World; *i. e.* exactly, as before, in the *very time*, and in or near the *very Place* of the *Alexandrian*

L. vi, c. 6, 7

c. 30.



Athanasius only. (6) We have besides this another parallel corrupt piece extant, with the like omissions of all that favor'd the ~~Arians~~ Eusebians, and contradicted the Athanasians, I mean the *Ethiopick Constitutions*, as divided into Eight Books, and about Seventy Chapters ~~in imitation of the like numbers for the original Books and Chapters themselves as above:~~ As well as other parallel Collections; all evidently of a spurious Nature also. Now for one of these, the Ethiopick Constitutions, the Counterfeit *Dionysius* the Areopagite, or *Didymus* of *Alexandria*, plainly enough assures us, that those ὅροι συνοπτικοὶ or *Epitomiz'd Canons*, that συνοπτικὴ διδασκαλία; or *Abridged Doctrine* ~~Exposition~~ was made by *Hierotheus* or *Athanasius* himself, as we shall see presently. And if so, we may safely ascribe this Edition to him, or to some of his Followers, in the Fourth Age. (7) None of the Antients give us any Account of these Books, and of their being Extracts in this manner, but those which most probably were *Egyptians*; the Neighbors if not Flock of *Athanasius*: I mean the Author of the *Synopsis Sacræ Scripturæ*; *Didymus* of *Alexandria*; and the Author of the Book *De Virginitate*, among the Works of *Athanasius*; all appearing to live also not very long after *Athanasius*. I here add the Third Author, because he quotes or alludes to the very last spurious and additional Chapter it self, about the end

end of the Fourth Ceotury; which do §. 16. p. 119
ſtill farther ſhew the relation both the *Time* and *Place* of this ſpurious Edition bear to the *Alexandrian Athanaſius.* (8) The Nature of the Interpolations, Alterations, and Additions themſelves, which are ſtill Athanaſian, and for the ſupport of Orthodoxy ſhews their original. Dr. *Grabe* himſelf, and the Arabick Book it ſelf, in that part of the Tranſlation which is now by me, do both fully and particularly prove that they are ſtill of that ſort. So that while Dr. *Grabe* who has given the World an Ac- p. 75—78
count of the Arabick Mſs. thought he was confuting an Aſſertion of mine, he has been unmaſking the Cheats and Forgeries of *Athanaſius* and his Followers; without dreaming what he was doing at the ſame time. (9) The Addition of an Athanaſian *My-* p. 77
ſtagogia, or *Secret Doctrine*, as coming from the Apoſtles, which is inſerted in the ſtead of the original ~~Arian~~ Euſebian, or Chriſtian Doctrine of the Sixth Book of the *ſecret Conſtitutions* themſelves, is a moſt evident ſign of the ſame Corruption, and a like ſign by what Man or Party it was made: And this being equally done in all theſe Editions, is a demonſtration that neither was the one omitted, as Dr. *Grabe* would fain ſuppoſe, nor the other added by accident; but that all was done on ſet purpoſe, in order to ſupport thoſe Heretical Opinions which all the ſacred Books

of

of our Religion, when uncorrupt and genuine did ever condemn. (10) The Prefixing to this Work the *real Preface* of the true *Doctrine of the Apostles*, to which 'tis most evident it does not belong, is another plain mark of deceit and corruption; whether it were done at first, or afterward. For 'tis manifestly with design to impose a spurious and heretical Edition of the καθολικὴ διδασκαλία, upon the World for the genuine one, or as the other Διδαχὴ τῶν ἀποστόλων; and that as attested to by the Apostles of our Lord themselves; [as the Word *hanc*, *this* Doctrine in the Copy seems intended to Insinuate; which I look upon therefore as Interpolation; unless that *Catholick Doctrine* being sent together with the Διδαχὴ, the *pronoun this* denotes no more than *that which we have now sent* with the other.] While it appears to be no better than an Athanasian or Heretical Deceit and Forgery.

Corollary. Hence we learn that the Apostolical Constitutions, whence all these Editions and Abridgments are evidently deriv'd, were in the fourth Century esteem'd Sacred and Divinely Inspired Records of our Religion, even by their great Enemies, the Athanasians themselves; that they were then in the same Order they are in now; for the Ethiopick *Doctrine* is still in the order of our present Books; that they were then as large as they are now; that they then favor'd

vor'd the ~~Arians~~ Eusebians as they do now; and that the ~~Orthodox~~ Athanasians had no other way to avoid their influence but by concealing, as much as poſſible, the genuine Copies, and ſending abroad ſpurious, imperfect, and interpolated Editions and Abridgments of them; to the corruption of the true Chriſtian Faith, Worſhip, and Practice; and the great Shame and Reproach of our common Chriſtianity.

Corollary. (2) Hence we have a natural and obvious Account of the later pernicious Interpolations of the original Conſtitutions themſelves; as to the Names of the Twelve Apoſtles added in the Sixth and Eighth Books; ~~as to the later Rule for Faſter~~, as to the Doxologies *to* the Holy Ghoſt, and the like: All which moſt eaſily aroſe from theſe corrupt Editions and Extracts, and no other cauſe need be ſought for of the ſame. And this is ſo true and exact that thoſe Four Books and a half whoſe Nature priviledg'd them from much Interpolation, even in this corrupt Edition, are almoſt wholly uncorrupt in the Genuine Conſtitutions at this Day; and alſo, what is exceeding remarkable, that the Seventh Book, or only one which never was Publiſh'd in this ſpurious way (as belonging to Jews and not Gentiles) has no viſible Interpolations at all even at this Day; I mean as to the beſt Mſs. thereof: Yet in two of the Mſs. of that Book does appear even there one notorious Interpolation,

Vid. c 5, infrà.

polation, γεννηθέντα & κτισθέντα, *begotten not created*; which is yet most naturally deriv'd from the Words *begotten not made* in this spurious *Mystagogia*, or Athanasian *secret Doctrine of the Apostles* also.

To conclude this Head, I must needs say, that, considering all Circumstances, the Church of *Ethiopia* highly deserves the *Pity*, and the *Esteem* of every good Christian. *Pity*, on Account of the sad *Imposition* upon them by *Athanasius*; and that in points of the greatest Consequence; and *Esteem*, on Account of their keeping all along so close to their *Original Standards*, as they at first receiv'd them. And indeed, from what Accounts we yet have, they seem to me to deserve the Reputation, all things consider'd, of the *Best and Purest* part of the Christian Church, ever since the Fifth Century, until the Protestant Reformation. Nay I cannot tell whether, with all our modern Light and Learning, we of the Reformation have kept so close to the true Christian Faith and Practice as they have done. Learning indeed, which we have had and they wanted, if True and Real, of a right Nature, and subordinate to Divine Revelation, is a mighty Advantage. But most part of what has been call'd *Learning* since the Fifth Century, till this last Age at least, nay much of that now current, is Antichristian, and of little Advantage as to the true purposes of Religion.

So

So that whether the Ethiopians be not still the better Christians I very much doubt.

Scholium. I here present the Reader with all the antient Passages that seem to concern the genuine Διδαχὴ τῶν Ἀποστόλων.

Sed est & alia adhuc religiosa [*jejunandi ratio*] *cujus laus quorundam Apostolorum literis prædicatur. Invenimus enim in quodam Libello ab Apostolis dictum, Beatus est qui etiam jejunat pro eo ut alat pauperem. Hujus jejunium valde acceptum est apud Deum, & revera digne satis. Imitatur enim illum qui animam suam posuit pro fratribus suis.* Orig. Hom. 10, in Leviticum. Op. Lat. 1

Ἐν τοῖς νόθοις καταπεπαίχθω καὶ τῶν Παύλου ἐπιστολῶν ἡ γραφὴ, ὅτι λεγόμενα ποιμὴν, καὶ ἡ ἀποκάλυψις Πέτρου, καὶ πρὸς τούτοις ἡ φερομένη Βαρνάβα ἐπιστολὴ, καὶ τῶν ἀποστόλων αἱ λεγόμεναι διδαχαί. [*Vers. Rufin.* Doctrina Apostolorum] ἔτι τε, ὡς ἔφην, ἡ Ἰωάννου ἀποκάλυψις, εἰ φανείη· οὕς τινες, ὡς ἔφην, ἀθετοῦσιν· ἕτεροι δ' ἐγκρίνουσι τοῖς ὁμολογουμένοις· ἤδη δ' ἐν τούτοις τινὲς καὶ τὸ καθ' Ἑβραίους εὐαγγέλιον κατέλεξαν. Euseb. Hist. Eccles. L. iii c. 25, p. 97 2

Ἔστι καὶ ἕτερα βιβλία τούτων ἔξωθεν, ἃ κρίνομεν μὴ, τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις, καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον· Σοφία Σολομῶνος, καὶ σοφία Σιρὰχ, καὶ Ἐσθὴρ, καὶ Ἰουδὶθ, καὶ Τωβίας, καὶ Διδαχὴ καλουμένη τῶν ἀποστόλων, καὶ ὁ ποιμήν. Athanas. Epist. Fest. Tom. 2. p. 963. 4

Τῆς νεᾶς πάλιν διαθήκης ἀντιλεγόμενα ταῦτα· Πεῖρι ὁδοὶ Πέτρου· περίοδοι Ἰωάννου· περίοδοι Θωμᾶ· Διδαχὴ Ἀποστόλων· Κλημέντια· ἐξ ὧν μετεφράσθη ἐκλεγέντα τὰ ἀληθέστερα καὶ ὀρθόδοξα. Synops. S. Script. apud Athanas. Op. Tom. 3. p. 2

De Aleatoribus inter Op. Cypr. p. 32.

In Doctrinis Apostolorum; *si quis frater delinquit in Ecclesia, & non paret legi, Hic nec colligatur donec pœnitentiam agat, & non recipiatur; ne inquinetur & impediatur Oratio vestra.*

Salutem, tibi Clemens, Pater Noster, Os Spiritus nostri, ut per Doctrinam fugam fidem ... per præparamus, scripta apostoli reliquerunt ... Unumquemque teneri Doctrinam addiscere. nobis, dicentes, ... Clemente Epistola ... minimus, vobis. Sor pag. 524. prius.

Can. 23. Hippolyt. prius.

Nicephoris Stichometria. Textus Græcus.	Versio Vetus Latina.
Καὶ ἔσα τ νεᾶς εἰσιν ἀπόκρυφα.	*Et Quæ Novi sunt Apocrypha.*
Περίοδος Πέτρε· στίχων βψν	*Itinerarium Petri; versus.* 2800
Περίοδος Ἰωάννε στίχων. γχ′	*Itinerarium Joannis; versus* 2500
Περίοδος Θωμᾶ· στίχων ᾱχ	*Itinerarium Thomæ; versus* 1600
Εὐαγγέλιον κ᾽ τ Θωμᾶν· στίχων. ᾱτ	*Evangelium secundum Thomam; versus* 1300
Διδαχὴ ἀποστόλων· στίχων. σ′	*Doctrina Apostolorum; versus* 200
Κλήμεντος λϐ′ στίχων. βχ′ Ἰγνατίε, Πολυκάρπε, Ποιμήν, κ᾽ Ἑρμᾶ.	*Clementis; versus* 2600 *Ignatii, & Polycarpi.*

N.B. The Order of this is so much the same with that in the *Synopsis* before, that it seems to be taken from it, and helps to explain it.

Indi-

Indiculus Alter. Textus Græcus.	Versio Vetus Latina.
Ὅσα ἀπόκρυφα.	
ιέ. Ἰακώβου ἱστορία.	15. *Jacobi Historia.*
ις'. Πέτρου ἀποκάλυψις.	16. *Petri Apocalypsis.*
ιζ'. Περίοδοι καὶ διδαχαὶ τῶν ἀποστόλων.	17. *Periodi & Circuitus & Doctrinæ Apostolorum.*
ιή. Βαρνάβα ἐπιστολή.	18. *Barnabæ Epistola.*
ιθ'. Παύλου πρᾶξις.	19. *Pauli Actus.*
κ'. Παύλου ἀποκάλυψις.	20. *Pauli Apocalypsis.*
κά. Διδασκαλία κλήμεντος.	21. *Doctrina Clementis.*
κβ'. Ἰγνατίου διδασκαλία	22. *Ignatii Doctrina.*
κγ'. Πολυκάρπου διδασκαλία.	23. *Polycarpi Doctrina.*
κδ'. Εὐαγγέλιον κατὰ Βαρνάβαν.	24. *Evangelium secundum Barnabam.*
κέ. Εὐαγγέλιον κατὰ Ματθίαν.	25. *Evangelium secundum Matthiam.*

N. B. I omit a strange modern Passage cited out of certain διδάγματα τῶν ἀποστόλων, or *Doctrines of the Apostles*, because 'tis hardly from this Book; and of no Authority at all. *Spicileg. Tom. 1. p. 54*

Scholium (2) I here also present the Reader with my Reasons why I esteem the *Preface* to the *Oxford* Mss. as already set down, to be the genuine Preface to the Διδαχὴ τῶν ἀποστόλων, and not the Preface to that *Catholick Didascaly* whereto it is now prefix'd. That it does not belong to the *Catholick Didascaly* is plain; because the *p. 287, 288 primi.*

κα-

καθολικὴ διδασκαλία, when genuine, is only the former Six Books of the Constitutions; which we know has no such Preface: 'Tis stil'd a *Doctrine*, not a *Didascaly*, in the very Preface it self; it was made when *Paul* was present, which might be true as to the Council *A. D.* 67. when the *Doctrine* was made, but could not be true as to that *about* *A. D.* 96 when the *Catholick Didascaly* was made; as we have seen already. It speaks of the *Catholick Didascaly*, as of a *different* Work; which was only *confirm'd* when it self was made; it directly affirms it self to be *another Book of Doctrine*, written by the Apostles; and that *both* were sent by *Clement.* So that there is little reason to doubt that it does not belong to the *Catholick Didascaly*, but to the *Doctrine of the Apostles*, if it be at all genuine. Now that it is genuine I am almost intirely satisfied by the following Observations.

p. 112, &c. prius.

1 Nay, one of the Ethiopick accounts seems plainly to suppose this Doctrine so small, that it was included in an Epistle to 3 Churches, my words just now set down from pag. 524. which cannot well be said of this Catholick Didascaly, whereto it is now prefixed.

In general, it lays full claim to be Apostolical; and cannot but be such, unless it be an intire Forgery. It lays that claim in words so plain, serious, and unaffected, in Language so full of Piety and Authority, that it cannot easily be supposed other than genuine. Its Notes of Time and Chronological Characters are so right, and agreeable to other original Records, and to the Constitutions themselves, that there is hardly room for suspicion. Nor is its Language

other

other than original, ſacred, and truly primitive; nay, ſuch as ſometimes cannot well be ſuppoſed later than the Days of the Apoſtles themſelves. Thus in particular, to paſs by the Inſcription of the Arabick Copies, *In the Name of the Father, Son, and Holy Ghoſt*, as not certainly genuine, but rather perhaps the Arabick Tranſlator's or Tranſcriber's Preface, (according to the known Practice of that Nation,) we have here (1) The College of Apoſtles ſtiled the *Twelve*, long after the Death of *James* the Brother of *John*; or when they do not appear to have been exactly ſo many in number, according to the known parallel ſtile not only of the Conſtitutions, but of *John* and *Paul* in the New Teſtament alſo. We have (2) *Jeruſalem* ſtiled the *City of the Great King*, in the very Language of our Saviour himſelf. We have (3) *Paul* ſtiled a *Choſen Veſſel*, and the *Apoſtle of the Gentiles*, in the very Language of the New Teſtament. We have (4) The Origin of that antient notion among Chriſtians, that the Ten Orders in the Church on Earth were diſtributed with regard to the Ten Orders of Inviſible Beings in Heaven. (5) We have here ſuch Names and Characters of thoſe ſeveral Orders as exactly agree with the Conſtitutions, with *Ignatius*'s larger Epiſtles, and with the other antienteſt Records of our Religion. (6) Principally,

John 10, 24
1 Cor. 15, 5
Matt. 5, 35
Act. 9, 15
Rom. 11, 13
Gal. 2, 7

we have here an intimation that the diſtinct Names (High Prieſt, Prieſt, and Levite, or) Biſhop, Preſbyter, and Deacon, at leaſt the two former were *appropriated* to thoſe higheſt Orders in the Church, at ſuch a time as moſt exactly agrees with all Antiquity; and gives the greateſt light to that matter poſſible. We know that the earlier Books of the New Teſtament generally uſe ſuch words *confuſedly* for one another, till Four or Five Years before the Deſtruction of *Jeruſalem*: We alſo know that the later Books of the New Teſtament after that time generally uſe them *diſtinctly*: How comes this alteration to be ſo remarkable in Antiquity? This Preface, eſpecially as compar'd with the Conſtitutions, ſhews the true cauſe hereof, *viz.* that till the ſecond and third Councils of the Apoſtles, about *A. D.* 64 and *A. D.* 67. the Apoſtles had commonly ſettled the Principal Governor, or Biſhop, in only a few of the greater Churches, and left the reſt with a College of Preſbyters, and their ſubordinate Deacons, under their own, or their Companions immediate but occaſional inſpection; and that at thoſe Councils they fix'd the deſign of ſettling all the diſtinct Orders, and their diſtinct Names alſo for all Poſterity, before their Death; and in conſequence thereof actually plac'd Biſhops ſoon after in moſt of the leſſer Churches alſo. Nay, this is

ſo

ſo exact, that whereas their diſtinct Names and Offices were in good meaſure firſt fixed at the former of thoſe Councils, yet is *Paul* obſerv'd not to diſtinguiſh the Name Biſhop from that of Preſbyter, even in his lateſt Epiſtles, written after that Council; and that confuſion of Names to have continued in the Weſt long afterwards. Why was this, but becauſe he was abſent in the Weſt, at and after the meeting of that Council, when that Diſtinction was firſt fixed in the Eaſt, tho' preſent at the third Council, where a final Reſolution was taken about the matter, and it was fix'd univerſally. This caſe is here ſo exactly accounted for by the Preface before us, and yet ſo plainly inſoluble without it, that there had need be wonderful evidence againſt it ere it ought to be rejected; whereas indeed I ſee no conſiderable evidence againſt it at all; but it appears agreeable to all Antiquity thereto relating. (7) We have here *Clement* of *Rome* as He by whom the Book was ſent to the Churches, in exact agreement with all Antiquity. (8) We have here alſo the Name *Nazarens* apply'd to Chriſtians; which we know was one of their Names in the Days of the Apoſtles; but which in a little time wore off and vaniſh'd away. *Act.* 24, 5

In ſhort; we have here, I think, more Marks of Genuine Antiquity, of the Apoſtolick Age, and of Apoſtolick Authority

than we have in almost any other so small writing now extant in the Church.

XXXIII. The next Witness which I shall make use of in behalf of these Constitutions shall be *Didymus* of *Alexandria*, or whoever was the Author of those strange, but remarkable Books under the Name of *Dionysius* the *Areopagite*. And this Witness is a most undenyable one, as not only owning the being of these secret Records, in the Alexandrian Archives, under the Custody of *Hierotheus*, or *Athanasius*; not only acknowledging their most sacred Authority; not only mentioning an eminent Extract or Abridgment of the same, under the Name of Canons made by *Hierotheus* or *Athanasius*; which most probably is that belonging to the Ethiopians; but also in Two large Books Writing Profess'd Comments upon some parts of them; I mean in his *Celestial*, and in his *Ecclesiastical Hierarchy*. And this Author is the more highly to be valued, because he is, as it were, an Expositor of these original Constitutions, and explains the Antient Practices so particularly sometimes as affords us great Light to the true meaning and intention of them; which cannot but be frequently of great use in a Book of this Nature and Consequence. I shall set down the particular Passages in this Author, by way of parallel, as before; and then make a few Observations from such a Comparison.

About A. D. 360

Didy-

Didymus of *Alexandria.*

Ἀμέλει καὶ τὴν σεβασμίαν τῆς ὑφηγήσεως θεαρχίαν μακαριότητα τῶν ἐκφαντορικῶν λογίων αἱ μυστικαὶ παραδόσεις, πρὸ μὲν ὡς λόγον, καὶ νοῦν, καὶ οὐσίαν ὑμνοῦσι, τὴν ἀπερινόητον λογικότητα καὶ σοφίαν αὐτῆς δηλοῦσαι, καὶ ὄντως ὂσαν ὕπαρξιν, καὶ τῆς πρὸ ὄντων ὑπάρξεως αἰτίαν ἀληθινὴν, καὶ ὡς φῶς αὐτὴν ἀναπλάττουσι, καὶ ζωὴν ἀποκαλοῦσι. — πρὸς δὲ ταῖς ἀνομοίοις ἐκφαντορίαις ὑπὸ τῶν αὐτῶν λογίων ὑφηγησμίως ὑμνεῖται, ἀόρατον αὐτὴν, καὶ ἄπειρον, καὶ ἀχώρητον ἀποκαλούντων, καὶ τὸ ἐξ ὧν ὑ τί ὄζιν, ἀλλὰ τί οὐκ ἔστι σημαίνεται. τοῦτο γὰρ, ὡς οἶμαι, καὶ κυριώτερόν ὄζιν ἐπ' αὐτῆς, ἐπείπερ, ὡς ἡ κρυφία καὶ ἡ ἱερατικὴ παράδοσις ὑφηγήσατο, τὸ μὲν οὐκ ἔστι τί τῶν ὄντων αὐτὴν ἀληθεύομεν, ἀγνοοῦμεν δὲ τὴν ὑπερέσιον αὐτῆς καὶ ἀνόητον καὶ ἄῤῥητον οὐσίαν.

De Celest. Hierarch. c. 2, §. 3, p. 17, 18

Σὺ δὲ, ὦ παῖ, καὶ τὴν οὐσίαν τὴν καθ' ἡμᾶς ἱερᾶρχικῆς παραδόσεως θεσμοθεσίαν, αὐτίκα ἱερο-

§. 5, p. 23

Constitutions.

Τῶν ἐκφαντορικῶν λογίων αἱ μυστικαὶ παραδόσεις, One (fictitious) Name of the Constitutions.

L. vii, c. 34, &c. p. p. 374, &c. L. viii, c. 5, &c. p. 391, &c.

Κρυφία καὶ ἱερατικὴ παράδοσις, One Name of the Constitutions.

Ἱερᾶρχικῆς παραδόσεως θεσμοθεσία, One Name of the Constitutions.

ἱερογραφικῶς ἄκρας τῆς ἱερῶς λεγομένων, ἔνθεν ἐνθέων, ἐν μυήσει γενόμενον, καὶ τῇ κρυπτῇ νῦν κρυφιότητι τὰ ἅγια παρεισελθεῖν, ἐκ τῆς ἀνιέρου πλημμύρας, ὡς ἐνοεισθῇ ἀσφάλαξον. ὑ γὰρ θεμιτὸν, ὡς τὰ λόγια φησὶν, εἰς ὕβριν ἀποῤῥιφὰν τῆς νοητῆς μύρων εἰτῶν ἀμυγῆ, καὶ φωτοειδῆ, καὶ καλλοποιὸν εὐκοσμίαν.

L. iii, c. 5, p. 277, Can. 85

c. v, §. 1, p. 69

Περὶ ταύτης δὲ ὑποκειμένως πάντῃσι τὰς ἀρχαγγελικὰς διακόσμους, πάσαις ἀρχαῖς, καὶ πάσαις δυνάμεσι, ὅσας τε τούτων ὑπερβεβηκυίας ὑσίας αἱ τῆς λογίων ἴσασιν ἐκφαντορικαὶ παραδόσεις.

L. vii, c. 35, p. 375, L. viii, c. 12, p. 402

Αἱ τῆς λογίων ἐκφαντορικαὶ παραδόσεις, *One Name of the Constitutions.*

c. 6, §. 2, p. 74, 75

Πάσας ἡ θεολογία τὰς ὑπερκοσμίους ὑσίας ἑννέα κέκληκεν ἐκφαντορικῆς ἐπωνυμίας, ταῦτα ὁ θεῖος ἡμῖν ἱεροτελεστὴς, εἰς τρεῖς ἀφορίζει τριαδικὰς διακοσμήσεις, καὶ τρεφούσας μὲν εἶναί φησι τὸν περὶ θεὸν ἕδρυμα ἀεὶ, καὶ περιστερῶς αὐτῷ, καὶ περὶ τῆς ἄλλων ἀμέσους ἑνώσεις παραδεδωμένας· τοὺς τε γὰρ ἀγιωτάτους θρόνους, καὶ τὰ πολυόμματα, καὶ πολύπτερα τάγματα χερουβὶμ, ἑβραϊκῶν φωνῇ καὶ σεραφὶμ ὠνομασμένα, καὶ τὸν πάντα ὑπερκειμένων

Ibid.

νλιν ἐγγύτητα τῷ Θεῷ ἀμέσως ἱδρύεσθαι φησὶ τῷ διδόναι τὴν τῶν ἱερῶν λογίων ἐπιφάνειαν. Τετραδικὴν δὲ τοῦτον διάκοσμον, ὡς ἕνα, καὶ ὁμοταγῆ, καὶ ὄντως πρωτίστην ἱεραρχίαν ὁ κλεινὸς ἡμῶν ἐφηκαθηγεμών· ἧς σὺν ἔστιν ἑτέρα δευτερεύουσα, καὶ τὴν πρωτουργὸν τῆς διαρχίας ἐλλάμψεσιν ἀμέσως προσεχεστέρα. δευτέραν δὲ εἶναι φησὶ τὴν ἀπὸ τῆς ἀξιώσεων, καὶ κυριοτήτων, καὶ δυνάμεων συμπληρωμένην, καὶ τρίτην ἐπ' ἐσχάτων τῆς θείας ἱεραρχίας τὴν τῆς ἀγγέλων τε, καὶ ἀρχαγγέλων, καὶ ἀρχῶν διακόσμησιν.

c. 7, §. 4, p. 85

Οἱ δὲ τὴν πολυύμνητον ἐκείνην καὶ σεβασμιωτάτην ἀνακεκράζουσι δοξολογίαν, ἅγιος, ἅγιος, ἅγιος, κύριος Σαβαὼθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.

Ibid.

De Ecclesiast. Hierarch. c. 1, §. 1, p. 230

Ἐκ τῶν ἀκοσμιῶν καὶ ἱερωτάτων ἡμᾶς ὑποδεῖξαι λογίων χρὴ τοῖς τῆς ἱερᾶς μυσταγωγίας τὴν τελετὴν ἐξ ἱεραρχικῶν μυστηρίων καὶ παραδόσεων τετελεσμένοις. ἀλλ' ὅρα ὅπως σὺν ἐξορκίσῃ τὰ ἅγια τῶν ἁγίων, εὐλαβηθήσῃ δὲ καὶ τὰ τοῦ κυ-

Ἱεραρχικὰ μυστήρια, καὶ παραδόσεις, *Two Names of the Constitution.* & *again presently.* L. iii. c. 5, p. 277, Can. 85

φίᾳ Θεῷ τῇ νοεραῖς καὶ ἀοράτοις γνώσεσι τιμήσεις· ἀμέθεκτα μὲν ἀνθρώποις, καὶ ἄληπτα τοῖς ἀτελέστοις ἁγιτείαν, ἱεροῖς δὲ μόνοις τοῖς ἱερῶν μεθ' ἱερᾶς ἐκλάμψεως ἱεροπρεπῶς κοινωνοῦσι, *Vid.* §. 3. *p.* 233.

§. 4, p 234, 235, 236

Οὐσία γὰρ τῆς καθ' ἡμᾶς ἱεραρχίας ἐστὶ τὰ θεοπαράδοτα λόγια, σεπόταται δὲ λόγια ζωῆς τὰ φαμὲν ὅσα περὶς τὴν ἐνθέων ἡμῶν ἱεροτελεστῶν ἐν ἁγιογράφοις ἡμῖν καὶ θεολογικαῖς δεδώρηται δέλτοις. καὶ μὴν ὅσα περὶς τὴν αὐτὴν ἱερῶν ἀνδρῶν αὐλωτέρᾳ μυήσῃ, καὶ γείτονι πῶς ἤδη θεωρίας ἱεραρχίας ἐκ νοὸς εἰς νοῦν δι' μέσου λόγου, σωματικοῦ μὲν, αὐλωτέρου δὲ ὅμως γραφῆς ἐκτὸς οἱ καθηγεμόνες ἡμῖν ἐμυήσαντο. οὐδὲ ζωῆς τὴν ἐνθέων ἱεραρχῶν εἰς τὸ τῆς ἱερουργίας κοινὸν ἀπάρχεσκαλυπτοις νοήσεσιν, ἀλλ' ἐν συμβόλοις ἱεροῖς παραδεδώκοτων. ἔστι γὰρ ὁ πᾶς ἱερὸς, οὐδὲ πανὸς, ὡς τὰ λόγια φησιν, ἡ γνῶσις, &c.

These sacred Constitutions deriv'd from Christ himself, and preserv'd in the Archives of the Bishop of Alexandria.

Never transcrib'd, nor taught by writing, but by word of Mouth, even to the Presbyters, if not Bishops also.

c. 2, §. 1, p. 250

Ὡς γὰρ ὁ κλεινὸς ἡμῶν ἔφη καθηγεμών, [ἱερόθεος,] ἡ κρείττων νοῦν μὲν ὅτι τὰ θεῖα περιπτὴ κίνησις ἢ ἀγάπησίς ἐστι τοῦ Θεοῦ.

The first Rule in the Duæ Viæ both in the Constitutions, L. vii, c. 2, p. 362 and in the Ethiopick Extract. Ἡ μὲν γὰρ ὁδὸς τῆς ζωῆς ἐστιν αὕτη

Θεὸς. *Vid. de Divin. Nomin. c. ii, §. 9. p. 500. c. iii, §. 2. p. 537.*

Susceptor in Baptismo. Preces. Abrenunciatio versus occidentem. Fidei Confessio, & Christo Contesseratio versus orientem. Manus Impositio. Unctio per Oleum. Signum Crucis. Aquæ Sanctificatio. Trina Immersio. Unctio per Unguentum. Eucharistiæ Participatio. Eucharistiæ Celebratio. Preces Sacerdotis. Psalmodia. Lectio Scripturarum. Exclusio Catechumenorum, Energumenorum, & Pœnitentium. Diaconorum Officia varia. Donorum Præsentatio. Hymnologia. Sacerdotis Preces, & Benedictio. Osculum Pacis. Manuum Lotio. Oratio Eucharistica. Mysteriorum Consecratio, Oblatio, Elevatio, Acceptio, Communicatio, Gratiarum Actio. Sanctorum Commemoratio. Psalmus XXXIII.

Mysticum Unguentum. Consecratio, Usus, Compositio, &c. Sa-

§. 2, &c. p. 252, &c. 339, 361

c. iv, §. 1, &c. p. 329, &c.

πρεσβυτερ αἰχμάλωτος τοῦ Θεοῦ ἢ ποιήσαντα σε ἐξ ὅλης τῆς καρδίας σου καὶ δοξάσης τὸν λυτρωσάμενόν σε ἐκ θανάτου, ἵνα ὄζιν ἐκτελὴ πρώτη. *As it is in the Greek Ms. from Vienna.*

L. ii, c. 32, p. 244, L. iii, c. 16, 17, p. 288

L. vi, c. 15, p. 344, L. viii, c. 22, p. 368, 369, c. 41—44, p. 379, 380, 381 Can. L.

L. ii. c. 57, p. 264, 265, L. viii, c. 5, 392 c. 12—15, p. 398—409

L. vii. c. 22, p 368 L. viii, c. 29, p. 411,

C. v, §. 1, &c. p. 355 &c. *Sacrorum Ordinum* συναξία. *Munus Pontificum, Sacerdotum, Diaconorum. Consecrandi Ritus. Manus Impositio. Crucis Signatio. Nominum Promulgatio. Salutatio. Libri Sacri supra caput Episcopi Impositio. Genuflexio.*

C. vii, §. 1, p. 405, &c. *Defunctorum Cura. Sepultura. Cantica. Lectiones. Preces pro defunctis. Salutatio. Cur oretur pro defunctis? Quibus Defunctis Preces prosint? Defunctorum Unctio.*

§. 4, p. 411 Εἶτα προσελθὼν ὁ θεῖος ἱεραρχὴς εὐχὴν ἱερὰν ὑπὲρ τῶν κεκοιμημένων ποιεῖται.— ἡ μὲν οὖν εὐχὴ τῆς θεαρχικῆς ἀγαθότητος δεῖται πάντα μὲν ἀφεῖναι τὰ δι' ἀνθρωπίνην ἀσθένειαν ἡμαρτημένα τῶν κεκοιμημένων, καταταξαι δὲ αὐτὸν ἐν φωτὶ, καὶ χώρᾳ ζώντων, εἰς κόλπους Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ἔνθα τόπος ἀπέδρα ὀδύνη, καὶ λύπη, καὶ στεναγμός.

§. 10, p. 417 Τὰς δὲ πλεκτικὰς ὑπολήψεις οὐ θεμιτὸν ἐν γραφαῖς ἀφερμηνεύειν· ἔστι τὸ μυστικὸν αὐτῶν, ἢ τὰς ἐπ' αὐταῖς ἐνεργεμένας

L. ii, c. 27, p. 240, L. iii, c. 9, 10, 11, p. 282, 283, 284, c. 20, p. 291, L. viii, c. 4, &c, p. 390, &c.

L. vi, c. 30, p. 358, 359, L. viii, c. 41—44, p. 418, 419, 420

L. viii, c. 41, p. 418, *Almost Verbatim.*

Unlawful to write the mystical Parts of the Constitutions.

μήσας ὁκ Θεῦ δυνάμεις, ὁκ τῦ κρυφίυ φοβος τὸ κοινὸν ἐξάγλν. ἀλλ', ὡς ἡ καθ' ἡμᾶς ἱερὰ παράδοσις ἔχει, ☧ ἀνεκπομπόυτοις μυήσεσιν αὐτὰς ἐκμαδών. &c.

Parvulorum Baptismus. Sponsores. &c.

Nomina & Epitheta Dei.

Καὶ τῦτο δὲ ἴσως ἀποδοχῆς ἄξιον ὅτι τῦ κλειν῀ κα. δηγομθ- ἱεροδέυ τὰς θεολογικὰς στοιχειώσεις ὑφηνὰς ϚωναγόνΘ, ἡμεῖς, ὡς ὐχ' ἑκόντων ἐκείνων, ἄλλας τε κ῀ τὸν παρῦς θεολογίαν Ϛωεγραφόμεθα. καί τοιγε, εἰ μὴ ἐκεῖνΘ ἐξῆς διαφεραλαβόυσαθαι πάσας τὰς θεολογικὰς φραγματείας ἠξίωσε, κ῀ μεσικῆς ἀνελέξεσι διῆλθεν ἅπασης θεολογίας κεφάλαιον, ὁκ ἂν ἡμεῖς ὅπ῀ τοσῦτον ἢ μήσιας ἢ σκαιότηΘ. ἐλληλύθειμεν, ὡς ἢ ὀπικώτερον ἐκείνυ, κ῀ θειότερον οἰηθῆναι ☧ θεολογικῆς ὅπβαλεῖν, ἢ δὶς τὰ αὐτὰ περιττῶς λέγοντας ἐκμολογῆσαι· φοσέτι κ῀ ἀδικῆσαι κ῀ διδάσκαλον κ῀ φίλον ὄντα, κ῀ ἡμᾶς τὸς μ῀ παῦλον ☧ θεῖον ὁκ τῦ ἐκείνυ λόγων στοιχειωθέντας ☧ κλει-

Lilii, c. 5, p. 277, Can. 83.

L. vi, c. 15, p. 344, L. iii, c. 16, p. 288

L. vi, c. 34, &c. p. 374, &c. L. viii, c. 5, &c. p. 391, &c.

Θεολογικαὶ στοιχειώσεις, a Character of the Ethiopick Extracts, of which all this Discourse seems to be meant.

§. 11, p 417, 418, 419

De Divin. Nomin. c 1, §. 3, &c. p 440, &c. c. 3, §. 2, p. 537, 538, 539

κλεινοτάτῳ αὐτῷ καὶ θεωρίαν καὶ ἔκφανσιν ἑαυτοῖς ὑφαρπάζοντας· ἀλλ' ἐπειδὴ τῷ ὄντι τὰ θεῖα φρενοβυτικῶς ὑφηγέμθυ. ἐκεῖνθ., Σωοπτικὸς ἡμῖν ὅρος ἐξέθετο, καὶ ἐν ἑνὶ πολλὰ παρειλημφόται, ὡς οὖν ἡμῖν, καὶ ὅσοι καθ' ἡμᾶς διδάσκαλοι τῶν νεοτελῶν ψυχῶν, ἐγκελδομθυ. ἀναπτύξαι καὶ ἀφελεῖναι τῷ ἡμῖν συμμέτρῳ λόγῳ τὰς Σωοπτικὰς καὶ ἐνιαίας τῆς νοερᾶς ταύτης καὶ θεὸς ἐκείνυ δυνάμεως Σωελίξεις, καὶ πολλάκις ἡμᾶς καὶ αὐτὸς εἰς τοῦτο προέτρεψας, καὶ πλὴν βίβλον αὐτὴν, ὡς ἀπαίρυθ, ἀνατυπέσαλκας. ταύτῃ τοι καὶ ἡμεῖς τ' μθν ὡς πλείων καὶ φρενοβυτικῆς ἀγανοιῶν διδάσκαλον, τοῖς ὑπὲρ τὰς πολλὰς ἀφορίζομθν, ὥσπερ τινα δόκτρας λόγια, καὶ τῆς θεοχρήστων ἀκόλυθα.— καίτοι καὶ τοῦτο ἡμῖν ὑπτερηθλίαν ἐμμελῶς, ὥστε τοῖς αὐτῷ τῷ θείῳ καθημθνί κτ' ἔκφανσιν ἁφῆ διυκρεινημθίοις μηδ' ὅλως ἐγκειρηκέναι ποτὲ πρὸς ἑαυτολογίαν, εἰς τ' αὐτὴν τῷ προτεθέντθ. αὐτῷ λογίῳ ἀγαπάφησιν, &c.— καμὸν μθν φόβον εἰσπ-

εἰσηγεῖσθε τολμῶντες, λεπτοτέραις δὲ καὶ ἔτι καθ' μέρος ἕκαστον ἐξελάσεσι τὰ ζωοπλαστικῶς εἰρημένα τῷ ὄντως ἱεροπρεπεῖ σχηματίζοντες καὶ σκιαίνοντες.

C. 1, §. 8, p. 448 Σοὶ μὲν οὖν ζῶντα φυλάξαι ἀρρεών, ὦ καλὲ τιμόθεε, καὶ ἔτι τὴν ἱεροπρεπῆ σύφηνιν· καὶ μήτε ῥητὰ, μήτε ἄρρητα τὰ θεῖα ποιεῖν εἰς τοὺς ἀμυήτους. L. iii, c. 5, p. 277, Can. 85

Epist. viii, p. 112 Εἰ τοίνυν ἡ τῶν ἱερέων διακόσμησίς ἐστιν ἡ φωτιστική, παντελῶς ἀποπέπτωκε τὴν ἱερατικὴν τάξεως καὶ δυνάμεως, ὁ μὴ φωτιστικὸς, ἢ τάχα γε μᾶλλον ὁ ἀφώτιστος. — οὐκ ἔστιν ἔτι ἱερεὺς, οὐκ ἔστιν· ἀλλὰ δυσμενὴς, ὀλέθριος, ἐμπαίκτης ἑαυτοῦ, καὶ λύκος ὅπου τὸ θεῖον λαὸν τῷ κωδίῳ καταπλησμονῶν. L. viii, c. 2, p. 389

Epist. 9, p. 144 Ἄλλως τε καὶ τοῦτο ἐννοῆσαι χρὴ, τὸ διττὸν εἶναι τὸ τῶν θεολόγων παράδοσιν, τὸ μὲν ἀπόῤῥητον καὶ μυστικὸν, τὸ δὲ ἐμφανῆ καὶ γνωριμωτέραν. Ibid.

In these Passages we may observe not only the secret Nature of this *Traditionary Theology*, and that it properly belong'd to the Bishops; nor only its general Agreement with that in the Constitutions, but that *Hierotheus* or *Athanasius*, when he was old, made

made a short *Extract*, or *Canons by way of Abridgment* out of the same, and that its *first* Precept was the *Love of God*; which Characters exactly agree with the Ethiopick Constitutions. And that withal the *Celestial Hierarchy* is here made to consist of 9 *Orders*, by the very same 9 *Names* (instead of 10) that appear in the Constitutions, and which alone are own'd by the *Ethiopians*; nay that they are here distinguish'd into Three Ternaries nearly or exactly in the very same Order, according to which *Athanasius* himself, or one who took his Name, distinguish'd them. We also here learn, how unlawful it was then esteem'd to transcribe or write down any of the Sacred Prayers belonging to the Constitutions; and that therefore the Antient Christians prayed *sine Monitore* in *Tertullian*'s Phrase; *without a Book, or a Prompter*; the Clergy learning all those Parts perfectly by heart which they us'd in all the Offices of Religion. But the Testimonies in this Author are so very full, express, plain, and numerous, that I shall not need to make any more Comments upon them.

Oper. Athan. Tom. 2

Tertull.

But if it be wondred at, that I take it for granted that *Hierotheus*, the feigned Person here, is in reality *Athanasius*; and that *Dionysius* the counterfeit Areopagite, is in truth *Didymus* of *Alexandria*; I shall here give my Reasons for both these my Opinions. That *Hierotheus* is no other than

Athana-

Athanaſius ſeems plain from the ſeveral Characters given of him in theſe Books. For (1) *Hierotheus* was a Perſon of very great Fame and Reputation; and ſo was *Athanaſius*. (2) He was a Chriſtian Biſhop; as was *Athanaſius*. (3) He was moſt probably a Biſhop in *Egypt*; as was *Athanaſius*. (4) He was moſt probably a Biſhop of one of the ſtrictly Apoſtolical Churches; as was *Athanaſius*. (5) He was one whoſe Notions in Religion were exactly the ſame with thoſe of *Athanaſius*. (6) About the middle of the Fourth Century he was an old Man; as was *Athanaſius*: And ſcarce any other Chriſtian Biſhops in thoſe Parts of any note was ſo; at leaſt who believ'd *his* peculiar novel Notions in Religion. (7) He was one who wrote ſhort Elements of Divinity, in the nature of an *Extract*, and of *brief Canons* concerning the ſecret or myſtical Parts of our Religion; as in all probability did *Athanaſius*. (8) He alſo had written ὕμνοι ἐρωτικοί, or ſacred Hymns of Love; which agrees to *Athanaſius*'s loſt Work upon the Canticles. (9) He was the great Friend and Patron of *Apollinarius Jun.* or rather of *Didymus* of *Alexandria* the Author of theſe Books before us; as was *Athanaſius*. When any other Perſon appears to whom theſe Characters do better agree than to *Athanaſius*, I am content that he reſign his Claim; tho

tho' not before. But now, that *Apollinarius Jun.* or rather *Didymus* of *Alexandria* is the real *Dionysius* the Areopagite, or the Author of these Books, I prove by the Arguments following.

(1) The Time of the writing of these Books exactly agrees to both our proposed Authors; about, or soon after the middle of the Fourth Century. This is fully proved by Bishop *Pearson*, and agreed to by Dr. *Cave*. And since they *could* not be written till after the Council of *Nice*, after the Days of *Eusebius*, nay not till after the former Days of *Athanasius*; on account of the perfect Silence of Antiquity concerning them before, and on account of the later Athanasian Doctrines and Language every where contained in them: Nor yet so late as the Days of *Epiphanius*; on account of the Secrecy, the profound Secrecy of the Traditionary Doctrines and Apostolical Constitutions in this Authors days, which yet were, in some parts at least, become publick in the days of *Epiphanius* in the same Century; 'tis plain the time here assign'd is the most agreeable for their Publication. (2) This Time for the writing these Books in the days of *Apollinarius* and *Didymus* is still more exactly confirm'd from the old Age of *Hierotheus*, or *Athanasius*, and the comparative Youth of this Author. And, by the way, this quite overthrows Dr. *Cave*'s later Opinion;

Pearf. Vind. Ignat. pt. 1, c. 10, p. 312, &c. *Cave Hist. Liter, pt. 1, p. 177*

De Divin. Nomin. c. 2, §. 9, p. 500, c. 3, §. 2, p. 537, 538

nion; as if the elder *Apolinarius* might be the Author of theſe Books: He being ſo far from young when they were written, that he muſt have then been old, perhaps as old as *Athanaſius* himſelf. (3) The Recommendation of the Athanaſian Doctrine by counterfeiting the name of the Author, and pretending to be *Dionyſius* the Areopagite, the Convert of *Paul* in the Acts, is an evident Mark not only of the time, in the Days of *Athanaſius*, but of the Man in ſome meaſure, *Apollinarius* or *Didymus*, the Acquaintance of *Athanaſius*; this Forgery being evidently one great Branch of thoſe heretical and wicked Contrivances, begun by *Athanaſius*, whereby the original Chriſtian Faith and Practice was by degrees deſtroy'd, and his Antichriſtian Hereſy prevail'd over the World in its room. (4) The Stile and Language, and elevated myſtical Divinity contain'd in theſe Books, exactly agreeing with, and in part taken from the Heathen Philoſophers of this Age, ſhew that one of theſe Two muſt in all probability have been the Author of them; ſince theſe Two, and theſe Two alone in that Age appear to have been intimately acquainted with thoſe Philoſophers and their Writings; as is well known in the Account of thoſe Times. Hear Dr. *Cave*'s Words of the Agreement of theſe Books and that Philo- *Ubi ſuprà.*

Ubi ſuprà. ſophy. *Nec ſane Ovum Ovo ſimilius quam perplexa & ænigmatica, quæ in his libris traditur, doctrina ſimilis eſt myſticæ illi Theologiæ quam, circa hæc præſertim tempora, recentioris Scholæ Platonici — diſcipulis ſuis tradiderunt.* (5) The Acquaintance theſe Two had with *Hierotheus*, or *Athanaſius*, on account of which *Apolinarius* was once excommunicated by his Biſhop; (and *Didymus* the Catechiſt of *Alexandria*, where *Athanaſius* was Biſhop, and one ſo oppoſite to the Arians alſo, could hardly fail of a ſtill greater Intimacy with him;) does fully confirm this Opinion, that one of theſe might well be Author of theſe Books. (6) This Author quotes a Paſſage from *Hierotheus* or *Athanaſius* which affirms the Love of God to be the firſt Duty of Religion, as it is in the Ethiopick Extract from the Conſtitutions, made by or under *Athanaſius*; which well agrees to either of theſe intimate Friends of *Athanaſius*. (7) This Author cites a Work of his own concerning Divine Hymns. Now this Character agrees well with *Apolinarius*; who we know was the Author of ſeveral Divine Hymns. Nor does it diſagree with *Didymus*, who not only wrote a multitude of Books, whoſe Names and Subjects we know not; but alſo wrote a Comment, now loſt, on the Divine Hymns or Pſalms of *David*. (8) The antienteſt Traditions or Teſtimonies are directly that theſe

Caleſt. Hierarch. c. 7, §. 4, p. 85,

Cave p. 203.

p. 205 Max. Schol. in Eccl. Hierarch. c. vii, p. 422

these Books were written by this *Apolinarius*, or by *Didymus*. *Maximus* the Commentator speaks of the former, as by some reputed their Author. And speaks of the latter on the same account. So that hitherto the Arguments seem almost equal for these Two Pretenders. But then these which follow, seem to me to determine on the side of *Didymus*. (9) This Author has all the Marks of an *Egyptian*; as was *Didymus*, but not *Apolinarius*. Thus his nearness to and Intimacy with *Athanasius*, and Knowledge of his more secret Extracts of the Constitutions; his Symbolical Theology; his Account of and Acquaintance with the Monks; his Philosophick Stile and Acquaintance; his Supposal of himself at *Heliopolis* in *Egypt* at our Lord's Passion, do all imply him to be an Egyptian. (10) This Author, as *Maximus* observes, was *against the Millennium*; as was *Didymus*; while *Apolinarius* was for it. (11) This Author was a *Catechist*; as we have seen in the longest Quotation out of him, as was *Didymus*, but not *Apolinarius*. So that upon the whole *Didymus*'s Title to this Work is much the best; and to him I have all along ascrib'd it. The Stile indeed is different from the natural Stile of *Apolinarius*, of *Didymus*, and of all the World. But that signifies little here; because 'tis plainly forc'd and forg'd on purpose for Pomp and Shew; and that

Pearf. Vind. Ignat. pt. 1, c. 10 p. 315

Epist. 7, §. 2 p. 91

Eccl. Hierarch. §. 2, p. 406, & Max. Schol. Didym. in 1 Pet. 1. ap. Biblioth. Patr. Tom. 4. p. 321

it might the better paſs with the ignorant for the genuine Work of *Dionyſius* the Athenian. And, indeed, this counterfeit *Dionyſius*, the intimate Friend of *Athanaſius*, looks very ſuſpiciouſly upon *Athanaſius*, as well as upon himſelf; as if they were both in that grand Plot, which began with *Athanaſius*, of corrupting and miſrepreſenting the Antient Writers of our Religion, and impoſing thereby upon the Church in the moſt ſacred Matters poſſible. And truly the farther I look into the Hiſtory of the fourth and following Centuries, the more plainly do I perceive theſe Athanaſian Doctrines and Practices to be Antichriſtian; not only as they are equally with the reſt of the Antichriſtian Doctrines and Practices novel, and unknown to the more primitive Writers, and deriv'd from human Authority and Impoſition; but alſo as they appear to have ſtill been maintain'd and ſupported by the ſame Antichriſtian Methods with the reſt; I mean by *piæ fraudes*, Forgeries, ſpurious Works, and the Interpolations of the Original Writings of Chriſtianity. But this is not a Place to enlarge upon that matter.

XXXIV. The next Witneſs that I ſhall produce for the Confirmation of the Contents of theſe Apoſtolical Conſtitutions, ſhall be the moſt Eaſtern Writer of all the Primitive Church, the Pious and Devout but In-

About A. D. 355

judi-

judicious *Ephrem* the *Syrian*, Deacon of *Edeſſa:* Who altho' he was not of any Apoſtolical Church, nor more than a Deacon, nor indeed had probably ever ſeen theſe Greek Conſtitutions; nay one that does not appear to have had Greek enough to have underſtood them had he been poſſeſs'd of them; yet has not a few Paſſages which atteſt that the very ſame Rules and Appointments which are therein contain'd, were the Practices of the Syrian Churches in his Days, about the middle of the Fourth Century. Take the Paſſages in Order.

Ephrem the Syrian.	Conſtitutions.
De Sacerdot. Op. Tom. I, p. 1, 2, 3 *Dignitas Sacerdotalis myſteriis, ſacrificiis, peccatorum remiſſioni per manuum impoſitionem dicata.— Sacerdotium verò audacter è terra ſurſum. Sin cœlum volitans, aſcendit ad Deum, donec ipſum contueatur inviſibilem, procidénſque ante excelſum thronum inſtanter pro ſervis orat Dominum, lacrymas & gemitus conſervorum deportans, propriòque ſimiliter Domino ferventem deprecationem ſimul & pœnitentiam offerens,*	*Paſſim.* *L. ii, c. 57, p. 264, 265, L. viii, c. 12, 13, p. 398, &c.*

misericordiam & indulgentiam à Rege misericorde postulans; ut Spiritus Sanctus pariter descendat, sanctificétque dona in terris proposita; cúmque oblata fuerint tremenda mysteria, immortalitate plena, prævio sacerdote orationem pro cunctis faciente; tunc animæ accedentes per illa tremenda mysteria macularum purificationem accipiunt.

De Fest. Dieb. p. 9, 10, *In Ecclesia estote assidui, nocturno, matutino, atque meridiano tempore. — Ad divina frequentanda mysteria studiose concurrite: Domino ex manuum vestrarum laboribus offerentes, in benedictionem domus, omniúmque quæ in domo sunt: & state in multo timore atque tremore, cum nemine tunc quidem congredientes, sed sicut angeli qui in cœlis sunt, servite Domino in timore, & exultate ei in tremore. — Rogantes ne quis divinorum mysteriorum susceptione reperiatur indignus. — Dum Sanctorum memorias*

L. ii, c. 59, p. 267, 268, L. vii, c. 24, p. 370

L. ii, c. 57, p. 265, L. viii, c. 12, p. 398, &c.

morias celebratis, reminiscamini quoque imbecillorum, & egentium, viduarum, orphanorum, peregrinorum, pauperum, mutilatorum, claudorum, atque cæcorum. —Festivitates hasce dominicas honorate. L. vi, c. 30, p. 358, 355, L. viii, c. 41, 42, 43, 44, p. 418, 419, 420

Passim.

De Oration. p. 14 *Et Vesperi, & Mane, & Meridie Deum invoca.* Priùs.

De Vit. Spirital. p. 51, 52 *De Pastoribus malis ex Ezek. 34.* L. ii, c. 18, 19, 20, p. 227, 228

p. 187, 188 *Abrenunciatio in Baptismo. — Abrenuncio alearum otio, & tabularum lusui; sicut etiam Sancti Apostoli hisce operam dantes atque vacantes excommunicatos esse ordinarunt, in suis canonibus, si Laici fuerint; At si Clerici, ut deponantur. — Abrenuncio idolothytis, suffocatis, & sanguini, & morticiniis. Abrenuncio esui sanguinis jumentorum, ac pecorum occisorum, sive in intestina ingredientis, sive quomodocunque aliter.* L. vii, c. 41, p. 379, 380 Can. 42, 43 L. vi, c. 12, p. 342, L. vii, c. 20, p. 368 Can. 63

De Res. Mort. p. 212 *Revera nunc aufugit dolor, ac tristitia, ac gemitus.* L. viii, c. 41, p. 418

p. 225 *Aderunt ibi Cherubim, simul & Seraphim, vultum* L. vii, c. 35, p. 375, L. viii, c. 12, p. 402

deorſum inclinatum tenentia, atque volantia, & ad alterutrum dicentia, Ter Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.

Teſtam. p. 785 *Ut in ſanctarum orationum commemorationibus mei memoriam faciatis.— Aſſidue memoriam mei in veſtris precibus faciatis.* *L. viii, c. 12, p. 403, c. 42, p. 419*

p. 790 *Comitamini me in Pſalmis, atque Orationibus veſtris; & aſſidue pro mea parvitate oblationes facere dignemini; & quando diem trigeſimum complevero, mei memoriam faciatis. Mortui enim in precationibus atque oblationibus commemorationis, ſanctorum viventium beneficio afficiuntur, &c.* *L. viii, c. 42, p. 419*

Ibid. *Cum verò ad memoriam mei faciendam acceſſeritis, videte, Fratres, ne quiſpiam in ſancta peccet; ſed attente, & reverenter, atque humiliter, ac ſancte, ac pure invigilate.* *Ibid.*

Theſe Paſſages of *Ephrem* the Syrian are very plain and clear, and need no long Expoſition or Application. Only we may Obſerve

ſerve that the form of the Antient Conſecration of the Sacrament, now in the Conſtitutions, was obſerv'd ſo far as *Edeſſa*, I mean by *Invocating the Deſcent of the Holy Spirit upon the Elements, for their Sanctification*; that, according to them, on the Lord's-day, there was Morning and Evening Prayers, diſtinct from the noon Euchariſtical Office, and that the Eating of Blood, Strangled, and that which Dyed of it ſelf, according to the Scripture and them, was eſteem'd utterly unlawful.

XXXVI. To paſs over here the large and famous Teſtimony of *Baſil*, which has been already produc'd at large on another occaſion, and deſerves to be read over again for our preſent purpoſe; and to paſs over that of his *Antagoniſt Eunomius*, as having by ſt ſelf added his two Confeſſions of Faith, his Apologetick, which contains all the Remains we have of him, and in the Margin noted the Paſſages in the Conſtitutions therein alluded to and confirm'd; the next Witneſs that I ſhall produce for the ſacred and Apoſtolical Authority of theſe Conſtitutions ſhall be one much plainer, and more indiſputable than any hitherto; as living after they were primly publiſhed; I mean the Learned Biſhop of *Salamis* in *Cyprus*, *Epiphanius*. Who not only moſt frequently, as the reſt hitherto, alludes to, and makes uſe of their Expreſſions and Authority, as of ſacred Books, but directly and frequently cites

Vid. p. 141, &c. prius.

About A. D. 373

cites them *by Name*; and quotes Passages from them, as he and the rest quote the known Books of Scripture; and accordingly reasons from those Passages; nay quotes them as Books well known in the Church; and as most Authentick, and really Apostolical. Take these Passages distinctly in order as follows.

Epist. Lib. de Hæres. Præfat. Contr. Hæres. p. 52

Κατὰ τὴν τῶν ἀποστόλων διδασκαλίαν.

Σιμωνιανοὶ, οἱ ἀπὸ σίμωνος τοῦ μάγου, τοῦ ὅτι Πέτρου τοῦ ἀποστόλου, κώμης γιτθῶν τῆς Σαμαρείας. *Vid. p.* 55.

'Η τῶν ἀποστόλων διδασκαλία, *one Name of the Constitutions. L. 6, c. 9, p. 337, 338*

Hæres. 23, § 5, p. 66

Ἐν τῷ γὰρ εἰπεῖν τὸν Θεὸν, ποιήσωμεν ἄνθρωπον, κατ' εἰκόνα ἡμετέραν, εἶπε, καὶ οὐ κατ' εἰκόνα μόνον. Συνεκάλει γὰρ εἰς τιμὴν ἑαυτοῦ δημιουργίαν τὸν αὐτὸν λόγον καὶ μονογενῆ, ὡς ἔχει καὶ ἡ ἐξ ἀληθείας ὁρμωμένη πίστων ἔννοια.

L. 8, c. 12, p. 400

25, §. 3, p. 80

Ἐκ δὲ τῆς μήτρας προβεβλήσθαι τινες πατέρες αἰῶνες· ὁ δὲ τῶν πατέρων αἰώνων ἄλλοι δεκαπέντε· καὶ γέγονε δεξιὰ καὶ ἀριστερά, φῶς καὶ σκότος. ὕστερον δὲ, μετὰ πάντας τούτους, προβεβλῆσθαί τινα αἰῶνα· μεμίχθαι δὲ τοῦτον τῇ μήτρᾳ τῇ ἄνω προδεδηλωμένῃ,

L. 6, c. 8, p. 336, 2, 10, p. 339

μὴν, καὶ ἐκ τούτου τοῦ αἰῶνος τοῦ αἰῶνος καὶ τῆς μήτρας γεγονέναι Θεοῦ τινα, καὶ τοὺς ἀγγέλους, καὶ δαίμονας, καὶ ἐπὶ πονήματα.

26, §. 8, p. 89 Καὶ τὰ μὲν βιβλία γνωστικῶν πολλά. ἐρωτήσεις γάρ τινας μυρίας ἐκτίθενται· ἄλλοι δὲ εἰς τὸν ψευδεπίγραφον ἰαλδαβαώθ, εἰς ὄνομα τῆς μαντικῆς, &c.

L. 6, c. 16, p. 344—347

§ 10, p. 91 *Barbara nomina Iao, Saclan, Sethus, Daden, Eloæus, Adonæus, Ialdabaoth, Elilæus, Sabaoth, Barbelon.*

Ibid.

29, §. 3, p. 119 Καταφανέστατος οὐδὲ ἰακὼβ τοῦ ἀδελφοῦ κωλύων καλυμμένου καὶ ἀποστόλου ὄπισκοπεῖν ψεύστου.

L. vii, c. 46, p. 382

30, §. 23 p. 147, Τῶν δὲ ἀποστόλων τὰ ὀνόματα εἰς τινὰ τῶν ἠπατημένων ὑπ' αὐτῶν πειθὼ ψευδωνύμως δέχονται, βίβλους τε ἐξ ὀνόματος αὐτῶν πλασάμενοι, ἀνεγεγράφατο δῆθεν ἀπὸ προσώπου ἰακώβου, καὶ ματθαίου, καὶ ἄλλων μαθητῶν· ἐν οἷς ὀνόμασι καὶ τὸ ὄνομα ἰωάννου τοῦ ἀποστόλου ἐγκαταλέγουσιν, [ἐβιωναῖοι.]

L. vi, c. 16, p. 344, &c.

§. 24, p. 149 Πάντες δὲ οἱ ἀπόστολοι ὅτι ἀπαλλοτριοῦσι τὴν τοῦ ἐβίωνος πίστιν, καὶ ἀλλοτρίαν ἡγήσαντο τοῦ αὐτῶν κηρύγματος, καὶ τ' ἀπο-

L. vi, c. 6, p. 333, &c. Ἀποστόλων κήρυγμα One Name of the Constitutions.

ἀποστολικῆς χαρακτῆρος, πρὸς τὸ ῥητὸν ὄν.

45, p. 390 Ἀλλὰ καὶ οἱ ἀπόστολοι φασὶν, ἐν τῇ διατάξει τῇ καλουμένῃ, ὅτι φυτεία Θεοῦ καὶ ἀμπελὼν ἡ καθολικὴ ἐκκλησία.

48, §. 9, p. 410, Ἡ ὁσία ἐκκλησία καὶ παρθενίαν δυξάζει, καὶ μονότητα, καὶ ἁγνείαν, καὶ χηρωσύνῃ ἐπαινεῖ, καὶ γάμον σεμνὸν τιμᾷ, καὶ δέχεται· πορνείαν οὖν, καὶ μοιχείαν, καὶ ἀσέλγειαν ἀπαγορεύει.— εἰ καὶ μάλιστα τὰ χαρίσματα τῆς ἱερωσύνης διά τῆς ἀπὸ μονογαμίας ἐγκρατευσαμένων, καὶ τῆς ἐν παρθενίᾳ διατελέντων κοσμήσας φορετύπῳ· ὡς καὶ οἱ αὐτῷ ἀπόστολοι τὸ ἐκκλησιαστικὸν κανόνα τῆς ἱερωσύνης ἀυτάκλως καὶ ὁσίως διετάξαντο· εἰ δέ τις χήρᾳ ἀδένειαν ὑποδεδεῖσθαι μὴ τὸν πεπλουτηκὼς τῆς ἰδίας γαμετῆς ζωαφθόρου δευτέρῳ γάμῳ, ἐκ ἀπαγορεύει τοῦτο ὁ κανὼν τῆς ἀληθείας, τυτέστι τὸ μὴ ὄντα ἱερέα.

50, §. 3, p. 421 Λαμβάνομεν δὲ τὸ πρόβατον ἀπὸ δεκάτης, ὄνομα τῷ ἰησοῦ ὑπογόντες, διὰ τὸ ἰῶτα. *Vid. Hæres. viii.* §. 6. *p.* 20. & *lxx.* §. 13. *p.* 825.

Καὶ

Διάταξις τῶν ἁγίων, one name of the Constitutions. *L. i, in initio.*

L. iv, c. 14, *p.* 299
L. vi, c. 17, *p.* 347
L. iii, c. 1, &c. *p.* 274, &c. *L. vi, c.* 10, *p.* 339, *c.* 11, *p* 340, *c.* 14, *p.* 343, *L. viii, c.* 12, *p.* 403
L. vii, c. 2, *p.* 363
L. vi, c. 17, *p.* 347

Οἱ ἀπόστολοι ἐκκλησιαστικὸν κανόνα—διετάξαντο, *An exact Character of the Constitutions.*

Κανὼν τῆς ἀληθείας, *an name of the Constitutions.*

L. ii, c. 25, *p.* 238

51, §. 3, p. 423 Καὶ εἰ μὴ ἐδέχοντο τὸ εὐαγγέλιον, τίνι ἂν ἀποκάλυψιν ἀπεβάλλοντο, ἐλέγομεν ἂν μὴ τῷ ἄφεσιν καὶ ἀκριβολογίαν τοῦτο ποιῶν, ἀπόκρυφον μὴ δεχόμενοι. Can. 85

59, §. 4, p. 496, 497 Καὶ γὰρ τῷ μὴ ὄντι ὁ δέχε) τὸ ἅγιον τοῦ Θεοῦ κήρυγμα, μετὰ τὴν τοῦ Χριστοῦ ἐνδημίαν, τὸς ἀπὸ πρώτου γάμου τελουτησάσης τὸν αὐτῆς γυναικὸς δευτέρῳ γάμῳ συναφθέντας, διὰ τὸ ἀπαρβάλλον τὸ τιμῆς ἐξουσιώσης· καὶ ταῦτα ἀσφαλῶς ἡ ἁγία τοῦ Θεοῦ ἐκκλησία μετ' ἀκριβείας διαφυλάττεται, κ. τ. λ. Τὸ ἅγιον τοῦ Θεοῦ κήρυγμα, one Name of the Constitutions. L. vi, c. 17, p. 347

61, §. 1, p. 506 Καθαροὶ ταῖς ῥηταῖς μόνον γραφαῖς κέχρηνται. οὗτοι δὲ [*Apostolici, Hæretici sic dicti,*] ταῖς λεγομέναις πράξεσιν ἀνδρέου τε, καὶ Θωμᾶ τὸ πλεῖστον ἐπερείδον), πομπάζουσιν ἀλλότριοι τοῦ κηρύγματος τοῦ ἐκκλησιαστικοῦ ὑπάρχοντες. Κανὼν ἐκκλησιαστικὸς, one Name of the Constitutions.

61, §. 3, 4, p. 508, 509 Ἔοικε δὲ ἡ ἁγία τοῦ Θεοῦ ἐκκλησία νηί, κ. τ. λ.— οὕτω καὶ ἡ ἁγία τοῦ Θεοῦ ἐκκλησία ὑ δέχε) πορνείαν, ὑ δέχε) μοιχείαν, ὑ δέχε) ἐνδυνησιθείαν, οὐδὲ τὸς ἀθετοῦντας τὸ θεσπεσίου τῆς τοῦ Θεοῦ διατάξεως, L. ii, c. 57, p. 260, &c. L. vii, c. 2, p. 363

ξεως, καὶ τῶν ἀυτῶ ἀποστόλων.

61, §. 6, p. 511 Δεῖ δὲ καὶ παράδοσι κεχρῆσθαι· ἃ γὰρ πάντα ἀπὸ τῆς θείας γραφῆς δυνάμει λαμβάνεσθαι· διὸ τὰ μὲν ἐν γραφαῖς, τὰ δὲ ἐν παραδόσει παρέδωκεν οἱ ἅγιοι ἀπόστολοι· ὡς φησὶν ὁ ἅγιος ἀπόστολος, ὡς παρέδωκα ὑμῖν· καὶ ἄλλοτε, ὅτως διδάσκω, καὶ ὅτως παρέδωκα ἐν τῆ ἐκκλησίαις· καὶ, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ὅπις δύσατε.

Παράδοσις, (as distinct from the Θεία γραφὴ) one Name of the Constitutions deliver'd by the Apostles.

L. 3, Præf. p 809 Περιττότερον δογματίζει [ἀέριος,] μὴ δεῖν, φησὶ, παραφέρειν ὑπὲρ τῶν παρεκκειμένων· νηστεύειν δὲ πρὸ τῆς ἁγίας, καὶ παρασκευήν, καὶ πάσα κωλύει.— φάσκει δὲ μηδὲ εἶναι διαφορώτερον ὄπισθον πρεσβυτέρου.

L. ii, c. 47, p. 254, c. 59, p. 267, L. v, c. 13—20, p 312—328, L. vii, c. 23, p. 369, c. 30, p 372, c. 36, p. 376.

Passim.

Hæres. 70, §. 10, 11, p. 822, 823 Εἰς τοῦτο δὲ οἱ αὐτοὶ αὐχηνοὶ παραφέρουσιν τὴν τῶν ἀποστόλων διάταξιν, ἧς μὲν τοῖς πολλοῖς ἐν ἀμφιλέκτῳ, ἀλλ' οὐκ ἀδόκιμον· πᾶσα γὰρ ἐν αὐτῇ κανονικὴ τάξις ἐμφέρεται, καὶ οὐδὲν παρακεκαραγμένον τῆς πίστεως, οὐδὲ τῆς ὁμολογίας, οὐδὲ τῆς ἐκκλησιαστικῆς διοικήσεως, καὶ κανόνος τῆς πίστεως. [for so I read it; not καὶ τῆς πίστεως, which would

See L. v, c. 17, p. 321, & alibi.
Ἡ τῶν ἀποστόλων διάταξις, one Name of the Constitutions.

Κανὼν τῆς πίστεως, a Name of the Constitutions.

would be a plain tautology] τὸ γὰρ ῥητὸν, ἀφ' ᾧ λαμβάνοντες τοῦτο τὰ πάσχα κακῶς παρερμηνεύουσιν οἱ περιτμηθέντες, καὶ ἀγνοοῦντες ἑτέρως ἐπιλαμβάνουσιν. ὁρίζουσι γὰρ ἐν τῇ αὐτῇ διατάξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζετε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ περιτομῆς, μετ' αὐτῆς ἅμα ποιεῖτε.—ὅτοι γὰρ μὴ νοήσαντες τὸ νῦν τῆς ἀποστόλων, καὶ τῷ λόγῳ τῷ ἐμφερομένῳ ἐν τῇ διατάξει, ἀνόμοις μὴ τοῖς αὐτοῖς μετὰ τῶν ἰουδαίων χρὴ τὸ πάσχα ἐπιτελεῖν· ἅμα δὲ καὶ πεντεκαιδέκατοι γεγόνασιν ἐκ περιτομῆς, καὶ ἔχρῃν τότε τῆς ὀπισθόπων ἐκ περιτομῆς ὄντων ἐκ ἱερουσαλὴμ καταξανδέντων τὸ πάντα κοσμον τούτοις συνέπεσθαι, καὶ μετ' αὐτῆς ἐπιτελεῖν· ἵνα μία τις ἡμῖν συμφωνία, καὶ μία ὁμολογία, μιᾷ ἑορτῇ ἐπιτελουμένη.—τῇ δὲ τοῖς ἀποστόλοις δὲ τὸ ῥητὸν δι' ὁμόνοιαν ἐμφέρει, ὡς ἐπιμαρτυροῦσι, λέγοντες, ὅτι κἂν τε πλανηθῶσι, μηδὲ ὑμῖν μελέτω· ἐξ αὐτῆς δὲ τῆς ἐπείσε εἰρημένων ῥητῆς ἡ ἀνάθεσις ὀφθήσει· φάσκουσι γὰρ τὴν ἀχρυπτίαν

As above.

As above.

τνίαν φέρειν μεσαζόντων τῶν ἀζύμων.— ὑ διὰ τὴν ζήτησιν ταύτην, ϗ τὴν ἀκρίβειαν τοῖς ἀποστόλοις εἰρηϗ, ἀλλὰ δι' ὁμόνοιαν.— λέγουσι οἱ αὐτοὶ ἀπόστολοι, ὅτι ὅταν ἐκεῖνοι συνωχῶνϗ, ὑμεῖς νηστεύοντες ὥσπερ αὐτῶν πενθεῖτε· ὅτι ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τ Χριστὸν ἐσταύρωϗ. ϗ ὅταν αὐλοὶ πενθῶσι, τὰ ἄζυμα ἐσθίοντες ἐν πικρίσιν, ὑμεῖς συνωχεῖσθε.— αὖθις αὐτῶν ἀκόντων ἐν τῇ διαταξει, ὅτι ὁ κακῶς ἑαυτοῦ τὴν ψυχὴν ἐν κυριακῇ ὑπακούσατός ἐστι τῷ Θεῷ.— ϗ ἀπ' αὐτῆς τῆς διαταξεως τῶν ἀποστόλων.

As above.

As above.

L. v, c. 20, p. 328

As above.

§. 12, p. 824 Παρατηρεῖϗ δὲ ἡ ἐκκλησία ἄγειν τὴν ἑορτὴν τοῦ πάσχα, τυπτέσιν τῇ ἑβδομάδι τῇ ὠρισμένῃ, ϗ ἀπὸ αὐτῶν τῶν ἀποστόλων ἐν τῇ διαταξει, ἀπὸ δευτέρας Σαββάτων, ὅπερ ἐστὶν ἀγορασμὸς τ πασχάτου.

L. v, c. 13, 14, p. 316, c. 15, p. 319

As above.

§. 11, 12, p. 823, 824 Ἐκ τούτων συνέσηκεν ὁ τ πάσχα συνδεσμῶ· ἔκτε τοῦ ἡλιακοῦ δρόμου, διὰ τὴν κυριακήν, ϗ τ μίαν· ἔκτε τοῦ σελιναικοῦ δρόμου, διὰ τὸ κτ τ νόμων, ὅπως ἐν τῇ τεσσαρεσκαιδεκάτῃ τῆς σελήνης τυ-

L. v, c. 17, p. 322

τυθῇ τὸ πάσχα, ὡς εἶπεν ὁ νόμος. ἔτε ἓν δυσὶ ἀφθῶσι ἐὰν μὴ ἐφθῇ ἰσημερία, ὅπερ ἀδιὰ τοῖς ἰουδαίοις ἐφυλάσατε, ἀλλὰ ἀκριβῆ θέλουσι τοιαύτῃ ἐπιτελεῖν οἰκονομίαν· διέπεσε γὰρ παρ' αὐτοῖς καὶ ἡπάτηται τὰ πάντα. — ἐὰν οὖν καὶ ἡμεῖς ἐπιτελέσωμεν, συμβέβηκεν ἡμῖν ἐν ἑνὶ ἐνιαυτῷ δύο πάσχα ἐπιτελέσαι, μετὰ ἰσημερίαν, καὶ πρὸ ἰσημερίας, κ.τ.λ. — καλῶς ποιήσαντες οἱ πατέρες, μᾶλλον δὲ δι' αὐτῶν ὁ Θεὸς κατώρθωσε τῇ ἐκκλησίᾳ τὸ πρωτεύσαν τούτης ἑορτῆς καὶ πρωταγίας μετὰ ἰσημερίαν μὴ ποιεῖσθαι, ὅτε ἐσπέρᾳ ἡ τῆς τεσσαρεσκαιδεκάτης τῆς σελήνης ἡμέρας ψηφῶσι.

Can. 8

Ibid.

p. 14, p. 826 Ἐν τούτοις ἡ διαλλαγὴ ἀδιὰ τοῖς προειρημένοις αὐδιάφοροι γίνεται, καὶ πλανῶσιν ἄνδρας καὶ γυναῖκας, ἐν τούτῳ τῷ μέρει σεμνυνόμενοι τῇ παραδόσει τῇ ἀπαρχῆς ὑπειλημμένῃ, καὶ τῇ διατάξει τῶν ἀποστόλων· — ἐν διατάξει τῶν ἀποστόλων.

As above.

Παράδοσις ἀπ' ἀρχῆς, & διάταξις τῶν ἀποστόλων, *Two Names of the Constitutions.*

p. 826, 827 Ἔντε ἀγρυπνίαις, καὶ δεήσεσι, καὶ ὁμηνοίᾳ, καὶ λατρείᾳ, νηστείᾳ τε, καὶ ξηροφαγίᾳ, καὶ

L. v, c. 18, p. 322

ἀγνεία. *Vid. Hæres. lxxiii. §. 3. p. 907.*

§. 15, p. 827 Οὐκ εὐχρὴ μετὰ τινῶν.— ὅτι ὁ τοιοῦτος ἐν τῇ ἐκκλησίᾳ ζωάγεται.

L. iii, c. 8, p. 282, L. vi, c. 18, p. 348, c. 26, p. 354, 355, L. vii, c. 28, p. 371

75, §. 3, p. 907 Εἶτα μετέπειτα τινι τῷ λόγῳ μετὰ δύναται ὀνομάζειν, φησὶ ἀέριος, ὀνόματα [τεθνεότων.] κ.τ.λ. *Vid. §. 7. p. 911.*

L. viii, c. 13, p. 404, l. 41, &c. p. 418, &c.

§. 6, p. 910 Τίνι δὲ συμπεφώνηται ἐν πᾶσι κλίμασι τῆς οἰκουμένης, ὅτι τεσσάρας καὶ τεσσαράκοντα νηστεία ἔξιν ἐν τῇ ἐκκλησίᾳ ὡρισμένην; εἰ δὲ καὶ χρὴ τὸ τῆς διατάξεως τοῦ ἀποστόλων πῶς ἐκεῖ ὠρίζοντο τεσσαράκοντα καὶ τεσσαράκοντα νηστείαν [νηστεύειν] διὰ πόλεως, χωρὶς πεντηκοστῆς, καὶ περὶ τοῦ ἐξ ἡμερῶν τὸ πάσχα, πῶς φησὶ γέλλιον μηδὲν ὅλως λαμβάνειν ἢ ἄρτον καὶ ἅλας καὶ ὕδατος, ποιάντε ἡμέρας ἄγειν, πῶς τε ἀπολύειν εἰς ὀψὲ ὡραίαν κυριακήν, φανερόν ἔξι. κ. τ. λ.

Priùs.

As above.

Ibid. Εἶτα δὲ, εἰ μὴ περὶ τῆς αὐτῆς ὑποθέσεως τεσσάρων καὶ τεσσαράκοντα οἱ αὐτοὶ ἀπόστολοι ἐν τῇ διατάξει ἔλεγον, καὶ ἄλλως ἐκ πολυπραγμοσύνης ἀφορμὴν ἀποδεῖξαι· ὅμως περὶ τούτου ἀκριβῶς γράφει.

Priùs.

As above.

Ὑπὲρ

§. 7, p. 911 Ὑπὲρ ὧν δικαίων, καὶ πατέρων, καὶ πατριαρχῶν, προφητῶν, καὶ ἀποστόλων, καὶ εὐαγγελιστῶν, καὶ μαρτύρων, καὶ ὁμολογητῶν, ὁσιωτάτων, καὶ ἀναχωρητῶν, καὶ παντὸς τοῦ παγμάκαρος, [ποιούμενοι τὴν μνήμην.] *L. viii, c. 12, p. 403*

79. §. 3, p. 1059 Εἰ ἱερατεύειν γυναῖκες Θεῷ προσετάσσοντο, ἢ κανονικόν τι ἐργάζεσθαι ἐν ἐκκλησίᾳ, ἔδει μᾶλλον αὐτὴν τὴν μαρίαν ἱερατείαν ὁπιτελεῖσθαι.— Ἀλλ' οὐκ εὐδόκησεν, ἀλλ' ἐδωκε βάπισμα διδόναι πεπίς δυναμ. κ.τ.λ. *Vid.* §. 7. *p.* 1064. *L. iii, c. 9, p. 282, 284*

p. 1060 Οὗτοι πάντες ἐξελέγησαν ἀπόστολοι, καὶ χειροτονηθέντες τὸ εὐαγγέλιον, ἅμα παύλῳ, καὶ βαρνάβᾳ, καὶ λοιποῖς, καὶ μυσηρίων ἀρχηγέται σὺν ἰακώβῳ τῷ ἀδελφῷ τοῦ κυρίου, καὶ πρώτῳ ἐπισκόπῳ ἱεροσολύμων, ἐξ ὅπερ ἐπισκόπου καὶ τῶν προειρημένων ἀποστόλων κατεστάθη διαδοχαὶ ἐπισκόπων, καὶ πρεσβυτέρων ἐν οἴκῳ Θεοῦ καὶ ἐκκλησίᾳ γνώμη ἐν τούτοις κατεστάθη. *L. vii, c. 46, p. 382, &c.*

20, §. 7, p. 1073 Οἱ μὲν [μασσαλιανοὶ] τὸ μύρον, τὴν μορφὴν τοῦ ἀνδρὸς, ἀποτύπωσιν· τείχας δὲ τῆς κε- *L. i, c. 3, p. 203*

φαλῆς πολλάκις κομῶσι. καὶ περὶ μὲν ἓν τῷ ἡγεῖσθαι ἐν τῇ διατάξει τῶν ἀποστόλων φάσκει ὁ θεῖος λόγος καὶ ἡ διδασκαλία, μὴ φθείρειν, τυπτέσι μὴ τίμυθον τείχας ἡγεῖσθαι, μηδὲ ἑταιρισμῷ κατακομῶδις, μήτε ὑποκρισίας ὑπόδειγμα δικαιοσύνης τῇ προσέλθουσιν ἔχειν. — *L. i. c. 3, p. 202* — *As above. The Conſtitutions* Divine.

— *L. i, c. 3, p. 203*

— *L. i, c. 3, p. 202*

Now follow the Citations out of his *Epitome* of the true Catholick Faith, Practice, and Diſcipline; which he promiſed ſhould be agreeable to *this Doctrine* or *theſe Conſtitutions*, καὶ τῇ τῶν ἀποστόλων διδασκαλίαν.

Brev. Expoſ. Fid. §. 21, 22, 23, p. 1103 — 1107

Πρῶτον μὲν κρητὴς, καὶ, ὡς εἰπεῖν, βαθμὸς ἐν ἐκκλησίᾳ ἡ πρεσβυτερία, αἰσχυμμένη καὶ φυλαττομένη παρὰ πολλοῖς, καὶ ἐνδοξαζομένη.— ἔπειτα ἡ χηροσύνη μετὰ πάσης προσοχῆς καὶ ἀκριβείας ζωναγραφῆς. ζεύγας ἡ τῇ τάξεσιν ἀκόλυθος ὁ σεμνὸς γάμος ἐν μεγάλῃ τιμῇ, ὁ ἐν μονογαμίᾳ μείνας, καὶ παραφυλακὴ ἐνταλμάτων. εἰ δέ τις πλουτησάσης τῆς αὐτοῦ γυναικὸς, ἢ ἀνδρὸς πλουτησάντος τῆς τινος γυναικὸς ἐφίεται δευτέρᾳ ζωαφθῆναι, — *L. iv, c. 14, p. 299*

— *L. iii, c. i, &c. p. 274, &c.*

— *Prius.*

ἢ δευτέρῳ μετ' θάνατον τοῦ πρώτου, ἢ τῆς πρώτης.—δευτερόγαμον οὐκ ἔξεστι δέχεσθαι ἐν αὐτῇ εἰς ἱερωσύνην, κἂν τὸ ἐγκεκρατευόμενον. εἰ δὲ ἦν ἐξ ἀπαρχῆς τάξεως ἐπισκόπου καὶ πρεσβυτέρου καὶ διακόνου καὶ ὑποδιακόνου, μετὰ ταύτην τὴν ἱερωσύνην λοιπὸν ἀναγνωστῶν τάγμα, ἐξ ὅλων τῶν παγμάτων, τουτέστι παρθένων, καὶ μοναζόντων, καὶ ἐγκεκρατευομένων, καὶ χηρευόντων, καὶ τῶν ἔτι ἐν σεμνῷ γάμῳ· εἰ δὲ μὴ ἀνάγκη καὶ ἀπὸ τῶν μετὰ θάνατον τῆς πρώτης γυναικὸς δευτέρᾳ συναφθέντων. καὶ γὰρ οὐκ ἔστιν ἱερεὺς ὁ ἀναγνώστης, ἀλλ' ὡς γραμματεὺς τοῦ λόγου. καὶ διακόνους δὲ καθίστανται εἰς ὑπηρεσίαν γυναικῶν μόνον, διὰ τὴν σεμνότητα, ἂν χρεία, κατασταθῇ λουτρῷ ἕνεκα, ἢ ἐπισκέψεως σωμάτων· καὶ αὗται δὲ μονόγαμοι ἐγκεκρατευσάμεναι, ἢ χηρεύσασαι ἀπὸ μονογαμίας, ἢ ἀειπάρθενοι ὦσαι. εἶθ' ἑξῆς τούτων ἐπορκισταί,— καὶ ὑπηρέται.

L. viii, c. 12, p. 403, c. 22, p. 408, 409

L. iii, c. 15, p. 287, 288, L. vi, c. 17, p. 348 L. viii, c. 19, 20, p. 407, 408, c. 28, p. 411

L. viii, c. 26, p. 418 L. ii, c. 57, p. 263 As above. L. iii, c. 6, p. 280, & alibi passim.

Σωμάτεια δὲ ἐπιτελούμενα παθεῖσαί εἰσιν ἀπὸ τῶν ἀποστόλων τετράδι καὶ ἐν παρασκευῇ, ὡς κυριακή· τετράδι δὲ

L. ii, c. 59, p. 268, L. v, c. 20, p. 327, 328 L. vii, c. 23, p. 369, c. 30, p. 372, c. 36, p. 376 L. viii, c. 33, p. 424

δὲ καὶ ἐν τεσσαρεσκαιδεκάτῃ ἐν νηστείᾳ ἕως ὥρας ἐνάτης, ἐπειδήπερ ἐπιφωσκούσῃ τετράδι συνελήφθη ὁ κύριος, καὶ τῇ παρασκευῇ ἐσταυρώθη, ἃ παρέδωκαν οἱ ἀπόστολοι ἐν ταύταις νηστείαις ἐπιτελεῖσθαι· πληρουμένου τοῦ ῥητοῦ, ὅτι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.— καὶ διὰ ὅλου μὲν τοῦ ἔτους ἡ νηστεία φυλάττεται ἐν τῇ αὐτῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ, φημὶ δὲ τετράδι καὶ παρασκευῇ ἕως ὥρας ἐνάτης, δίχα μόνης τῆς πεντηκοστῆς ὅλης τῆς πεντηκονθʹ ἡμερῶν, ἐν αἷς οὔτε γονυκλισίαι γίνονται, οὔτε νηστεία προσέτακται· προαιρέσει δ' ἀγαθῇ οἱ αὐτῆς ἀσκηταί καθαπαξὸς, χωρὶς κυριακῆς καὶ πεντηκοστῆς, νηστεύουσι, καὶ ἀληθείας καθαπαντὸς ἐπιτελοῦσι, τὰς δὲ κυριακὰς ἁπάσας τρυφερὰς ἡγεῖται ἡ ἁγία αὕτη καθολικὴ ἐκκλησία, καὶ σωμάξεις ἐφ' ἑωυτὴν ἐπιτελεῖ, οὐ νηστεύει.— τὰς δὲ ἓξ ἡμέρας τοῦ πάσχα ἐν ξηροφαγίᾳ καθαπαξὸν πάντες οἱ λαοὶ, φημὶ δὲ ἄρτῳ καὶ ἅλι καὶ ὕδατι τότε χεμμύνοι πρὸς ἑσπέραν· ἀλλὰ καὶ

L. v, c. 18, p. 322

c. 19, p. 323

L. ii, c. 59, p. 268

L. viii, c. 13, p. 405

L. v, c. 13, p. 316, c. 18, p. 322

L. vii, c. 23, p. 369

καὶ οἱ ἀναγνῶσται διπλᾶς καὶ τριπλᾶς καὶ τετραπλᾶς ἀναπτύσσονται, καὶ ὅλως πῶς ἑβδομάδα τινὲς ἄγουσι ἀλεκτρυόνων κλαυθμῆς τῆς κυριακῆς ἐπιφωσκούσης, κ.τ.λ.— ἐν ἄλλοις δὲ τόποις ἡ λατρεία τῆς οἰκονομίας ἢ μόνον ἐπιφωσκούσης τῆς κυριακῆς, ὅτε ἀπολύουσι τὸν ἀλεκτρυόνων κλαυθμόν, ἐν τῇ ἀναστασίμῳ ἡμέρᾳ καὶ πανηγύρει μεγάλῃ ἡμέρᾳ τοῦ πάσχα, ὡς προτέτακται.— τὰ δὲ ἄλλα μυστήρια πῶς λέγει, καὶ τίνα ἔνδοθεν μυστηρίων, ὡς ἔχει ἡ παράδοσις τοῦ τε εὐαγγελίου καὶ τῶν ἀποστόλων, ἅτινα ἐπιτελεῖται· ὅτι ἡ τῶν πλουτησάντων ἐξ ὀνόματος τὰς μνήμας ποιοῦνται, προσευχὰς τελοῦντες, καὶ λατρείαι, καὶ οἰκονομίαι, ἑωθινοί τε ὕμνοι ἐν αὐτῇ τῇ ἁγίᾳ ἐκκλησίᾳ διηνεκεῖς γίνονται, καὶ προσευχαὶ ἑωθινοὶ λυχνικοί τε, ἅμα ψαλμῳδίαι καὶ προσευχαί.— ἀπέχεσθαι κοινωνίας πασῶν αἱρέσεων, ἀποκηρύττει πορνείαν, καὶ μοιχείαν, καὶ ἀσέλγειαν, καὶ εἰδωλολατρείαν, καὶ φόνον, καὶ πᾶσαν παρανομίαν, καὶ μαγείαν, καὶ φαρμακείαν, ἀστρονομίαν, κληδονισ-

L. v, c. 19, p. 323

L. vii, & viii, passim. As above.

L. viii, c. 12, p. 403. c. 42, p. 419

L. vi, passim.

L. ii, c. 62, p. 270, 271, L. vii, c. 6, p. 365

νισμὸς, παλιμῤῥ παραπρήσεις, παιδιας, ῥᾳδιάπαι, ταῦτε καλύμμα φυλακτήρια, ἀποκρύφοις θέατρα, καὶ ἱππικὲς, καὶ κωμῳδία, μυσικὲς τε, καὶ πᾶς κακολογίαν, καὶ καταλαλιὰν, καὶ πᾶς μάχω, καὶ βλασφημίαν, ἀδικίαν τε, καὶ πλεονεξίαν.—ἔν τισι δὲ τόποις καὶ ἐν τοῖς Γάββασι Γωνάξεις ἐπιπλῶσιν.

L. v, c. 20, p. 327, 328. L. vii, c. 36, p. 326, L. viii, c. 33, p. 414

From these Citations out of *Epiphanius*, I might make abundance of Observations, exceeding apposite to my present purpose. But because most of them are very obvious, I shall content my self with a few. (1) We ought to observe that the very same general Names παράδοσις, διδασκαλία, &c. *Tradition, Doctrine*, &c. are here given by *Epiphanius* to these Constitutions of his, that the foregoing Authors have all along afforded us on the like occasion: So that since none doubts but *Epiphanius* refers to a *known Book*, wherein the several Particulars were contain'd; neither ought any to doubt that a Book, may that the same Book may be elsewhere refer'd to by the rest, under the like Appellations, and not bare *oral Tradition*, or *uncertain Opinions*. (2) That *Epiphanius*'s Constitutions and ours are plainly the very same. For his Description of those Constitutions which he

he meant is this, πᾶσα ἐν αὐτῇ ἡμονικὴ πόλις ἐμφέρεται, καὶ οὐδὲν παραλελειμμένον τῆς ἐμπληρίας, οὔτε τῆς ἐκκλησιαστικῆς διοικήσεως, καὶ κόσμου τῆς πίστεως, this is an exact Deſcription of thoſe we have at this day; his Citations in general are ſtill found in ours, tho' they be ſo numerous and particular; and his Epitome of the Practice and Diſcipline of the Church, which he owns to have taken in great meaſure from thoſe before him, or to be agreeable thereto, is a ſuitable Epitome of our preſent Conſtitutions. So that thoſe who from the Difference of the *Rule for Eaſter* here, and in our preſent Copies, of which hereafter more particularly, do conclude them *not the ſame*, ought alſo to conclude that the firſt Epiſtle of *John* in the Original, nay in our preſent Greek Manuſcripts, and that in our Latin and Engliſh Bibles are *not the ſame Book*; becauſe of the modern Inſertion of the *Three Witneſſes in Heaven*, in the later, which do not appear in the former Copies. For as to the Difference ſometimes in the very Words here quoted, from thoſe in our preſent Copies, 'tis rather an Argument that theſe were Books of the moſt frequent Uſe and ſacred Authority, and ſo quoted frequently *by Memory*, as the Scriptures often are by the Antients, and particularly by *Epiphanius*, without the Conſultation of the Books themſelves, and the exact tranſcribing of the

the Citations *verbatim* therefrom. †(3) Note that here is the *first* Hint, nay almost the *only one* that I know of in all the Eastern Parts, or genuine Antiquity of some *doubt* made in the Church about the Authority of these Constitutions in general; whether they were *really Apostolical*, ἔσθ᾽ ὅτε μὲν τοῖς πολλοῖς ἐν ἀμφιλέκτῳ, *being doubted of by many*, says *Epiphanius*; tho' not by himself; as appears by what follows. Yet need we not much wonder that the Body of the unlearned ~~Orthodox~~ Athanasians, when these Constitutions were first published, and most probably by the ~~Arians~~ Eusebians against the ~~Orthodox~~, were *surpriz'd*, at them, and *doubted* about them. 'Tis rather a certain Demonstration of their *undoubted* Authority, that when they were first publish'd, and were so little favorable to the prevailing Doctrines and Practices, that yet the very unlearned ~~Orthodox~~ Athanasians did at first not *reject*, but only *doubt* of their Authority; that all the Learned ~~Orthodox~~ Athanasians as well as ~~Arians~~ Eusebians seem never to have doubted so much as doubted of the same; but ever own'd their sacred Nature and Divine Authority to be *indisputable*; that in a little time all those Suspicions or Doubts wore off, and appear'd no more among any Christians; and that when afterward the ~~Orthodox~~ Athanasians became sensible that they favor'd the ~~Arians~~ Eusebians, they still never pretended to question their genuine *Authority*, but only suppos'd, without all imagi-

† But of this matter see III. Tract. pag. 81. — 86.

imaginable reaſon, that they were interpolated by the Hereticks. (4) Note that tho' *Epiphanius* own theſe Conſtitutions, the true *Rule of Faith*, as well as *Practice*; and that no part of them was in the leaſt diſagreeable to the Truth of our Religion; nay and ſays that his Epitome of Chriſtian *Faith*, as well as *Practice*, ſhould be *according to theſe Conſtitutions*; yet when he comes to his Account of ~~the Orthodox or~~ Athanaſian Faith, he is forc'd to *drop* them, without one plain Citation or Reference: Whereas in his Account of their *Practice*, he generally does directly follow them, and as directly quotes them. Which remarkable Difference in *Epiphanius* confirms the genuine Reading in that caſe of our preſent Copies; and ſhews that as the publick *Practices* and *Diſcipline* of the Church in his Days were not much alter'd from the Appointments in the Apoſtles Conſtitutions, ſo that its Faith was very different from the ſame; as it plainly appears to be at this day. (5) Note how unjuſtly the *Audians* are eſteem'd *Hereticks* by *Epiphanius*; when he owns that they had little or nothing to be objected againſt them, but that when ~~they perſwaded~~ the preſent Church had broken the Apoſtles expreſs Rule for the Obſervation of *Eaſter*, own'd for ſuch by the ~~Orthodox~~ Athanaſians themſelves, they durſt not venture to comply with them in ſuch their ſuppoſed Alte-

Alteration and Diſobedience; but preſerv'd the Original Rule and Practice in that matter. If this be *Hereſy*, to keep as cloſe as poſſible to the Commands of our Lord by his holy Apoſtles, I do not well know what is Chriſtianity.

N. B. What the following Words of *Ambroſe* Biſhop of *Milan* do mean, unleſs they be applied to theſe ſecret Conſtitutions committed to the Biſhops I cannot at all tell: So I ſhall ſet them down for the Conſideration of the Learned. *Servemus igitur Præcepta Majorum, ne hæreditaria ſignacula, auſi rudis temeritate, violemus. Librum ſignatum illum Propheticum* [*Apoc. V.*] *non Seniores, non Poteſtates, non Angeli, non Archangeli aperire auſi ſunt: Soli Chriſto explanandi ejus Prærogativa ſervata eſt.* Librum Sacerdotalem *quis noſtrum reſignare audeat, ſignatum à Confeſſoribus, & multorum jam martyrio conſecratum? Quem qui reſignare coacti ſunt, poſtea tamen damnata fraude ſignarunt; qui violare non auſi ſunt Confeſſores & Martyres extiterunt.*

Ambroſ. De Fide Ad Gratian. Imp. L. iii

XXXVI. The next Witneſs which I ſhall produce for the ſacred Authority of theſe Conſtitutions, and with which I ſhall ſhut up this Fourth Century, ſhall be the famous *Chryſoſtom*, once Preſbyter of the Apoſtolical Church of *Antioch*, and living after the Publication of the ſame alſo. His Works indeed are ſo voluminous; and, by what

About A. D. 400

what Trial I have made, ſo full of Paſſages to our preſent purpoſe, that I ſhould make a New Volume if I ſhould attempt to collect them all in this place. I ſhall therefore, for example ſake, take one ſmall Part of his Works, perhaps not much above the Hundredth Part, and ſelect the principal Citations and References thence; and with one or Two more Paſſages by the by, exhibit them alone to the Reader on this occaſion: Leaving the reſt of the Works of this noble Author himſelf to their own farther peruſal and Obſervation at their leiſure. The Treatiſe which I ſhall here pitch upon ſhall be that eminent one περὶ ἱερωσύνης, *De Sacerdotio*, lately publiſh'd at *Cambridge* in a diſtinct Volume by the Learned and Pious Mr. *Hughes* Fellow of *Jeſus College*, ſince deceas'd; wherein we meet with theſe Paſſages for our preſent purpoſe.

Chryſoſtom περὶ ἱερωσύνης.	Conſtitutions.
L. ii, p. 42 Καίτοιγ' ἐνῆν εἰπεῖν πρὸς αὐτὸν [πέζον] εἰ φιλεῖς μετριότητα ἀσκεῖν, χαμαιζηλίαν, ἀκριβείας ζωζόντως, περίεσο τῶν ἀδικημένων, γίνου ὀρφανοῖς ὡς πατὴρ, καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν.	L. v. c. 18. p. 322
Ibid. Ὅταν δὲ ἐκκλησίας προεστῆναι δέῃ, καὶ ψυχῶν ἐπιμέλεσθαι πα-	L. ii, c. 27, p. 240, L. iii, c. 9, 10, p. 282, 284

πις δυνῆσθαι τοσούτων, πᾶσα μὴ ἡ γυναικεία φύσις παραχωρείτω τῷ μεγέθει τοῦ σφάλματος.

p. 45, &c. Πένθατα, λύκοι, ποίμνη, ποίμνιον λοιμοὶ, νοσήματα, τραῦμα, ἰατρεία, καῦσαι, τεμεῖν, ποιμὴν, λύκοι, σιδήρῳ δίκλω, τύμνοντες, ἀποδημία, φειδέσθαι, &c. *Vid.* p. 172. *Passim.*

p. 52 Χρὴ τοίνυν μηδὲν τούτων ἀνεξέταστον ἀφεῖναι, ἀλλὰ πάντα διερευνησάμενον ἀκριβῶς καταλλήλως τὰ παρ' ἑαυτοῦ σφαλέντα ἰᾶσθαι, ἵνα μὴ μάταιον αὖθις γένηται ἡ ἀσθένεια. Οὐκ ἐν τούτῳ δὲ μόνον, ἀλλὰ καὶ ἐν τῷ τὰ ἀπερρηγμένα τῆς ἐκκλησίας μέλη συναθροίσαι πολλὰ ἔδοι τις ἂν αὐτὸν ἔχοντα σφάλματα, &c. *L. ii, passim.*

p. 52, 54 Ὁ μὲν γὰρ ἑαυτὸν ἀσκῶν εἰς ἑαυτὸν μόνον φέρεται τὴν ὠφέλειαν· τὸ δὲ τῆς ποιμαντικῆς κέρδος εἰς ἅπαντα διαβαίνει τὸν λαόν. *L. ii, c. 18, p. 226*

L. iii, p. 74 Ἱερωσύνης ὁ φόβος, ἢ τοσοῦτον ἀνωτέρω βασιλείας ἔστηκεν ὅσον σώματος καὶ ψυχῆς τὸ μέσον. *L. ii, c. 34, p. 244*

p. 78 *Episcoporum à Clero & Populo Electio Vid.* p. 96, 98. 116, &c. *L. viii, c. 4, p. 390, 391*

Ὅταν

p. 80 Ὅταν γὰρ ἴδῃς τὸ κύριον τεθυμμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἐφεστῶτα τῷ θύματι, καὶ ἐπευχόμενον, καὶ πάντας ἐκείνῳ τῷ τιμίῳ φοινισσομένους αἵματι, κ. τ. λ.

L. viii, c. 12, 13, p. 398—406

p. 82 Ἔστηκε γὰρ ἱερεὺς, ὁ πῦρ καταφέρων, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον, καὶ τὴν ἱκετηρίαν ἐπὶ πολὺ ποιεῖται, κ. τ. λ. *Vid. pag.* 114. *prius.*

The Priest Pray'd for the Descent of the Holy Ghost *at the Eucharist, and that in a* long Prayer; *in Justin Martyrs very Expression concerning the Eucharistical Prayer in the Constitutions.*

Ibid. &c. *Potestas ligandi & solvendi.*

Passim in L. ii

p. 84, 86 Οὗτοι γάρ εἰσιν οὗτοι οἱ τὰς πνευματικὰς πηγὰς λυθέντες ὠδῖνας, καὶ τὰ διὰ τοῦ βαπτίσματος ἐπιλαπέντες πήγην· διὰ τούτων ἐνδυόμεθα τὸν χριστὸν, καὶ συνταφόμεθα τῷ υἱῷ τοῦ θεοῦ, μέλη γινόμεθα τῆς μακαρίας ἐκείνης κεφαλῆς· ὥστε ἡμῖν οὐκ ἀρχόντων μόνον, οὐδὲ βασιλέων φοβερώτεροι δικαίως ἂν εἶεν· οἱ μὲν γὰρ ἐξ αἱμάτων καὶ ἐκ θελήματος σαρκὸς ἐγένησε, οἱ δὲ τὰ ἐκ τοῦ θεοῦ γεννήσεως ἡμῖν εἰσιν αἴτιοι, τῆς μακαρίας παλιγγενεσίας ἐκείνης, τὰ ἐλευθερίας τῆς ἀληθοῦς, καὶ τὰ καλὰ χαρίσματα. *Vid. p.* 88.

De Baptismo passim.

Ὥστε

p. 86 Ὥςε οἱ τὰ τῶν ἀφροδῶντες πολλῷ μᾶλλον τῆς περὶ ἀλήθειαν εἶεν ἀναγκαιότεροι, καὶ μείζονος ἄξιοι τιμωρίας. — *L. ii, c. 27, p. 240. L. vi, c. 1, &c. p. 330, &c.*

p. 96 Ὁ μὲν γὰρ θεῖος νόμος αὐτὰς [γυναῖκας] τούτης ἀπέλυσε τῆς λειτουργίας, κ. τ. λ. — *prius.*

p. 104, &c. The Qualifications of a Bishop. *Vid. p.* 126. — *L. ii, passim.*

p. 114, &c. *Tyranni & Sacerdotes mali.* — *L. viii, c. 1, 2. p. 387, —390*

p. 126 The Church compar'd to a Ship, *&c.* — *L. ii, c. 57, p. 260, &c.*

p. 128, &c. Βέλει οὖν ἐπὶ τὴν τῆς χηρῶν προστασίαν ἴωμεν πρότερον, ἢ τὰ τῆς παρθένων κηδεμονίαν, ἢ τὸ διακονικὸν μέρος τὰ τῆς διακονίας. καὶ γὰρ ἐφ' ἑκάστου τούτων διάφορος ἡ φρόντις. *prolixe.* — *L. ii, passim: & alibi.*

p. 134, &c. Τὰς δὲ τῆς ξένων ὑποδοχὰς, καὶ τὰς τῆς ἀδενέντης θεραπείας πόσης μὲν οἴει δεῖσθαι χρημάτων δαπάνης, πόσης δὲ τῆς διακατέντων ἀκριβείας τε καὶ συνέσεως, κ. τ. λ. — *L. ii, passim: & alibi.*

p. 136, &c. The Qualifications and Vices of Virgins, and Widows; and the Bishops Duty about them. — *L. iii, passim. L. iv, c. 14, p. 299*

p. 142, &c. The Bishops Duty in the Judicature. — *L. ii, passim*

A

p. 154, &c. A Bishop elected not to refuse that Office. *Can.* 37

p. 164, &c. Great Examination necessary for the Choice of a Bishop. *L. viii, c.* 4, *p.* 390, 391

p. 176, 177 Gentiles, Jews, Hereticks, the three grand Enemies of Christianity. *L. ii, c.* 60, 61, 62, *p.* 268, 269, 270, 271 *L. vi, c.* 18, *p.* 348, *Can* 62

p. 194 Καὶ γὰρ οὗτος ὁ τελεώτατος τῆς διδασκαλίας ὅρος ὅτ' ἂν καὶ δι' ὧν πράττωσι καὶ δι' ὧν λέγωσι τὰς μαθητευομένους ἀνάγωσι πρὸς τὸ μακάριον βίον, ὃν ὁ Χριστὸς διετάξατο· ὃ γὰρ ἀρκεῖ τὸ ποιεῖν πρὸς τὸ διδάσκειν, κ. τ. λ. Διδασκαλία, & διάταξις, *Two Names of the Constitutions.*

L. vi, p. 226 *Ezek.* 34. Of the Shepherds blowing the Trumpet. *L. ii, c.* 6, *p.* 217

p. 232, 234 Τὸν γὰρ ὥσπερ ὅλης τῆς πόλεως, καὶ τί λέγω πόλεως; πάσης μὲν ἓν τῆς οἰκουμένης προεστῶτα, καὶ δεόμενον παῖς ἁπάντων ἁμαρτίαις ἵλεων γενέσθαι τὸν Θεόν· ὃ τῶν ζώντων μόνον ἀλλὰ καὶ τῶν ἀπελθόντων, ὁποῖον τινα [illegible] χρή; *L. viii, passim.*

p. 234, &c. Δεόμενον τὰς ἁπανταχοῦ πολέμους σβεσθῆναι, λυθῆναι τὰς ταραχάς, εἰρήνην, εὐετηρίαν, πάντων τῶν ἐκάστου χαλεπῶς διακειμένων, καὶ ἰδίᾳ καὶ *L. viii, c.* 12, *p.* 403, *c.* 13, *p.* 404, *c.* 41 — 44 *p.* 418, 419, 420 *L. viii, passim.*

δημοσίᾳ παρχεῖδν αὐτῷ ἀπαγγελμί. — ὅτ' ἂν δὲ ἡ τὸ πνεῦμα τὸ ἅγιον καλῇ, ἡ τὴν φρικωδεςάτην ἐπιτελῇ θυσίαν, κ. τ. λ.

p. 258 Τοῦτο καὶ ὁ Ἰεζεκιὴλ διδάξαι βεβούλημαι, διίςησιν ἀπ' ἀλλήλων τὴν τῶν κρεῶν καὶ τὴν τῶν ποτηρίων κρίσιν. — L. ii, c. 18, 19, p. 227

Orat. 2 contr. Jud. Ὁ [Ἰουδαῖος] μηδὲ νόμον ἀναγινώσκειν ἔξω τῶν ὅρων τῶν οἰκείων συγχωρήσαι. — L. vi, c. 25, p. 354

Homil. in Philip. Op. Tom. vi, p. 32 Ταῦτα ἐνομοθετήθη ὑπὸ τῶν ἀποςόλων, τὸ ὅτι τῶν φρικτῶν μυςηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων. *Vid. Homil. lxix. Tom.* 1. *p.*855. — L. viii, c. 12, p. 403, & 13, p. 404

These Citations or Alluſions from ſo ſmall a Part of the Works of *Chryſoſtom*; eſpecially conſidering how ſcrupulouſly nice he was in concealing the ſecret and myſtical Parts of our Religion from the publick, of which before, do ſhew plainly that he was mightily vers'd in theſe Apoſtolical Conſtitutions. Nay indeed, this whole Treatiſe of the *Prieſthood* is mainly built upon, and deriv'd from the ſame Conſtitutions; as will eaſily appear to any one that nicely compares them together. Nor indeed would he or the reſt of the Antients have ventur'd, I believe, to ſpeak ſuch great things of the Power of Biſhops and

p. 147, 148, *prius.*

Hug. Grotius of

dignity have

Dignity of the Prieſthood, as they every where do, had not the Apoſtles gone before them therein in theſe ſacred Conſtitutions.

N. B. Having now alledg'd Teſtimonies and References, abundantly ſufficient for my preſent purpoſe, in all the Four earlieſt Centuries of Chriſtianity, about a Thouſand in number, I ſhall hereafter ſhorten my Enquiries, and eaſe the Reader's Patience in thoſe that follow; contenting my ſelf with a few that readily come to hand in all theſe later and leſs conſiderable Ages of *Chriſtianity*; or rather, to ſpeak properly of *Antichriſtianiſm*. For ſo I may well call them when theſe Sacred and Divine Laws of the Goſpel, the grand Rules and Standards of Chriſtianity in all its purer and earlier Ages, were in a manner loſt and dropt among us; eſpecially among the Latins; and when human Authority, whether Eccleſiaſtical or Secular, and Scholaſtick Reaſonings govern'd the Church of Chriſt in their ſtead.

Century V.

XXXVII. The next Witneſs which I ſhall produce for the Sacred Authority of theſe Conſtitutions, particularly of the later Paſchal Rule therein, as belonging to the Copy of his Church in his time, is *Cyril* Biſhop of *Alexandria*, an Apoſtolical Church; and his Teſtimony is the more to be regarded becauſe he liv'd after the Book it ſelf was, in ſome Parts at leaſt, without Diſpute be- *About A. D.* 420

come publick; and yet he refers to it ſtill by the very ſame Names which had all along been us'd while it was conceal'd in the *Archives*; which Names therefore be a Key to the Antient Language; and ſo aſſure us that ſuch general Words might then denote a particular Book; as well as the like general Expreſſion, *The whole Duty of Man*, certainly does among us at this day. For this Biſhop of *Alexandria*, to the Care of which Church the fixing of *Eaſter* every Year, according to the later Rule in the Conſtitutions, was recommended after the Council of *Nice*, has no fewer than Twenty Nine anniverſary Homilies concerning *Eaſter*: At the concluſion whereof he ſpecifies the time of the keeping of *Eaſter* for ſo many ſeveral following Years. In theſe Determinations of *Eaſter* he directly refers to the Apoſtolical Conſtitutions, and the preſent Rules therein contain'd; and does it in ſuch Variety of Phraſes, as gives mighty Light to this Matter. Thrice his Expreſſion is, κατὰ τὸ ἔθος. Once, κατὰ τὰς εὐαγγελικὰς διατάξεις. Five Times, κατὰ τὴν εὐαγγελικὴν παράδοσιν. Thrice, κατὰ τὰς ἀποστολικὰς παραδόσεις. Once, ὡς τὸ εὐαγγελικὸν διαλαλεῖ κήρυγμα. Nine Times, κατὰ τὸ εὐαγγελικὸν κήρυγμα. Once, κατὰ τὸ εὐαγγελικὸν ῥητόν. Twice, κατὰ εὐαγγελικὰς παραδόσεις. And Twice, κατὰ τὰ εὐαγγελικὰ κηρύγματα. Theſe Phraſes are ſo very plain, and in a caſe ſo wholly

Cyril. Alex. De Feſt. Paſch. Homil. 30

wholly remote from any Directions in the ordinary Writings of the Apoſtles, that they deſerve the greateſt regard poſſible in the preſent Caſe; and withal ſhew that the modern Rule was then inſerted into the Conſtitutions.

XXXVII. The next Witneſſes I ſhall here produce for the Sacred Authority of theſe Conſtitutions, eſpecially the Liturgick Parts, ſhall be the Antient Liturgies aſcrib'd to *James*, to *Mark*, to *Peter*, to *Baſil*, and to *Chryſoſtom*; together with the Teſtimonies of *Proclus* Biſhop of *Conſtantinople*, and of the Sixth General Council relating to this matter. I ſhall firſt ſet down the general Teſtimonies, and then compare the Liturgy in the Conſtitutions with thoſe above mention'd, and that in the moſt ſolemn Office of the Conſecration of the Euchariſt: I mean this for brevity and by way of Specimen only; and after all ſhall make ſome Obſervations from the ſame compariſon. *Proclus*'s words are theſe, Πολλοὶ μὲν τινες καὶ ἄλλοι τῆς τῶν ἱερῶν ἀποστόλων διαδέξαμένων θεῖοι ποιμένες καὶ διδάσκαλοι τῆς ἐκκλησίας τέλει τῆς μυστικῆς λειτουργίας ἔκθεσιν ἐγγράφως καταλιπόντες, τῇ ἐκκλησίᾳ παρέδωκαν· ἐξ ὧν δὲ σαφῶς ἔστιν εἰδεῖν καὶ διαφόροις τυγχάνουσιν, ὅ, τε μακάριος κλήμης, ὁ τοῦ κορυφαίου τῆς ἀποστόλων μαθητὴς καὶ διάδοχος, αὐτῷ τῆς ἱερῶν ἀποστόλων ἐπαγγελθέντων, καὶ ὁ θεῖος ἰάκωβος, ὁ τῆς ἱεροσολυμιτῶν ἐκκλησίας τὸ πλεῖον λαχών, καὶ ἑαυτῆς πρῶτος ἐπίσκοπος ὑπὸ τοῦ

De Traditi. Divin. Miſs. Op. p. 580, 581 About A. D. 440

τῦ παντὸς καὶ μεγάλου ἀρχιερέως Χριστοῦ τοῦ Θεοῦ καταξιωθείς. ὁ δὲ μέγας βασιλεὺς μετὰ ταῦτα — ταύτῃ — ἐκκλησίαν ἐπιτομώτερον παρέδωκε λέγων. μετὰ τὴν εἰς οὐρανοὺς ἀνάληψιν τοῦ σωτῆρος ἡμῶν, οἱ ἀπόστολοι, περὶ τοῦ εἰς τὴν οἰκουμένην πᾶσαν διασπαρῆναι, ὁμοθυμαδὸν εὐρισκόμενοι εἰς περισσοτέρας παντηρείας ἐτρέποντο, καὶ τὴν τοῦ θεσπεσίου Ζωμᾶ τοῦ μυστικὴν ἱερουργίαν παραμύθιον εὑρηκότες, διεξοδικώτατα αὐτὴν ἤδον. — διὰ τοιούτων τοίνυν τῶν ὑποφοίτων τοῦ ἁγίου πνεύματος περισσότερον, ὅπως τῇ αὐτῇ θείᾳ παρρησίᾳ τὸ προκείμενον εἰς ἱερουργίαν ἄρτον καὶ οἶνον ὕδατι μεμιγμένον αὐτὸ ἐκεῖνο τὸ σῶμα καὶ αἷμα τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἀποφήνῃ τε, καὶ ἀναδείξῃ. — διὸ καὶ ὁ θεῖος βασιλεὺς, θεραπευτικῇ τινι μεθόδῳ χρώμενος, ὑποτομώτερον ταύτῃ ἀπαγγέλλει. μετὰ πολὺ δὲ πάλιν ὁ ἡμέτερος πατὴρ, ὁ τὴν γλωττῆν χρυσοῦς Ἰωάννης, — καὶ τὰ πολλὰ ἐπέτεμε καὶ συντομώτερον τελεῖσθαι διεξέλθοι, ἵνα μὴ πλέον οἱ ἄνθρωποι.— τῆς τοιαύτης ἀποστολικῆς καὶ θείας παραδόσεως ἀφιξώμεθα. So far *Proclus*. Now hear the sixth general Council in *Trullo*: Καὶ γὰρ καὶ Can. 32 About A. D. 680 Ἰάκωβος, ὁ κατὰ σάρκα Χριστοῦ τοῦ Θεοῦ ἡμῶν ἀδελφὸς, ὃς τῆς ἱεροσολυμιτῶν ἐκκλησίας πρῶτος τὸν θρόνον ἐνεπιστεύθη, καὶ βασιλεὺς — ἐγγράφως τὴν μυστικὴν ἡμῖν ἱερουργίαν παραδεδώκοτες, ὕστε πλεῖον ἐν τῇ θείᾳ λειτουργίᾳ ἐξ ὕδατος καὶ οἴνου τὸ ἱερὸν ποτήριον ἐκδέδωκασιν.

The Offices of Consecration of the Eucharist follow; and first the Original Standard in the Constitutions.

L. viii, c. 12, p. 402, 403 Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ, καὶ τοῦ θανάτου,

νάτῳ, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἐπανόδου, καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ᾗ ἔρχεται μετὰ δόξης καὶ δυνάμεως κρίναι ζῶντας καὶ νεκρούς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρομέν σοι, τῷ βασιλεῖ, καὶ Θεῷ, κατὰ τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο· εὐχαριστοῦντές σοι διὰ αὐτοῦ ἐφ' οἷς κατηξίωσας ἡμᾶς ἑστάναι ἐνώπιόν σου, καὶ ἱερατεύειν σοι· καὶ αἰτούμενόν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, οὐ ὁ ἀνενδεὴς Θεός, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς, εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαβόντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου ἡμῶν γενηθῶσι, ζωῆς αἰωνίου τύχωσι; σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ.

Now follows the like form of Consecration, so far as it is parallel with the former, out of the Liturgy ascrib'd to *James*, in these words.

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῆς ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τοῦ ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδι- *Bibliothec. Patr. Tom. 2, p. 14, 15.*

δόναι ἑκάστῳ κ᾽ τὰ ἔργα αὐτῶ, ωροσφέρομέν σοι, δέσωτα, τὴν φοβερὰν ταύτην κ᾽ ἀναίμακτον θυσίαν.— ἐλέησον ἡμᾶς ὁ Θεὸς κ᾽ τὸ μέγα ἔλεός σου, κ᾽ ἐξαπόστειλον ἐφ᾽ ἡμᾶς, κ᾽ ὅπι τὰ ωροκείμενα δῶρα ταῦτα τὸ πνεῦμά σου παναγιον.— αὐτὸ τὸ πνεῦμά σου τὸ παναγιον καθάπεμψον, δέσωτα, ἐφ᾽ ἡμᾶς, κ᾽ ὅπι τὰ ωροκείμενα ἅγια δῶρα ταῦτα, — ἵνα ὁ μὲν φοιτῆς τῇ ἁγία κ᾽ ἀγαθῇ κ᾽ ἐνδόξῳ αὐτοῦ παρουσία, ἁγιάσῃ, & ποιήσῃ τ᾽ μὲν ἄρτον τοῦτον σῶμα ἅγιον τοῦ Χριστοῦ σου, — κ᾽ τὸ ποτήριον τοῦτο αἷμα τίμιον τοῦ Χριστοῦ σου, ἵνα γένωνται πᾶσι τοῖς ἐξ αὐτοῦ μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν, & εἰς ζωὴν αἰώνιον, εἰς ἁγιασμὸν ψυχῶν, κ᾽ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν.

Now follows, in the same manner, the form of Consecration from the Liturgy ascrib'd to *Mark*, in these words.

p. 37, 38 Τὸν δεῖνα τον, δέσωτα, κύριε παντοκράτορ, ἐπουράνιε βασιλεῦ τοῦ μονογενοῦς σου υἱοῦ, κύριε δὲ κ᾽ Θεοῦ & σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοντες, κ᾽ τ᾽ τελειμέραν κ᾽ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες, κ᾽ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦμεν, κ᾽ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ κ᾽ πατρὸς καθέδραν, κ᾽ τὴν δευτέραν κ᾽ φοβερὰν κ᾽ φοβερὰν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρχεσθαι κρίναι ζῶντας κ᾽ νεκροὺς ἐν δικαιοσύνῃ, κ᾽ ἀποδοῦναί σοι, κύριε ὁ Θεὸς ἡμῶν· τὰ σὰ ἐκ τῶν σῶν δώρων ωροτεθείκαμεν ἐνώπιόν σου, κ᾽ δεόμεθα, κ᾽ ωαρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθὲ, ἐξαπόστειλον ἐξ ὕψους τὸ ἅγιόν σου, ἐξ ἑτοίμου καταικητηρίου σου, ἐκ τῶν ἀπερινοήτων κόλπων σου αὐτὸν τὸν ωαράκλητον, τὸ ωνεῦμα τῆς ἀληθείας, τὸν ἅγιον, τὸν κύριον, τὸ ζωο-

ζωοποιόν.—ἐπὶ σὲ ἐφ' ἡμᾶς, καὶ ἐπὶ τὸν ἄρτον τοῦτον, καὶ ἐπὶ τὸ ποτήριον τοῦτο τὸ πνεῦμά σου τὸ ἅγιον, ἵνα αὐτὰ ἁγιάσῃ, καὶ πληρώσῃ,—καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα,—τὸ δὲ ποτήριον αἷμα τῆς καινῆς διαθήκης αὐτοῦ, τοῦ κυρίου καὶ Θεοῦ καὶ σωτῆρος καὶ παμβασιλέως ἡμῶν Ἰησοῦ Χριστοῦ· —ἵνα γένωνται πᾶσιν ἡμῖν, τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφροσύνην, εἰς ἁγιασμόν, εἰς ἐπανανέωσιν ψυχῆς, σώματος, καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σου ὀνόματος, εἰς ἄφεσιν ἁμαρτιῶν. κ. τ. λ.

Now follows, in like manner, the same Office from the Liturgy ascrib'd to *Peter*, in these Words.

Ὅθεν μνημονεύοντες, κύριε, ἡμεῖς, οἱ σοὶ δοῦλοι, p. 121
ἀλλὰ καὶ ὁ λαὸς ὁ ἅγιός σου τοῦ Χριστοῦ σου, τοῦ κυρίου ἡμῶν καὶ Θεοῦ, τοῦτε μακαρίου πάθους, καὶ μὴν καὶ τῆς ἐκ τοῦ ἅδου ἐγέρσεως, ἀλλὰ καὶ τῆς εἰς οὐρανοὺς ἐνδόξου ἀναβάσεως,—τὰ σὰ ἐκ τῶν σῶν προσφέροντες τῇ τιμίᾳ μεγαλοσύνῃ σου, ἐκ τῶν σῶν δωρεῶν καὶ χαρισμάτων θυσίαν καθαρὰν, θυσίαν ἁγίαν, θυσίαν ἄμωμον, ἄρτον ἅγιον ζωῆς αἰωνίου, καὶ ποτήριον σωτηρίας αἰώνιον, ὑπὲρ ὧν ἴλεφ καὶ εὐιλάτῳ προσώπῳ ὑποσπένδομεν καταξιώσης. κ. τ. λ.

Now follows, in like manner, the same Office from the Liturgy Ascrib'd to *Basil*, in these Words.

Μεμνημένοι οὖν, δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων p. 51, 52
αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς καθέδρας,

δέησεως, καὶ τῆς ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες κατὰ πάντα καὶ διὰ πάντα· — διὰ τοῦτο, δέσποτα παναγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐπιτηδεύσαμέν τι ἀγαθὸν ὅτι ἐσμὲν ἐπὶ γῆς, ἀλλὰ διὰ τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρροῦντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προτείνοντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμενοι, καί σε παρακαλοῦμεν, ἅγιε ἁγίων, εὐδοκίᾳ τῆς ἀγαθότητός σου ἐλθεῖν τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτὰ, καὶ ἁγιάσαι, καὶ ἀναδεῖξαι, — τὸ μὲν ἄρτον τοῦτον αὐτὸ τὸ τίμιον σῶμα τοῦ κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, — τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αἷμα τοῦ κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Now follows, in like manner, the ſame Office from the Liturgy aſcrib'd to *Chryſoſtom*, in theſe words.

p. 78, 79, 80. Μεμνημένοι οὖν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας, τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα, καὶ διὰ πάντα. — ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν, καὶ δεόμεθα, καὶ ἱκετεύομεν, κατάπεμψον τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα. — ποιῆσον

ποιν τ̃ μὲν ἄρτον τ̃τον τίμιον σ̃ωμα ✠ Χριστ̃ συ, — τὸ δ̃ ὃν τῷ ποτηρίῳ τ̃τῳ τίμιον αἷμα ✠ Χριστ̃ συ, — ὥστε γενέσθω τοῖς μεταλαμβάνουσιν εἰς νίψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν ✠ ἁγίυ πν̃ματ̃ς, εἰς βασιλείας θεανῶν πλήρωμα, κ.τ.λ.

And that the Reader may see that those Alterations which all these Liturgies have receiv'd in later Ages, have still but more and more obscur'd and weaken'd that Original Likeness and Similitude which was between them, and that at first therefore they had a much nearer Resemblance; I shall here produce a Part of the Liturgy us'd by *Chrysostom*, not as taken out of that ascrib'd to him, but as collected by Mr. *Hales* of *Eaton* out of the Ethick Part of his own second Homily upon the second Epistle to the *Corinthians*, and extant in Dr. *Cave*'s *Historia Literaria Vol.* 2. *p.* 95, 96. as follows. Ὑπὲρ τ̃ς καταχυμένων ἐκτενῶς δεηθῶμεν. σωθῆναι καλῶς· δεηθῶμεν ἵνα ὁ πανελεήμων καὶ οἰκτίρμων Θεὸς ἐπακούσῃ τ̃ς δεήσεων αὐτ̃ν, ἵνα ἀνοίξῃ τὰ ὦτα τ̃ς καρδίας αὐτ̃ν, ὥστε ἀκοῦσαι ἃ ὀφθαλμὸς οὐκ εἶδε, ὃς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη· καὶ κατηχήσῃ αὐτοὺς τ̃ λόγον τ̃ς ἀληθείας· ἵνα καταπαύσῃ τ̃ φόβον αὐτ̃ ἐν αὐλαῖς, καὶ βεβαιώσῃ τὴν πίστιν αὐτ̃ ἐν τ̃ καρδίαις αὐτ̃ν· ἵνα ἀποκαλύψῃ αὐλαῖς εὐαγγέλιον τ̃ς δικαιοσύνης· ἵνα αὐλαῖς δοῖη νοῦν ἔνδοτον, σώφρονα λογισμὸν, καὶ εὐάρεστον πολιτείαν, διαπαύλους τὰ αὐτὸ νοεῖν, τὰ αὐτ̃ φρονεῖν, τὰ αὐτ̃ μελετᾶν,

ἐν

ἐν τῷ νόμῳ αὐτοῦ καταγινέσθαι ἡμέρας καὶ νυκτὸς ἐπὶ ἐκτενέστερον ὑπὲρ αὐτῶν προσκαλέσωμαι, ἵνα δεήθῃ αὐτὸς ἀπὸ παντὸς πονηροῦ καὶ ἀτόπου πράγματος, ἀπὸ παντὸς ἁμαρτήματος ἀγνοϊκοῦ, καὶ πάσης προσπάσεως τοῦ ἀντικειμένου· ἵνα καταξιώσῃ αὐτὸς ἐν καιρῷ σωτηρίου τῆς τοῦ λόγου παλιγγενέσεως, τῆς ἀφέσεως τῶν ἁμαρτιῶν, τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἵνα εὐλογήσῃ τὰς εἰσόδους αὐτῶν, καὶ τὰς ἐξόδους, πάντα τὸν βίον αὐτῶν, τοὺς οἴκους αὐτῶν, καὶ τὰς οἰκείας, τὰ τέκνα αὐτῶν· ἵνα αὐξήσας εὐλογήσῃ, καὶ εἰς μέτρον ἡλικίας ἀγαγὼν σοφίσῃ· ἵνα καταδυνηθῶσιν αὐτοῖς πάντα τὰ προκείμενα εἰς τὸ συμφέρον. [*Tum Catechumenos surgere jubet Sacerdos: deinde dicit,*] τὸ ἄγγελον τῆς εἰρήνης αἰτήσασθε οἱ κατηχούμενοι. εἰρηνικὰ ὑμῖν πάντα τὰ προκείμενα, εἰρηνικὴν τὴν παροῦσαν ἡμέραν καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν· αἰτήσασθε χριστιανὰ ὑμῖν τὰ τέλη, ἑαυτοὺς τῷ ζῶντι Θεῷ, καὶ τῷ Χριστῷ αὐτοῦ παραδόσθαι. [*Deinde Capita inclinare jubentur; clamántque omnes, Amen.*] A great part of these Expressions and Rules are so exactly taken from the Liturgy in the Eighth Book of the Constitutions, that I shall not need to cite the particular places to such as are sufficiently vers'd therein. Nor need we desire a much plainer Attestation to the same than this is. See Primitive Eucharist revivd p. 49

The foregoing remarkable Testimonies of *Proclus*, and of the Council in *Trullo*, which ascribes the Antientest Liturgies to *Clement* Bishop of *Rome*, and *James* Bishop of *Jerusalem*;

ſalem; to whom, and to whom alone the Conſtitution Liturgies are therein ſuppoſed to belong; and *Proclus*'s aſcribing the firſt Alterations of the ſame to *Baſil* and *Chryſoſtom*, together with the now mention'd Liturgies themſelves, as at preſent extant, tho' miſerably interpolated, and even all the ſucceeding Liturgies to this very day, are all certain, ſtanding, and evident Monuments of the genuine Authority of the Original Apoſtolical Gentile Liturgy in the Conſtitutions; ſince, as appears by the Specimens now given, and would more fully appear upon an intire Compariſon, they are all ultimately deriv'd from the ſame, and contain, for the main, the very ſame Phraſes, Petitions, Thankſgivings, Doxologies, Rubricks, and the like; only with thoſe Additions, Abbreviations, Interpolations, Diſtinctions, and Corruptions which the Church gradually admitted upon the mighty Change in its Faith in the Days of *Athanaſius*; which very Alterations are alſo not obſcurely hinted at by *Baſil* himſelf elſewhere, as then lately brought into the Church. This Matter is ſo evident to any who will compare theſe Liturgies with the parallel Branches in the Conſtitutions, that nothing but a kind of judicial Blindneſs could ſo long hide it from the Learned World. And as I before ſaid concerning the Canons of the Antient Councils Reference to the Apoſtolical Canons,

Dr Spirit. S. c. 29. p. 221.

Canons, ſo ſay I here of the Reference of theſe Liturgies to that in the Eighth Book of the Conſtitutions; that if after a due Examination and Compariſon, the Reader be ſtill diſſatisfy'd in this matter, I muſt leave him to his own Opinion; as not pretending to ſatisfy him in any point whatſoever.

But See The Primitive Eucharist Book passim. ~~Mathematick Demonſtration themſelves.~~ XXX (X). The next Witneſs which I ſhall produce for the ſacred Authority of theſe Conſtitutions ſhall be the Learned, but unknown Author of the *Quæſtiones & Reſponſiones ad Orthodoxos*, among the Works of *Juſtin Martyr*. The Time of this Author is as uncertain as the Author himſelf; tho' 'tis more probable he was rather earlier than this Century, than that he was later. His Words are highly remarkable, as belonging to *Clement*'s undoubted Epiſtle to the *Corinthians*, and particularly to that Part which is loſt; and its direct Reference to and Citation of a famous Paſſage out of the ſame Conſtitutions. I mean unleſs we ſuppoſe that this Author miſtook the Book which he tranſcrib'd from, and ſet down the Epiſtle of *Clement* to the *Corinthians* inſtead of the ſame *Clement*'s Conſtitutions; which, if it be ſuppos'd, the Difference will not be very great; ſince then we muſt allow that this Learned Author himſelf expreſly quoted the whole Paſſage out of the Conſtitutions themſelves; and that as belonging

ging to no other than *Clement* himself also. Hear his remarkable Words: Ἐι δ' παρέσης καταστάσεως τὸ τέλος ἔστιν ἡ διὰ τοῦ πυρὸς κρίσις τῶν ἀσεβῶν, καθὰ φασὶν αἱ γραφαὶ τῶν προφητῶν τε καὶ ἀποστόλων, ἔτι δὲ καὶ τῆς σιβύλλης, καθὼς φησὶν ὁ μακάριος κλήμης ἐν τῇ πρὸς κορινθίους ἐπιστολῇ. Hear now the remarkable Words of the Constitutions, mōst certainly here either primarily or secondarily refer'd to. Ἐι δὲ χλοάζουσιν ἕλληνες, ἀπιστοῦντες ταῖς ἡμετέραις γραφαῖς, πιστευέτω αὐτοῖς κἂν ἡ αὐτῶν προφῆτις σιβύλλα, ὅτω πως αὐτοῖς λέγουσα καὶ λέξιν. Quæst. 74, p. 435, 436. L. vi. c. 7. p. 306.

Ἀλλ' ὁπότ' ἤδη πάντα τέφρα σωσθέντα γένηται,
Καὶ πῦρ κοιμίσῃ Θεοῦ ἄμβροτος, ὅσσον ἀνῆψεν,
Ὅσσα καὶ σωσθῆναι αὐτὸς Θεὸς ἔμπαλιν ἀνδρῶν
Μορφώσῃ, στήσῃ δὲ βροτοὺς πάλιν ὡς πρὶν ἐόντας.
Καὶ τότε δὴ κρίσις ἔσται, ἐφ' ᾗ δικαίης Θεὸς αὐτὸς
Κρίνων ἔκπαλι κόσμον· ὅσοι δ' ἀπὸ δυσσεβίησιν
Ἥμαρτον θνητοὶ τοὺς δ' αὖ πάλι γαῖα καλύψει.

Where we may note also that the Sibylline Prophecies, even when relating to Sacred and Divine Matters, are, by this Author's Testimony, cited by *Clement* in his undoubted Epistle to the *Corinthians* from the Apostolical Constitutions; or at least cited by this Author from the same *Clement* as the Writer of the same Constitutions.

Century

N. B. The famous Teſtimony of *Joannes Antiochenus*, afterwards Biſhop of *Conſtantinople*, as a Publiſher of the 85 Apoſtolical Canons, and particularly of that laſt, wherein the whole Eight Books of theſe Conſtitutions are diſtinctly atteſted to under St. *Clement*'s own hand, belongs to the firſt Part of this ſixth Century, and is of the greateſt Value and Authority in this Caſe. But becauſe I have had occaſion to mention this Atteſtation already, as well as that other eminent one of *Varadatus* alſo; as I have omitted the diſtinct Repetition of *Varadatus*, as a Witneſs in the *Fifth*, ſo ſhall I omit the Repetition of this Author, as a like Witneſs in this *Sixth* Century; without the leaſt deſign of Diſregard to Two ſuch eminent and undenyable Teſtimonies, as they both afford in the Caſe before us.

See p. 294. & 376 *priùs*

See p. 118, *priùs.*

XL. The Next Witneſs which I ſhall here produce ſhall be an Egyptian, *Coſmas Judicopleuſtes*, no unlearned Author, tho' his Works have been but lately communicated to the Publick. His Words, which confirm the Appointments and Forms in the Conſtitutions, are theſe that follow.

L. v, p. 201 Διὰ τοῦτο καὶ ἡ ἐκκλησία παραδόσιν ἔχει παντα-
χοῦ μίαν προσκύνησιν τοῖς χειρο-
τονηθεῖσιν πνευματικῷ ἐπ' ἀνατο-
λῆς ποιεῖσθαι τῷ Θεῷ, ὡς ἐκεῖ
τοῦ προφανέντι τοῖς ἀν-
θρώποις, μεμνημένην τῆς πάλαι. — οἱ δὲ χειροθετοῦντες οὐκ ὀρθῶς,
ἀλλὰ μηνότερον μίαν προσκύνησιν πνευματικῷ, ὡς ἀποδεδράφε οὐδὲ τοῦ Θεοῦ,
ὅτι ἀνατολὰς ποιοῦνται, τῷ δὲ ἀρχῆς ἐξ ἀνατολῶν αὐτοῖς
ὀφθέντι.

Constitutions.
L. ii, c. 57, p. 264

p. 208. Διὰ τοῦτο καὶ ἐν τῷ βαπτί-
ζεσθαι, εἰ μὴ πρῶτον ὁμολογήσει τις τὴν ἁγίαν τριάδα θεὸν
ὁμολογίαν, καὶ τὴν ἡμετέραν σαρκὸς ἀνάστασιν πιστεύειν, οὐ βαπ-
τίζεται.

L. vii, c. 41, p. 380

L. vii, p. 299 Ὡς ἱερεῖς ὁμοίως δεῖ μὴν τῆς προσφερούσης ὄντως λέγοντες·
τὸ εὐχαριστήριον τῆς δίκης σου προσδέξαι εἰς τὸ θυσιαστήριόν
σου καὶ ἐλλόγιμόν σου θυσιαστήριον, εἰς τὰ μεγάλα σου τῆς θυσίας·
ἀποδιδοὺς αὐτοῖς ἀντὶ φθαρ-
τῶν ἄφθαρτα, ἀντὶ προσκαίρων αἰώνια· ἀντὶ
ὀπτικῶν τὰ θυσία. δεῖ δὲ τῆς κεκοιμη-
μένων ὄντως· τὴν ψυχὴν τοῦδε κύριε ἀνάπαυ-
σον· εὐαναγείων καὶ τὸν σάρκα αὐτοῦ ἐν ᾗ ἂν
ἡμέρᾳ ὥρισας, κατὰ τὰς ἀληθεῖς σου ἐπαγγελίας. οἷς

L. viii, c. 13, p. 404. c. 10, p. 397, c. 41, p. 418

καὶ γὰρ σωπάτω, ἐπιδυχόμην. ἅμα ἀυτοῖς, τὰ ἀπόλοιπον λέγων. ἡμῖν ὁ χριστιανὰ τὰ τέλη, καὶ ἀνάρεσα ἐνώπιόν σε χάριτας εἰς τὰς αἰῶνας. Ἀμὴν. *Conſtit. L. VIII. c. 6. p. 393.*

XLI. The next Witneſs, and he a moſt unexceptionable one, which I ſhall produce for theſe Conſtitutions, ſhall be *Anaſtaſius Sinaita*, *Patriarch* of *Antioch*; who after the middle of this Century, wrote a Book of Queſtions and their Anſwers; wherein he ſo often, and ſo largely quotes this Book by the very Name of Ἀποστολικὰ Διατάγματα, or *Apoſtolical Conſtitutions*, that he is the moſt undoubted Teſtimony that has been hitherto produc'd; both as to the Book it ſelf, and all its preſent Parts; and as to the general Verity of our preſent reading; and ſo as to afford us ſome valuable Corrections alſo; (altho' the reading in the Conſtitutions appears generally much the moſt Authentick and uncorrupt:) So that he deſerves the greateſt regard poſſible in this matter. And the Reader may obſerve that Paſſages out of every one of the preſent Eight Books of the Conſtitutions are here alledg'd; that ſome Books have a great deal cited out of them; that the Chapters out of which Paſſages are cited are more than Forty, and that all the conſiderable Paſſages by him alledg'd from theſe Conſtitutions, are at this day in all our Copies, excepting one; and that is little more than a Quota-

About A. D. 560

Quæst. 60, p. 398 a Quotation out of the Psalms neither. Only we must note that he sometimes quotes these Constitutions much as he and the rest of the Antients often quote or allude to the Scriptures, I mean, as it were by memory, and not always at length or *verbatim*; yet so as to keep every-where pretty close to the main Coherence, and even to the Words; but very close to the Sense of the Text, as it is even in our present Copies; and thereby affords an undenyable Attestation to them. Now because these Quotations are so very plain and remarkable; and yet have been turn'd to so strange a purpose by a very Learned Man among us, as if the manner of several of these Citations imply'd *Anastasius*'s Copy to be considerably different from ours, I shall not grudge the Pains of transcribing them intirely, for the Readers more compleat satisfaction; especially since this Book of *Anastasius* is not every-where to be had among us, tho' we seem indeed to want a better Copy of this Authors Works then we at present have.

Anastasius.	Constitutions.
Ἐκ τῶν διαταγμάτων ἀποστόλων.	
Quæst. 1, p. 4, 6 Ὁ ἐν βαπτισθεὶς ἄλλοτρι Θ. ἀσεβείας ὑπαρχόντων, ἀνενέργητος πρὸς ἁμαρτίαν, φίλος Θεοῦ,	L. iii, c. 18, p. 285

ἔχθρος διαβόλου, κληρονόμος
Θεοῦ, συγκληρονόμος Χριστοῦ, ἀποτεταγμένος τῷ Σατανᾷ, καὶ
τοῖς δαίμοσι, καὶ πᾶσι τοῖς ἔργοις
αὐτοῦ, [καὶ πάσαις ἀπάταις
αὐτοῦ,] ἁγνός, καθαρός, ὅσι-
ος, θεοφιλής, υἱὸς τοῦ Θεοῦ,
προσευχόμενος ὡς υἱὸς πα-
τρί, καὶ λέγων, ὡς ἀπὸ κοινοῦ
τοῦτο πιστῶν, ὅτως, πάτερ
ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
καὶ γὰρ ἐξῆς. ἵνα μὴ ἀναξίως L. vii, c. 24, p. 370
πατέρα τὸν θεὸν ἑαυτοῦ καλοῦν-
τες ὀνειδιζεῖς ἐπ' αὐτοῦ, ὡς
ὁ πρωτότοκος υἱὸς Ἰσραὴλ πο-
τε ἔκλαυσεν, ὅτι υἱὸς δοξάζει πα-
τέρα, καὶ δοῦλος τὸν κύριον αὐ-
τοῦ φοβηθήσεται· καὶ εἰ πατὴρ
εἰμὶ ἐγὼ, ποῦ ἐστιν ἡ δόξα μου;
[καὶ εἰ κύριος εἰμὶ ἐγὼ, ποῦ
ἐστιν ὁ φόβος μου;] δόξα γὰρ
πατέρων ὁσιότης παιδῶν, καὶ
τιμὴ δεσπότου οἰκετῶν φόβος.

Quæst. 6, p. 66 Ὅτι γὰρ τὸν ἁμαρτήσαντα L. ii, c. 16, p. 225
δεῖ ἀφορίζειν καὶ τὰ ἁμαρ-
τήματα, φησὶν ὁ Θεὸς πρὸς
μωϋσῆν, ἡνίκα ἠξίου περὶ μαρί-
ας ἀφεθῆναι αὐτῇ· ἀφοριαθήτω
ἔξω τῆς παρεμβολῆς ἑπτὰ ἡμέ-
ρας, καὶ μετὰ τοῦτο εἰσελεύσε-
ται. ὅτως οὖν καὶ ἡμεῖς τοὺς ἐφ'
ἁμαρ-

ἁμαρτίας λέγοντας μετανοεῖν ἀφορίζειν δεῖ χρόνον ὡρισμένον, καὶ τὴν ἀναλογίαν τοῦ ἁμαρτήματος, ἔπειτα μετανοοῦντας προσλαμβάνεσθαι, ὥσπερ υἱούς.

Quæst. 12, p. 148, 150

Χρὴ τὸν ἐπίσκοπον εἰδέναι πίνων ὀφείλει δέχεσθαι καρποφορίαν, καὶ τίνων οὐκ ὀφείλει. φυλακτοῖ παρ' αὐτῷ πρὸς δόσιν κάπηλοι· ὁ διχομωλήσεται γὰρ κάπηλος ἀπὸ ἁμαρτίας. περὶ αὐτῶν γάρ που καὶ Ἡσαΐας φησι, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι. φευκτοῖ ἦ αὐτῷ καὶ οἱ πόρνοι· ὁ προπίσεις γάρ φησι τῷ κυρίῳ μίσθωμα πόρνης. καὶ ἅρπαγες, καὶ τῶν ἀλλοτρίων ἐπιθυμηταί, καὶ μοιχοί· ἐβδελυκται γὰρ αἱ τοιοῦτοι θυσίαι τῷ Θεῷ. ἀλλὰ καὶ οἱ ἀδίβοντες χήρας, καὶ ὀρφανὸν καταδυναστεύοντες, καὶ ζωὰς φυλακὰς πληροῦντες ἀναγκαίων, ἢ καὶ τοῖς ἑαυτῶν οἰκέταις πονηρῶς χρώμενοι, πληγαῖς, φόβῳ, καὶ λιμῷ, καὶ κακοδυλείᾳ, ἢ πολλὰς λυμαινόμενοι φευκτέοι ἔστωσάν σοι, ὦ ἐπίσκοπε, καὶ αἱ τοιοῦτων προσφοραί. παραιτοῦ ἦ καὶ ῥαδιουργοὺς, καὶ κλέπτας, καὶ τελώνας ἀδίκους, καὶ ζυγοκρύστας, καὶ δο-

L. iv, c. 6, p. 294, 295

λημέτρας, καὶ ραπτώτην συκοφάντην, μὴ ἀρκέμβυον τοῖς ὀψωνίοις· ἀλλὰ καὶ τὲς πένητας δλαϊσείοντα, φονέα τε, καὶ δήμιον, καὶ δικάσην παρανόμως, πραγμάτων ἀναίδοπέα, ἄνδρωπον βδέβυλον, μαρὸν [μαρῶν] ἐργάτην, μέθυσον, βλάσφημον, τοκογλύφον, καὶ παντὸς ἑτέρυ πονηρῦ, καὶ τῇ γνώμῃ τῦ Θεῦ δλαμαχομένυν [δλαμαχομένυς] ὅτι λέγει ἡ γραφὴ, βδελυκτὸς ἔϊ παρὰ Θεῷ πάντας τὲς τοιύτυς. οἱ γὰρ παρὰ τοιύτων δεχόμενοι π, καὶ πρέφοντες χήρας καὶ ὀρφανὲς ἀβλύδυνοι τῷ τῦ κυρίυ κριτηρίῳ γενήσονται. εἰ δὲ καὶ ἐκ τύτων φαγῦσα χήρα παρασεύξηται ὑπὲρ αὐτῶν ὐκ εἰσακυσθήσεται· ὅτι ὁ καρδιογνώστης Θεὸς μετὰ κρίσεως ἀπεφήνατο παρὰ τὰ ἀσεβῶν, λέγων, ἐὰν στῇ μωϋσῆς καὶ Σαμυὴλ παρὰ παρασώπυ μυ ὑπὲρ αὐτῶν ὐκ εἰσακύσομαι αὐτῶν· καὶ σὺ μὴ παρασεύχυ ὑπὲρ τῦ λαῦ τύτυ, μηδὲ αἴξιυ ἐλεηθῆναι αὐτύς, καὶ μὴ παρασέλθῃς μοὶ περὶ αὐτῶν, ὅτι ὐκ εἰσακύσομαί συ. Οὐ μὴν ἴ, ἀλλὰ καὶ οἱ ἐν ἁμαρτίαις γενόμενοι, καὶ μὴ μετα- C. 7, p. 296.

μετανοήσαντες, ὐ μόνον ὐκ εἰσακυσθήσονται πεοσευχόμενοι, ἀλλὰ καὶ τὸν Θεὸν παροξύνουσιν, ὑπομιμνήσκοντες αὐτὸν τῆς ἑαυτῶν μοχθηρίας. περιίσασθε οὖν ταῖς τοιαύταις ὀλιγωρίαις, ὡς ἀμάγμα κυνὸς, καὶ μίασμα πόρνης, ἀκάτερα γὰρ τοῖς νόμοις ἀπηγόρευται. ὅτε γὰρ ὁ ἐλισσαῖος τὰ παρὰ ἀζαὴλ προκομιζόμενα ἐδέξατο· ὅτε ἀχίας τὰ παρὰ τοῦ ἱεροβοάμ· εἰ ὃ οἱ τοῦ Θεοῦ πεοφῆται τὰ παρὰ τῶν ἀσεβῶν ὐ πεοσήκαντο ξένια, δέον ὐδὲ ὑμᾶς, ὦ ἐπίσκοποι. φεύγε σὺ οὖν, ὦ ἐπίσκοπε, τὰς δυσωνειδήτους εἰς τὸ δυσιαστήριον τοῦ Θεοῦ εἰσφορὰς. ἀπέχε γάρ, φησιν, ἀπὸ ἀδίκε καὶ ὐ φεβηθήσῃ, καὶ πρόμος ὐκ ἐγλιεῖ σοι. λεγέτω οὖν καὶ τῷ ὑπό σε λαῷ σολομών, τίμα τὸν κύριον ἀπὸ σῶν δικαίων πόνων, καὶ ἀπάρχε αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης, ἐκ τοῦ δικαίε τοίνυν κόπε τὸν πισὸν πρόφετε, καὶ ἀμφιέννυτε τὸς ὐσερημένους, καὶ τὰ ἐξ αὐτῶν ἀθροιζόμενα κτήματά τε καὶ χρήματα διαζώσετε, διακονοῦντες εἰς τὰς ἀγοράσμὰς τῶν πενήτων, ῥυόμενοι δέλεας, αἰ-

C. 9, p. 297

Mox.

χμαλώτους, δεσμίους, ἐπιπεζομένους, ἥκοντας ἐκ καταδίκης διὰ τὸ ὄνομα τοῦ χριστοῦ ὑπὸ τυράννων εἰς μονομαχίαν καὶ θάνατον. λέγει γὰρ ἡ γραφή, ῥῦσαι ἀγομένους εἰς θάνατον, καὶ ἐκφερίους κτεινομένους, μὴ φείσῃ. ἐὰν δέ ποτε ἀνάγκη γένηται φυγῆς τινος ἀνοσίου ἄκοντας δέξασθαι ἀργύριον, εἰς ξύλα καὶ ἄνθρακας αὐτὰ δαπανήσεται. ἵνα μὴ λαβοῦσα χήρα ἐξ αὐτῶν ἢ ὀρφανὸς ἀναγκασθῇ ὠνήσασθαι τροφὴν ἐξ αὐτῶν καὶ πόμα φυγῆς τὸ μὴ προσῆκον. δίκαιον γὰρ τὰ τοιαῦτα πυρὸς εἶναι καταναλώματα, καὶ μὴ εὐσεβῶν βρώματα. ταῦτα γὰρ καὶ ὁ νόμος φησὶ, θυσίαν ὀφλισκάνειν ἀπὸ κακῶν πυρὶ ταύτην ἀναλίσκεσθαι κελεύων. ὁ γὰρ ἀπὸ τοιούτων δεχόμενος, ἐμμενόντων τοῖς κακοῖς, καὶ μὴ μετανοούντων, κοινωνεῖ τούτοις τῇ προσευχῇ, καὶ λυπεῖ Θεὸν τὸν τὰς ἀδίκους ἀποστρεφόμενον, καὶ οἰκοδομεῖ αὐτὰς διὰ τῆς ἀναξίου δόσεως, καὶ συμμολύνεται αὐτοῖς, μὴ ἀφιὼν αὐτὰς εἰς μετάνοιαν ἐλθεῖν. C. 10, p. 297, 298 L. iii, c. 8, p 282

Quæst. 14, p. 170

Καὶ γὰρ ἀληθῶς μακάριός ἐστιν ὁ δυνάμενος βοηθεῖν ἑαυτῷ, L. iv, c. 2, p. 292

τῷ, καὶ μὴ ἀλλότριον τόπον ὀρφανῦ, ἢ χήρας, ἢ ξένου. ἐπεὶ καὶ ὁ κύριος μακάριον εἶπεν εἶναι τὸν διδόντα ὑπὲρ τὸν λαμβάνοντα. καὶ γὰρ τοῖς ἔχουσι καὶ ἐν ὑποκρίσει λαμβάνουσι, ἢ δυναμένοις βοηθεῖν ἑαυτοῖς, καὶ λαμβάνειν παρ' ἑτέρων βουλομένοις, ἑκάτερος γὰρ ἀποδώσει λόγον κυρίῳ τῷ Θεῷ ἐν ἡμέρᾳ κρίσεως. ὁ μὲν γὰρ δι' ἡλικίαν ὀρφανίαν, ἢ γήρως, ἢ ἀδυναμίαν, ἢ νόσου πρὸς πάντων [προσπάντων] ἢ πένητων πολυτέρφιαν λαμβάνων, ὁ τοιοῦτος οὐ μόνον οὐ μεμφθήσεται, ἀλλὰ καὶ ἐπαινεθήσεται· θυσιαστήριον γὰρ τῷ Θεῷ λελογισμένον ὑπὸ τοῦ Θεοῦ τιμηθήσεται, ἀδόκνως ὑπὲρ τῶν διδόντων αὐτῷ διηνεκῶς προσευχόμενον. οὐκ ἀργῶς λαμβάνων, ἀλλὰ τῆς δόσεως αὐτοῦ, ὅση δύναμις, τὸν μισθὸν διδοὺς διὰ τῆς προσευχῆς. ὁ τοιοῦτος ἦν, ὡς εἴρηται, ὑπὸ τοῦ Θεοῦ μακαρισθήσεται. ὁ δὲ ἔχων καὶ δι' ὑπόκρισιν ἢ ἀργίαν λαμβάνων κατακριθήσεται ὑπὸ χριστοῦ τοῦ Θεοῦ ἡμῶν. C. 3, p. 292, 293

Τοῦ νομοθέτου μωσέως εἰρηκότος τοῖς ἱερεπιλίταις ἰδοὺ δέδωκα L. viii, c. 1, p. 362

Quæst. 15 p. 176, 178, 180

δωκα σοὶ σοσώπῳ ὑμῶν τὴν
ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τοῦ
θανάτου, καὶ διαφέροντα, ἔκ-
λεξαι τὴν ζωὴν, ἵνα ζήσῃς· καὶ
τοῦ σοφήτου ἡλίου λέγοντα
τῷ λαῷ ἕως ὅτε χωλαίνετε ἐπ'
ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν,
εἰ Θεός ἐστιν ὁ κύριος, πορεύεσθε
ὀπίσω αὐτοῦ· εἰκότως ἂν ἔλεγεν
ὁ κύριος Ἰησοῦς, οὐδεὶς δύνα-
ται δυσὶ κυρίοις δουλεύειν, ἢ
γὰρ τὸν ἕνα μισήσει, καὶ ἕτερον
ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται, καὶ
τοῦ ἑτέρου καταφρονήσει· ἀναγ-
καίως οὖν καὶ ἡμεῖς, ἐπόμενοι τῷ
διδασκάλῳ χριστῷ, φαμὲν, ὡς
δύο ὁδοί εἰσι, μία τῆς ζωῆς, καὶ
μία τοῦ θανάτου. σοιοῦτον οὖν C. 2, p. 362, 363
τυγχάνει ὁδὸς τῆς ζωῆς, καὶ ἔστιν
αὕτη, ἣν καὶ ὁ νόμος διαγορεύει,
ἀγαπᾶν κύριον τὸν Θεὸν ἐξ
ὅλης ψυχῆς, καὶ ἐξ ὅλης διά-
νοίας, καὶ τὸν πλησίον ὡς ἑαυτόν.
καὶ πᾶν ὃ μὴ θέλεις γενέσθαι
σοί, καὶ σὺ τοῦτο ἄλλῳ μὴ σοιή-
σῃς. εὐλογεῖτε τοὺς καταρωμένους
σε, σοσεύχου ὑπὲρ τῶν ἐπη-
ρεαζόντων σε, ἀγάσα τοὺς ἐχ-
θρούς. σοία γὰρ σέφυκεν ὑμῖν
χάρις ἐὰν ἀγαπᾶτε τοὺς ἀγα-
σῶντας ὑμᾶς; καὶ οἱ τελῶναι
τοῦτο σοιοῦσιν. ἀσέχεσθε τῶν σαρ-
κικῶν

κικῶν καὶ κοσμικῶν ἐπιθυμιῶν.
ἐάν σοι δῷ ῥάπισμα ἐπὶ τὴν
δεξιάν σε σιαγόνα, στρέψον αὐ-
τῷ καὶ τὴν ἄλλην. εἰ ἀγγαρεύσει
σε τις μίλιον
ἕν, ὕπαγε μετ' αὐτοῦ δύο. καὶ
τῷ θέλοντί σοι κριθῆναι, καὶ τὸν
χιτῶνά σε λαβεῖν, ἄφες αὐτῷ
καὶ τὸ ἱμάτιον. καὶ ἀπὸ τοῦ αἴροντος
τὰ σά, μὴ ἀπαίτει. τῷ
αἰτοῦντι δίδου, καὶ ἀπὸ τοῦ θέλον-
τος δανείσασθαι μὴ ἀποστρα-
φῇς. πᾶσι μὲν ἔν δίδοναι ἐξ
ἰδίων πόνων. τίμα γὰρ φησι τὸν
κύριον ἀπὸ σῶν δικαίων πόνων.
προτιμητέον ἐν τοῖς ἁγίοις· οὐ
φονεύσεις, οὐ μοιχεύσεις, οὐ παι-
δοφθορήσεις· ὅπως ἂν ἐρατεύ-
ηται, φησιν, ὁ κοιμώμενος μετ'
ἄρρενος κοίτην γυναικείαν. γυ-
ναῖκα οὐ πορνεύσεις· οὐκ ἔστι γὰρ
ὁ πορνεύων ἐν υἱοῖς ἰσραήλ. οὐ
κλέψεις· ἄχαν γὰρ κλέψας ἐν
ἱεριχὼ λίθοις βληθεὶς τῶν ζω-
ὴν ἐπεξῆλθε. καὶ μιεζὴ κλέψας
καὶ ψευσάμενος ἐκληρονόμησε
τὴν νεεμὰν τὴν λέπραν. καὶ ἰού-
δας κλέπτων τὰ τοῦ πεπτώ-
τος τὸν κύριον παρέδωκε, καὶ με-
ταμεληθεὶς ἀπήγξατο. καὶ ἀνα-
ίας καὶ σαπφύρα ἡ τότε γυνὴ
κλέ-

Mox.

Mox.

κλέψαντες τὰ ἴδια, πειράσαντες τὸ πνεῦμα κυρίου, καὶ παραχρῆμα ἀποφάσει τῇ πέτρᾳ τῇ συναποκόλλᾳ ἡμῶν ἐναπαθάνασαν. ὐ μαγεύσεις· φαρμακὸς γάρ φησι ὁ βδελυκτός. οὐκ ὀπτυμήσεις τὰ τοῦ πλησίον σου. οὐκ ὀμορκήσεις· ἐπιορκήσει γὰρ μὴ ὀμόσας ὅλως. καὶ ὐ συκοφαντήσεις ὅτι ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν. ὐ καταλαλήσεις· μὴ ἀγάπα γάρ φησιν καταλαλεῖν, ἵνα μὴ ἐξαρθῇς. ὐ μνησικακήσεις· ὀδοὶ γὰρ μνησικάκων εἰς θάνατον. μὴ γίνου γλωσσώδης ὅτι ἀνὴρ γλωσσώδης ὐ καταευδυνθήσεται· καὶ παγὶς ἀνδρὶ τὰ ἴδια χείλη. οὐκ ἔσται ὁ λόγος σου κενός. περὶ παντὸς γὰρ λόγου δώσεις λόγους, ἢ κατὰ τοὺς λόγους σου δικαιωθήσῃ, καὶ ἢ κατὰ τοὺς λόγους σου καταδικασθήσῃ. ὐ ψεύσῃ· ἀπολεῖται γάρ, φησι, πάντας τοὺς λέγοντας τὸ ψεῦδος. καὶ σὺν ἔσῃ πλεονέκτης· ὐαὶ γάρ, φησιν, ὁ πλεονεκτῶν τὸ πλησίον πλεονεξίαν κακὴν. σὺν ἔσῃ ὑποκριτής, ἵνα μὴ τὸ μέρος σου μετ' αὐτῶν ᾖς. μὴ γίνου ὑπόφανος· ὑποφάνοις γὰρ οὐρανοῦ ἀντιβαίνεις. ὐ λήψῃ πρό-

C. 3, p. 363, 364

C. 4, p. 364

C. 5, p. 364

προσωπον ἐν κρίσι· ὅτι τῦ κυρίυ ἡ κρίσις. ὑ μισήσῃς τὸν ἀδελφόν σου· ἐλεγμῦ γὰρ ἐλέγξεις τ ἀδελφόν σου, ὑ λήψῃ δι' αὐτὸν ἁμαρτίαν. φεῦγε ἀπὸ πάντος κακῦ. ἄπεχε γάρ, φησιν, ἀπὸ κακῦ, κὴ ζήμιος σὸι ἐγγιεῖ σοι. μὴ γίνυ ὀργίλος, μηδὲ βάσκανος, μηδὲ μάντις, ἢ θεασύς, ἵνα μηδὲν παθῇς τὰ τῦ κακίν, κὴ ὅ Καὶν, ὅτι ὁ μὲν ἀπέκτεινεν ἀβὲλ τ ἀδελφὸν αὐτῦ, διὰ τὸ προσκεῖσθαι αὐτῦ ἐυρεθῆναι παρὰ τῷ Θεῷ· ὁ δὲ τ δαυὶδ, δεδίωκε νικήσαντα τ γολιάθ, ζηλώσας διὰ τὴν τ χονδυτειῶν εὐφημίαν· ὁ δὲ τὺς δύο στρατηγὺς ἀνεῖλε, ἀβδενὴρ κὴ ἀμεσίαν. σὺ ἔσῃ ἐπάδων, ἢ φαρμακαλαίων τ υἱόν συ. σὺ οἰωνιεῖσῃ, σὺδὲ ὀρνεοσκοπήσῃς, σὺδὲ μαθήσῃ μάθημα πονηρόν. βδύλυγμα γὰρ πάντα κὴ ὁ νόμος ἀπεῖπεν. μὴ γίνυ αἰσχρολόγος, μηδὲ ῥιψόφθαλμος· ἐκ γὰρ τύτων πορνεῖαι κὴ μοιχεῖαι γίνονται. μὴ γίνυ φιλάργυρος, ἵνα μὴ ἀντὶ Θεῦ δυλεύσῃς τῷ μαμωνᾷ. μὴ γίνυ ὑψηλόφρων, κὴ μετεώρος, ὡς ὁ φαρισαῖος, ὅτι πᾶς ὁ ὑψηλῶν ἑαυτὸν ταπεινωθήσεται, κὴ τὸ ὑψηλὸν ἐν ἀν-

C. 6, p. 365

C. 8, p. 365

ἀνθρώποις βδέλυγμα παρὰ κυ-
ρίῳ. μὴ γίνου σκληροτράχη-
λος, ἐν συμφόρᾳ· ὅτι ὀδηγεῖ
πρὸς βλασφημίαν. ἀλλὰ μα-
κροθύμησον, ἐν πειρασμῷ· ὅτι ἄνθρ
θρασὺς ἐμπεσεῖται εἰς κακά.
σὺν ὑπόταξεις τὰ δίλφ σου,
ἢ τῇ παιδίσκῃ σου ἐν πικρίᾳ
ψυχῆς, μήποτε ξενάξωσιν ὑπὲ
σοι, καὶ ἔσαι σοι ὀργὴ παρὰ Θεοῦ.
μὴ δῶς γὰρ φησι ἀνθρώπῳ
τόπον καταράσθαι, καταρωμέ-
νου γάρ σε ἐν πικρίᾳ ψυχῆς
αὐτῷ εἰσακούσεται αὐτῷ ὁ ποιήσας
αὐτόν. τὸν ἀδελφόν σου ἐν συγ
γενεῖς σου μὴ ὑπερίδῃς· τὸν οἰ-
κείους, φησι, τοῦ σπέρματός σου
σὺν ὑπερόψῃ. ὁ προσελθὼν
ἐν προσευχῇ σου ἐν ἡμέρᾳ πο-
νηρίας σου, πρὶν ἂν λύσῃς πῶ
πικρίαν σου. τὰ συμβαίνοντά
σοι πάθη εὐμενῶς δέχου, ἐν τὰς
προσταθείσας ἀλύπως· εἰδὼς ὅτι
μισθός σοι παρὰ Θεῷ δοθήσεται,
ὡς τῷ Ἰὼβ καὶ τῷ Λαζάρῳ. τὸν
λαλοῦντά σοι τὸν λόγον τοῦ Θεοῦ
δοξάσῃς· μνησθήσῃ αὐτοῦ ἡμέ-
ρας καὶ νυκτός. τιμήσῃς δ' αὐτὸν
ὡς τοῦ εἶναί σοι πρόξενον.
ὅπου γὰρ ἡ περὶ Θεοῦ διδασκα-
λία ἐκεῖ Θεὸς πάρεστιν. ἐκζη-
τήσῃς γὰρ καθ' ἡμέραν τὸ πρό-
σωπον

c. 7, p. 365

c. 8, p. 365

c. 13, p. 366

c. 15, p. 367

c. 17, p. 367

c. 8, p. 365

c. 9, p. 365, 366

σωπον τῆς ἁγίων, ἵνα ἀναπαύσῃ ἐν τοῖς λόγοις αὐτῆς. ὁ ποιήσας ἔφθαρεν πρὸς αὐτὸς ἀναμνησθείς δαιδαὶν καὶ ἀβενών· αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς. ἡ δὲ ὁδὸς τοῦ θανάτου ἐστὶν ἐν πονηραῖς πράξεσι διαφυλαγῆναι, ἐν αὐτῇ γάρ ἐστιν ἄγνοια Θεοῦ· δι' ἣν γίνονται φόνοι, πορνεῖαι· καὶ τὰ λοιπά. C. 10, p. 366 C. 18, p. 367

Quæst. 15, p. 186 Οὔτε γὰρ βασιλεὺς δυνατὸς ἐστιν, ἔτι ὑπάρχων [ὑπάρχει] βασιλεύς, ἀλλὰ τύραννος. ἔστι δὲ ἐπίσκοπος ἀγνοίᾳ ἢ κακονοίᾳ πεπιεσμένος ἔτι ἐπίσκοπός ἐστιν, ἀλλὰ ψευδώνυμος, καὶ οὐδὲ Θεοῦ, ἀλλὰ οὐδὲ ἀνθρώπων προβληθείς· ὡς ἀνδρίας καὶ σαμέας ἐν ἱερουσαλὴμ, καὶ σεδεκίας καὶ ἀχίας, οἱ ἐν βαβυλῶνι ψευδοπροφῆται. E. viii, c. 2, p. 389

Quæst. 20, p. 246 Οὔτε πᾶς προφητεύων ὅσιός ἐστιν, ἔστι πᾶς ὁ δαίμονας ἐκβάλλων ἅγιός ἐστιν. καὶ γὰρ βαλαὰμ ὁ μάντις προεφήτευσεν, δυνατὸς ὤν· καὶ βαὰλ καὶ καιάφας. πολλὰ δὲ καὶ ὁ διάβολος προλέγει, καὶ οἱ ἀμφ' αὐτὸν δαίμονες· καὶ οὐδὲ τοῦτο μέτεστιν αὐτοῖς εὐσεβείας σωτῆρ. δῆλον ἔστω ὅτι οἱ ἀσεβεῖς, κἂν προφητεύωσιν, οὐκ ἀποκαλύπτουσι E. viii, c. 2, p. 389

λύπῃσι διὰ τῆς προφητείας αὐτῶν ἀσέβειαν, ὐδὲ οἱ δαίμονας ἐκβάλλοντες ἐκ τῆς τέτων ἀποχωρήσεως ὁσιωθήσον ϑ, ἀλλὰ τῷ ἐφάτῳ ὑποτήσονται τιμωρίαν. ὁ γὰρ βαλαὰμ τιμωρίαν ἔσχε, διαφθείρας τὴ ἰσραὴλ ἐν τῷ βεελφεγώρ. ὁ Σαὺλ καὶ καϊάφας αὐϑροφονδυταὶ γεγόνασι. καὶ οἱ υἱοὶ σκεύα ἐπιχειρῦντες δαίμονας ἐλαύνειν, ὑπ' αὐτῶν τραυματίαι γενόμενοι ἔφυγον ἀπρεπῶς.

Quæst. 22, p. 260

Ἐπιτελεῖαδε ϑ τρίζα τῶν κεκοιμημένων ἐν ψαλμοῖς καὶ προσευχαῖς, διὰ τ τριήμερον ἐγερσέντα. καὶ ἔνναλα εἰς ὑπόμνησιν τῶν ϑελόντων καὶ τῶν κεκοιμημένων. καὶ πεπαιδαγωγηκὰ καὶ τ παλαιὸν νόμον καὶ τύπον. μωσῆν γὰρ ὁ λαὸς ἔτως ἐπένθησε. καὶ ἐνιαύσια ὑπὲρ μνήμης αὐτῦ. διδόαδω ἐκ τῶν ὑπαρχόντων αὐτῦ πένησιν, εἰς ἀνάμνησιν αὐτῦ. ζῶντα μὲ ϑεὶ εὐσεβῶν λέγομεν· ϑεὶ ϑ ἀσεβῶν ἐὰν τὰ τῦ κόσμυ διῶς πένησιν ὐδὲν ὀνήσῃς αὐτῷ. ᾧ γὰρ ϑελόντι ἐλϑεῖν λῶ τὸ ϑεῖον, δῆλον ὅτι καὶ μεταβάντι· ὐ γάρ ἔστιν ἀδικία παρὰ τῷ Θεῷ· δικαιῦται γὰρ ὁ κύριος.

L. viii, c. 42, p. 419

C. 43, p. 426

κύριον καὶ δικαιοσύνης ἠγάπησε· καὶ ἰδὼν ἄνθρωπον, καὶ τὸ ἔργον αὐτοῦ· καὶ σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

Quæst. 35, p. 310, 312

Ἑκάστῳ δεῖ ἑαυτὸν ἀπολογήσεσθαι· καὶ ὑμᾶς μὴ σώσαι πλέσει ὁ Θεὸς τὸ δίκαιον μετὰ τοῦ ἀδίκου. ἐπειδὴ παρ' αὐτῷ τὸ ἀναμάρτητον ἀτιμώρητον. ὅτε γὰρ τὸν νῶε κατέκλυσεν, ὅτε τὸν λὼτ καταφλέξεν, ὅτε τὴν ῥαὰβ σώσαι πώλεσεν. εἰ δὲ βέλεσθε γνῶναι καὶ τὰ ἐφ' ἡμῖν γλυμμένα, ἴσθασι σὺν ἡμῖν ἔλαβε τὸν κλῆρον τῆς ἀλαζονίας οὗ καὶ ἡμεῖς· καὶ σίμων ὁ μάγος τὴν ἐν κυρίῳ σφραγῖδα· ἀλλ' ἑκάτερος αὐτῶν ἀναδειχθεὶς φαῦλος, ὁ μὲν ἀπήγξατο, ὁ δὲ ὡς φασὶν ἱππάμενος συνετρίβη. καὶ ἐν τῇ κιβωτῷ νῶε καὶ οἱ υἱοὶ αὐτοῦ ὑπῆρχον· ἀλλὰ πονηρὸς χὰμ εὑρεθεὶς μόνος εἰς τῶν υἱῶν [εἰς τὸν υἱὸν] ἐδέξατο τὴν τιμωρίαν. εἰ δὲ καὶ πατέρες ὑπὲρ παίδων ἢ τιμωρῶν; ὅτε υἱοὶ ὑπὲρ πατέρων, δῆλον ὡς ὅτε γυναῖκες ὑπὲρ ἀνδρῶν, ὅτε οἰκεῖ ὑπὲρ δεσποτῶν, ὅτε συγγενεῖς ὑπὲρ συγγενῶν, ὅτε φίλοι ὑπὲρ φίλων, ὅτε δίκαιοι

L. ii, c. 14, p. 222, 223

ὑπὲρ τῆς ἀδίκων, ἀλλ' ἕκαστος ὑπὲρ τοῦ ἰδίου ἔργου τὸν λόγον ἀπαιτηθήσεται. ἔστι γοῦν ὡδε ὑπὲρ τοῦ κόσμου δίκαιον εἰσενεχθῆναι· ἔστι λαὸν ὑπὲρ Σοδόμων ἐπιμολῆσαι· ἔστι ῥαὰβ ὑπὲρ ἱερειχουντίων ἐσφάγη· ἔστι ἰσραὴλ ὑπὲρ αἰγυπτίων κατεπονήθη. ἡ γὰρ συνοίκησις συγκαταδικάζει, ἀλλ' οὐ τὴν γνώμης ὁμόνοια. ἡ τοίνυν ἑτερόζυγος ὑπὲρ ἑτέρου ἀποθανεῖται, ἀλλ' ἕκαστος ζημίαις τῆς ἑαυτοῦ ἁμαρτιῶν σφίγγεται· καὶ ἰδοὺ ἄνθρωπος καὶ τὸ ἔργον αὐτοῦ ἐνώπιον προσώπου αὐτοῦ· καὶ δικαιοσύνη δικαίου ἐπ' αὐτὸν ἔσται· ἕκαστον κατὰ τὴν ὁδὸν ὑμῶν κρινῶ ὑμᾶς, οἶκος ἰσραὴλ, λέγει κύριος.

Quæst. 46, p. 344, 346. Νόμος ἐστὶν ἡ δεκάλογος, ἣν ἐνομοθέτησε τοῦ τὸν λαὸν μοιχοποιῆσαι τὸν παρὰ αἰγυπτίοις ἅπιν ὁ Θεὸς αὐτοῖς ἐνομοθέτησεν ἀκουστῇ φωνῇ. δίκη καὶ νόμος λέγεται, διὰ τὸ φύσει δικαίως τὰς κρίσεις ποιεῖσθαι. ἀγαθὸς γάρ ἐστι, καὶ ἀκαθαναγκάστως. ὅθεν φησίν· ἐὰν ποιήσῃς μοι θυσιαστήριον· οὐκ εἶπε, ποίησον· ἀλλ', ἐὰν ποιήσῃς μοι· οὐκ ἀναγκαίως προείρηκεν, ἀλλὰ τῇ ἐξουσίᾳ ἐπε-

L. vi, c. 20, p. 350, 351

mix.

ἐπέτρεψεν, ἅπερ ἐλάνθανεν· ὑ γὰρ θυσιῶν δεῖται ὁ Θεὸς, ἀνενδεὴς ὑπάρχων. ἀλλὰ γνώσεως καὶ τούτῳ καὶ πάλαι πρότερον τὸ φιλόθεον ἄβελ, καὶ νῶε, καὶ ἀβραάμ, καὶ τοῦ καὶ δεξῆς, οὐκ ἀπαιτηθέντας, ἀλλὰ φυσικῷ νόμῳ κινηθέντας ἀφ' ἑαυτῶν προσενέγκαι θυσίαν τῷ Θεῷ ἀπὸ γνώμης εὐχαρίστου. ὅπερ ἐπὶ τοίνυν ἑβραίοις, ὑ προστάττων, ἀλλ' εἰ βουληθῶσι. συγχωρεῖ. καὶ εἰ ἀπ' ὀρθῆς προαιρέσεως γνώμης εὐδοκῶν ὅπως ταῖς θυσίαις αὐτῶν. ἀλλὰ τοῦτό φησι, εἰ θύειν ὅπου θυμεῖς ὑ δεόμενός μου θύε, ἐδενὸς γὰρ ἐν χρείᾳ καθέστηκα· ἐμὴ γάρ ἐστιν ἡ οἰκουμένη, καὶ τὸ πλήρωμα αὐτῆς. ὁπότε οὖν τούτων ἀμνήμονες ὑπῆρξαν, καὶ μόσχον ἀντὶ Θεοῦ ἐπεκαλέσαντο, καὶ τούτῳ τὴν αἰτίαν τῆς ἀπ' αἰγύπτου πορείας ἐπέγραψαν, λέγοντες, οὗτοι οἱ Θεοί σου Ἰσραὴλ οἱ ἐξαγαγόντες σε ἐκ τῆς αἰγύπτου. καὶ τὸν διὰ μωσέως ἐπισκεφάμενον αὐτοὺς ἐν τῇ ἐρήμῳ αὐτῶν Θεὸν ἠρνήσαντο, ὅτε ὀργισθεὶς ὁ Θεὸς, ἅτε ἀχαριστηθεὶς ὑπ' αὐτῶν, ἔδησεν αὐτοὺς δεσμοῖς

mox.

mox.

ἀλύτοις, τιθώσῃ φορτισμῷ, ἢ σκληρότητι κλοιῷ· καὶ οὐκέτι εἶπεν, ἐὰν ποιήσῃς, ἀλλὰ πίπτουσιν ἀυσιαστήριον, καὶ οὐδὲ δικνεκῶς, ὁπλήσιμων γὰρ τυγχάνεις, καὶ ἀχάριστος. οὐκοῦν διὰ τοῦτο σκληροκαρδίαν αὐτῷ ἐπέδησεν αὐτὸς, ὅτι τε βεβημάτων καὶ ζώων διαφορὰν, καθαρῶν, ἀκαθάρτων διαστέλλει ποιπάμβυθος, καίτοι πάντως ζῶον καθαρὸν τυγχάνον θ', ἵνα διὰ τοῦ θύειν, καὶ ἀργεῖν, καὶ ἀγνίζεσθαι, καὶ τὰ τοιάδε προπαρεῖσθαι εἰς ἔννοιαν ἔλθωσι τοῦ ζῆν τὰ διαταξαμένου αὐτοῖς Θεοῦ, καὶ μὴ ὁπλάσθωσαν αὐτοῦ. Mox.

Quæst. 52, p. 362, 364

Οὔτε γὰρ κλέπτῃ δεῖ συνηρέχειν, οὐδὲ μοιχῷ μερίδα τίθεσθαι. ἐπεὶπερ καὶ ὁ Δαβὶδ φησι, μίσει τοὺς μισοῦντάς σε ἐμίσησα, καὶ ὅτι τοὺς ἐχθρούς σου ἐξετηκόμην· πλέον μῖσος ἐμίσουν αὐτοὺς, εἰς ἐχθροὺς ἐγένοντό μοι. καὶ τῷ Ἰωσαφὰτ ὀνειδίζει ὁ Θεὸς, διὰ τοῦτο πρὸς ἀχαὰβ φιλίαν καὶ συμμαχίαν, διὰ τοῦτο, εἰ ἁμαρτωλῷ φιλιάζεις, καὶ μισοῦντι κύριον σὺ βοηθεῖς; διὰ τοῦτο ἐξαίφνης ὀργὴ κυρίου ὅτι σε ἐγένετο, εἰ μὴ ὅτι εὐρέθη ἡ καρδία σου τελεία πρὸς L. vi, c. 18, p. 348

πρὸς κύριον, ἐν λόγοι καλοὶ εὑρέθησαν ἐν σοί· διὰ τοῦτο ἐφείσατό σου κύριος.

Quæst. LX. p. 398

Ἁμαρτία γὰρ ἀνεξέλεγκτος ἑαυτῆς χεῖρον γίνεται, καὶ εἰς ἄλλους τῷ διανοεῖσθαι λαμβάνει. ἐπεὶ καὶ μικρὰ ζύμη ὅλον φυράματος ζυμοῖ, καὶ εἰς κλέπτης ὅλῳ τῷ ἔθνει τὸ μῦσος ἐπήγαγε, καὶ μίαι δανάαι ἅπερ εἶσι σκυβάσιαι ὅλου ἔλαιον, καὶ βασιλέως ὑπακούοντος λόγον ἄδικον πάντες οἱ ὑπ' αὐτὸν ὑπηρέται παράνομοι· οὕτω καὶ θέρος ὀλέθριον μεταδίδωσιν ἑτέροις τῆς νόσου, μὴ χωριζόντων τῶν ὑγιαινόντων θεράπτων· καὶ ἄνθρωπος λοιμὸς πολλοῖς φυλακτέος· καὶ κύων λύσσῃ συνεχόμενος ὑποπτεύεται παντί, ὥστ' ἂν θερσταίνῃ. ἂν [ἐὰν] οὖν καὶ ἄνθρωπον ἀφάνομον μὴ τῆς ἐκκλησίας χωρίσωμεν, καὶ ποιμένα τὸν οἶκον τοῦ Θεοῦ σπίλαιον λήστων. ὅθεν φησὶ Σολομών· ἔκβαλε λοιμὸν ἐκ συνεδρίου, καὶ συνεξελεύσεται αὐτῷ νεῖκος.

L. ii, c. 17, p. 225, 226

Ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ πάντας ἀτιμάζῃ. λέγει οὖν καὶ ὁ Δαβίδ, ὑ θερεπιθέμων

C. 9, p. 218.

Deut.

περὶ ὀφθαλμῶν μου πρᾶγμα παράνομον· ποιῶνίας βλασφημίας ἐμίσησα· σὺν ἐκολλήθη μοι καρδία σκαμβή. ἐκκλίνοντος ἀπ' ἐμοῦ τοῦ πονηροῦ σὺκ ἐγίνωσκον· πορδυόμενος ἐν ὁδῷ ἀμώμῳ ὅτος μοι ἐλειτούργει· ὁ κατοικῶν ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν, ἢ λαλῶν ἄδικα· ἀλλὰ τὸν ἐξεδίωκον, διὸ καὶ ἐλιασταῖος τῷ λειτουργῷ αὐτοῦ μεζῆ, μετὰ τοῦ κλοπέως καὶ τὸ ψεῦδος, τοῦ δὲ νεεμὰν λέπρα ἐφυθεὶς, ἐξεδίωκεν ἀπὸ προσώπου αὐτοῦ καθάπαξ. ὑδεμία γὰρ κοινωνία φωτὶ πρὸς σκότος.

Quæst. 64, p. 424, 426, 428

Τὰς ἡμέρας τῆς τοῦ κυρίου ἑορτῶν φυλάσσεσθε, καὶ πρώτου μὲν τοῦ γενεθλίου, μεθ' ὃν τοῦ ὑπιφανειῶν, εἶτα τῆς ὑπερίας τῆς πεντηκοστῆς, μνήμην περιέχουσαν τῆς τοῦ κυρίου πολιτείας καὶ νομοθεσίας. ὑπερλείπω δὲ ἡ ὑπερία αὕτη περὶ τῆς ὑπερίας τοῦ πάσχα, ἀρχομένη μὲν ἀπὸ δευτέρας, πληρουμένη δὲ εἰς πᾶσαν σκευήν. μεθ' ἃς ὑπερευσάμενοι ἄρχεσθε τῆς ἁγίας ἑβδομάδος τοῦ πάσχα, νηστεύοντες περὶ τῆς ἀπολυμένων ἰουδαίων. οὕτω γὰρ παρήγγειλεν ἡμῖν

L. v. c. 13, p. 312, &c.

C. 15, p. 319

ἡμῖν ὁ κύριος νηστεύειν τὰς ἑξ
ἡμέρας ταύτας, ἀλλὰ τὴν τῶν
ἰουδαίων ἀθεσμίαν πενθεῖν αὐ-
τὰς παρακελευσάμενος ὅτι τῇ
ἀπωλείᾳ. καὶ γὰρ καὶ αὐτὸς αὐτὰς C. 18, p. 322
ἐδάκρυσεν. ἐν δὲ ταῖς ἡμέραις
τοῦ πάσχα νηστεύετε, ἀρχόμενοι
ἀπὸ τῆς δευτέρας, μέχρι τοῦ
σαββάτου, ἡμέρας ἕξ· μόνῳ χρώ-
μενοι ἄρτῳ, καὶ λαχάνοις, καὶ
ὕδατι· ἡμέραι γὰρ εἰσὶ πένθους, καὶ
οὐκ ἑορτῆς. αὐτὸ δὲ νηστεύετε τὸ C. 15, p. 319
σάββατον. οὐχ ὅτι δεῖ τὸ σάββα-
τον νηστεύειν, κατάπαυσις δημι-
ουργίας ὑπάρχον· ἀλλ' ὅτι μόνον
ἐκείνῳ χρὴ νηστεύειν· τῷ δημι-
ουργῷ ἐν αὐτῷ ἔτι ὑπὸ γῆν ὄντος.
ἐν αὐτῇ γὰρ αὐτῶν τῇ ἑορτῇ κα-
τέφθορεν τὸν κύριον· ὅπως πλη-
ρωθῇ τὸ, ἔθεντο σημεῖα ἐν μέ-
σῳ τῆς ἑορτῆς αὐτῶν, καὶ οὐκ
ἔγνωσαν. τὴν μέντοι παρα- C. 18, p. 322
σκευὴν καὶ τὸ σάββατον ὁλόκλη-
ρον νηστεύετε, εἰ δυνατόν, μη-
δενὸς γευόμενοι μέχρι ἀλεκ-
τροφωνίας νυκτός. εἰ δέ τις ἀ-
δυνατεῖ τὰς δύο συνάπτειν ὁμοῦ,
φυλαττέσθω καὶ τὸ σάββατον.
λέγει γὰρ ὁ κύριος περὶ αὐτῆς,
ὅταν ἀπαρθῇ ὁ νυμφίος ἀπ'
αὐτῶν, τότε νηστεύσουσιν ἐν ἐκ-
είναις ταῖς ἡμέραις. ἐν ταύ-

ται̃ς ὃν ἤρξη ἀφ' ἡμῶν ἀπὸ τῆ̃ς παρανόμων ἰουδαίων, καὶ τῷ̃ σωρῷ̃ προσπάγη· διὸ παραι νε̃μεν καὶ ὑμῖν πιστεύειν τούτοις, (ὡς ἡμει̃ς ἐπιστεύσαμεν.) ἐν οἷ̃ς ταῖς λοιπαῖς ταῖς πρὸ τῆ̃ς παρασκευῆ̃ς ἑσπέρας ἕκαστος ἐαυτὸν ἑτοιμάτω, ἢ ὅπως ἄν τις δύναται. ἀπὸ τῆ̃ς δευτέρας μέχρις ἀλεκτρυοφωνίας ἀπονηστιζόμενοι, ὁπόσοις (οἷ̃) μᾶς Σαββάτων, ἥτις ἐστὶ κυριακή, ἀπὸ ἑσπέρας ἕως ἀλεκτρυοφωνίας ἀγρυπνει̃τε, προσευχόμενοι καὶ ἀναγινώσκοντες τὸν νόμον, καὶ τοὺς προφήτας, καὶ τοὺς ψαλμούς, μέχρις ἀλεκτρυόνων κραυγῆ̃ς· καὶ παυσάμενοι τοῦ πένθους ὑμῶν δεήθητε τοῦ Θεοῦ ἐπιστραφῆναι τὸν ἰσραὴλ, καὶ λαβει̃ν αὐτὸν μετανοίας τόπον, καὶ τῆ̃ς ἀσεβείας ἄφεσιν. διόπερ ὁ μὲν ἀλλόφυλος κριτὴς νιψάμενος τὰς χει̃ρας, εἶπεν, ἀθῷός εἰμὶ ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, ὑμει̃ς ὄψεσθε. ὁ δὲ ἰσραὴλ ἐβόησε, τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν· καὶ, οὐκ ἔχομεν βασιλέα εἰ μὴ καίσαρα. ἀνασάντος δὲ τοῦ κυρίου προσενέγκατε τὸν θυσί-

c. 19. p. 323

Mux.

αν ὑμῶν, ὡς ἐξ ἧς ὑμῖν δι' ἡμῶν
ἐτάξατο, λέγων, τοῦτο ποιεῖτε
εἰς τὴν ἐμὴν ἀνάμνησιν· καὶ λοι-
πὸν ἀπονηστεύετε, εὐφραινόμενοι
καὶ ἑορτάζοντες, ὅτι ἄρτι ἔβων
τῆς ἀναστάσεως ἡμῶν ἰησοῦς χρι-
στὸς ἐγήγερται ἐκ νεκρῶν· καὶ τοῦ-
το ὑμῖν ἔστι νόμιμον αἰώνιον,
ἕως τῆς συντελείας, μέχρις ἂν
ἔλθῃ ὁ κύριος. καὶ πάλιν, ἀπὸ
τῆς πρώτης κυριακῆς ἀριθμή- Mox.
σαντες ἡμέρας μ' ἑορτάσατε τὴν
ἑορτὴν τῆς ἀναλήψεως τοῦ κυρίου,
ἥτις ἀπὸ τῆς πρώτης κυριακῆς C. 20, p. 325
πεντηκοστὴ γίνεται, ἑορτὴ μεγά-
λη ὑμῖν ἔσται· ἐν αὐτῇ γὰρ, ὥρᾳ
τρίτῃ, ἀπέστειλεν εἰς ἡμᾶς ὁ
κύριος τὴν δωρεὰν τοῦ ἁγίου
πνεύματος. καὶ μετὰ τὸ ἑορτά-
σαι ὑμᾶς τὴν πεντηκοστὴν ἑορτά- Mox. p. 326
σατε μίαν ἑβδομάδα, καὶ μετ'
ἐκείνην νηστεύσατε. δίκαιον γὰρ καὶ
εὐφραν θῆναι, ὅτι τῇ ἐκ θεοῦ
δωρεᾷ, καὶ νηστεῦσαι μετὰ τὴν
ἄνεσιν. καὶ γὰρ μωϋσῆς καὶ ἠλίας
ἐνήστευσε ἡμέρας μ'. καὶ δανιὴλ
ἑβδομάδας τρεῖς ἄρτον ἐπιθυ-
μιῶν οὐκ ἔφαγε, καὶ κρέας καὶ
οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα
αὐτοῦ. μετὰ δὲ τὴν νηστείαν ταύ- Mox. p. 327
την πῶς τελεσθῆναι καὶ φανερω-
θῆναι προσάντομεν ὑμῖν νηστεύειν,
καὶ

καὶ τὴν περιουσίαν ὑμῶν τῆς νηστείας τέτταρσιν ἐπιχορηγεῖν. πῶν μήτοι σάββατον, ἄνευ τοῦ ἑνὸς, καὶ πάσῃ κυριακὴν πλοῦντες σύνοδον, ἀυφεσίνεσθε· ἔνοχος γάρ ἐστιν ἁμαρτίας ὁ τὴν κυριακὴν νηστεύων, ἀναστάσεως ἡμέραν οὖσῃ, ἢ τὴν πεντηκοστὴν, ἢ ὅλως ἡμέραν ἑορτῆς κυρίου καταφῶν. ἀυφεσιοῦσθαι γὰρ δεῖ ἐν αὐταῖς καὶ ὑπνοῦσαν. αἱ ὖν νηστεῖαι ὑμῶν μὴ ἔστωσαν μὴ πρὸ κατακριτοῦ· νηστεύειν γὰρ δεύτεραν, καὶ τετράδα. καὶ σάββατον. ὑμεῖς ὖν ἓξ τέσσαρας νηστεύετε ἡμέρας, ἢ τεσσαράδα καὶ παρασκευήν· ὅτι τῇ μὲν τεσσαράδι ἡ κτίσις ἀπὸ τοῦ ἰουδαίων ἐμελετήθη· τῇ ὖν παρασκευῇ, ὅτι ἐν αὐτῇ τέτρωται. τὸ σάββατον μέντοι καὶ τὴν κυριακὴν ἑορτάζετε· ὅτι τὸ μὲν δημιουργίας ἐστὶν ἀπόμνημα, ἡ δὲ ἀναστάσεως. ἐν ὖν μόνον σάββατον ὑμῖν φυλακτέον, ὡς εἴρηται, ἐν ὅλῳ τῷ ἐνιαυτῷ, καὶ τῆς τοῦ κυρίου ταφῆς· ὅπερ νηστεύειν προσῆκεν, ἀλλ' οὐ καὶ ἑορτάζειν.

L. vii, c. 23, 363

Ibid p. 430, 432

Διάταξις τῶν ἀποστόλων πέτρου καὶ παύλου. Ἡμεῖς πέτρος καὶ παῦλος διατασσόμεθα ἐργάζεσθαι τὰς ἓξ ἡμέρας

L. viii, c. 33, p. 414, 415

ρας ε σάββατον καὶ κυριακὴν
σχολαζέτωσαν ἐν τῇ ἐκκλησίᾳ,
διὰ τὴν διδασκαλίαν τῆς ἐκ-
κλησίας ὑπὲρ τῆς εὐσεβείας.
τὸ μὲν γὰρ σάββατον εἵπομεν
δημιουργίας λόγον ἔχειν, τὴν
δὲ κυριακὴν ἀναστάσεως. τὴν
δὲ μεγάλην ἑβδομάδα πᾶσαν,
καὶ τὴν μετ' αὐτὴν ἀργεῖτωσαν·
ὅτι ἡ μὲν πάθους ἐστὶν, ἡ δὲ ἀνα-
στάσεως· καὶ χρεία διδασκαλίας
τίς ὁ παθὼν καὶ ἀναστάς· τίς ὁ
συγχωρήσας καὶ ἀναστήσας. τρί-
τον, τὴν ἀνάληψιν ἀργείτωσαν,
διὰ τὸ πέρας τῆς εἰς Χριστὸν
οἰκονομίας· τὴν πεντηκοστὴν ἀρ-
γείτωσαν, διὰ τὴν παρουσίαν τοῦ
ἁγίου πνεύματος. τὴν ἡμέραν
ἀργείτωσαν, διὰ τὸ ἐν
αὐτῇ ἡμῖν δεδῶσθαι τὸν τοῦ
Θεοῦ λόγον ἐκ τῆς πλάνης. τὴν ἐπι-
φάνειαν ἀργείτωσαν, διὰ τὸ ἐν
αὐτῇ ἀναδεῖξιν ἡμῖν δεδόσθαι τῆς
Χριστοῦ θεότητος, μαρτυρήσαν-
τος αὐτοῦ τοῦ παιδὸς ἐν τῷ
βαπτίσματι, καὶ τοῦ φωνήσαντος
ἐν εἴδει περιστερᾶς ἐπιδείξαντος
τοῖς παρισταμένοις τὸν μαρτυρηθέντα.
τὰς ἡμέρας τῶν ἁγίων ἀποστόλων ἀργείτωσαν, διδάσκαλοι γὰρ
ὑμῶν εἰς Χριστὸν γεγόνασι, καὶ
πνεύματος ἁγίου ὑμᾶς ἠξίωσαν.

συνάξεις

εὐχαὶς δὲ ἐπιτελεῖτε ὄρθρυ, Ⓒ πείτης, Ⓒ ἕκτης, ϗ ἐνάτης, ϗ ἑσπέρας, Ⓒ ἀλεκτοροφωνίας. ὄρθρυ μὲν εὐχαριστοῦντες ὅτι ἐφώτισεν ἡμᾶς ὁ κύριΘ, παραγαγὼν τὴν νύκτα, Ⓒ ἐπαγαγὼν τὴν ἡμέραν. πείτης δὲ ὅτι ἐν αὐτῇ ἀπόφασιν ἀπὸ πιλάτυ ἔλαβεν ὁ κύριΘ. ἕκτῃ δὲ ὅτι ἐν αὐτῇ ἐσταυρώθη. ἐνάτῃ δὲ ὅτι πάντα κεκίνητο τὴν δεσπότυ ἐσταυρωμένυ, φείττοντα τὴν τόλμαν τῶν δυσεβῶν παρανόμων ἰουδαίων, μὴ φέροντα κυρίυ τὸν ὕβριν. ἑσπέρας δὲ εὐχαριστοῦντες ὅτι δέδωκεν ἡμῖν ἀνάπαυσιν τῶν ἡμερινῶν κόπων, τὴν νύκτα. ἀλεκτρυόνων δὲ κραυγῇ, διὰ τὸ τὴν ὥραν ἐκείνην εὐαγγελίζεσθαι τὴν παρουσίαν τῆς ἡμέρας, εἰς ἐργασίαν τῶν τοῦ φωτὸς ἔργων. Ⓒ εἰ μὴ δυναίτην ἐν ἐκκλησίᾳ παρεῖναι, διὰ τὰς κακοπιστίας, ἐν οἰκοις γενέσθω ἡ συνάξις, ἵνα μὴ εἰσέρχηται εὐσεβὴς εἰς ἐκκλησίαν ἀσεβῶν. ϗ γὰρ ὁ τόπΘ τὸν ἄνθρωπον ἁγιάζει, ἀλλ' ὁ ἄνθρωπΘ τὸν τόπον. ἐὰν γὰρ ἀσεβεῖς κατέχωσι τὸν τόπον φοβητέον ἐστὶ, διὰ τὸ βεβηλωθῆναι ὑπ' αὐτῶν. C. 34, p. 415

αὐτῶν. ὡς γὰρ οἱ θεῖοι ἱερεῖς ἁγιάζωσιν, οὕτως οἱ ἐναγεῖς μιαίνουσιν.

Quest. 65, p. 446, 448

Τῶν ἐθνικῶν βιβλίων πάντων ἀπέχου. τί γάρ σοι καὶ ἀλλοτρίοις λόγοις, ἢ νόμοις, ἢ ψευδοπροφήταις; ἃ δεῖ [δὴ] καὶ φυλάττειν τῆς πίστεως τοὺς νηφοντας. τί γάρ σοι καὶ λείπῃ ἐν τῷ νόμῳ τοῦ Θεοῦ. ἵνα ἐπ' ἐκεῖνα τὰ ἐθνόμυθα ὁρμήσῃς; εἴτε γὰρ ἱστορικὰ θέλεις, εἰσέρχεσθαι ἔχεις τὰς βασιλείας. εἴτε σοφιστικὰ καὶ ποιητικά, ἔχεις τοὺς προφήτας, τὸν Ἰώβ, τὸν παροιμιαστήν· ἐν οἷς πάσης ποιήσεως καὶ σοφίας πλείονα ἀγχίνοιαν εὑρήσεις, ὅτι κυρίου τοῦ μόνου σοφοῦ εἰσι φθέγματα. εἴτε ἀσκητικῶν [ἀσματικῶν] ὀρέγῃ, (ἔχεις τοὺς ψαλμούς.) εἴτε ἀρχαιογονίας, ἔχεις τὴν ὕλην. εἴτε νομίμων παραγγελμάτων, τὸν ἔνδοξον κυρίου τοῦ Θεοῦ νόμον. πάντων οὖν τῶν ἀλλοτρίων καὶ διαβολικῶν ἰχνῶν ἀπέχου.

L. i, c. 6, p. 204, 205

N. B. Observe here by the way, that

Cod. 232

Stephen Gobar in *Photius* expressly affirms that *Clemens Romanus* reckon'd the Epistle to the *Hebrews* among those of *Paul*; which can only refer to the last Apostolical Canon

as

as supposed to be written by the same *Clemens*. Hear his words; Ὅτι ἱππόλυτος ὁ εἰρωναῖος τὴν πρὸς ἑβραίους ἐπιστολὴν παύλου, σὺν ἐκείνῳ εἶναί φασι. κλήμης μὲν γάρ, καὶ πολὺς ἄλλος τῶν θεοφόρων πατέρων ὁμολογοῦσι ταύτην ἐπιστολὴν, καὶ φασὶν αὐτὴν ἐκ τῆς ἑβραΐδος μεταφέρεσθαι τὸν εἰρηνέως κλήμεντα. But this single Testimony I choose to place here in this Note, rather than to make a distinct Head for it.

Century VII.

XLII. The next Witness which I shall alledge for these sacred Constitutions shall be *Maximus*, the Monk, who wrote *Scholia* on the Works ascrib'd to *Dionysius* the Areopagite, and who, as well as his Original Author, plainly cites them as Apostolical. His Words in one place are these: ἱερόθεος τὸν καλεῖ, says he of *Dionysius*, τὸν ἅγιον ἀπόστολον παῦλον, ὡς χειροτονήσαντα αὐτὸν τὴν ἀρχιερωσύνην τῆς ἐκκλησίας τῶν ἀθηνῶν, καθὼς ἐν τῇ ἱερᾷ τῶν ἀποστόλων γέγραπται διατάξει. And accordingly so *Dionysius* stands in the Constitution Catalogue of Apostolical Bishops, as ordain'd by *Paul* Bishop of *Athens*. Nay elsewhere he quotes for this Passage the very same Seventh Book of the Constitutions, whereto that Catalogue belongs in our present Copies: Καθὼς, φησὶ, τὸ φερόμενον ἐν ἑβδόμῳ βιβλίῳ τῶν ἀποστολικῶν διατάξεων, ὁ διὰ

About A. D. 650

In Epist. Dionys. 8, p.

Constitut. Lib. VII, c. 46 p. 384

Prolog.

δηγύσι Θ. ἐπίσκοπος ὑπὸ παύλε τῦ χειροφόρε τῆς ἐν ἀθήναις πεῖ δυσάντων. Again the ſame *Maximus* cites by name another Paſſage out of the ſame Conſtitutions, ἐκ τῆς ἀποστολικῶν διατάξεων· which is there almoſt *verbatim* at this day. Ἔστι τοίνυν τὸ μὲ βάπτισμα εἰς τὸ θάνατον τῦ χριςῦ διδόμενον. τὸ μὲ ὕδωρ ἀντὶ τῦ ταφῆς· τὸ δὲ ἔλαιον ἀντὶ τῦ πνεύματος Θ. τὸ ἅγιον· ἡ σφαγὶς ἀντὶ τῦ σταυρῦ· τὸ μύρον βεβαίωσις τῆς ὁμολογίας. Than which Teſtimonies plainer need not be deſired.

Schol. in Dionyſ. Areop. c. 2, p. 66

Conſtitut. L. iii, c. 17, p. 288

N. B. We know not when *Timotheus* the Preſbyter of *Conſtantinople* liv'd; tho' probably about this time. He alſo cites a Paſſage out of the Conſtitutions, which is there *verbatim* at this day; and prefaces it with theſe Words, Ἄκυε τῆς ἀποστολικῶν. But ſince we know not the time of his writing, 'tis hardly worth any more than this notice by the by; tho' it exactly agrees with and confirms the reſt of the Teſtimonies of this Age.

De iis qui acced. ad Eccl. ap. Combef. Auctar. Bibl. Pat. Tom. 2. p. 453

XLIV. The next Witneſs, or rather *Cloud of Witneſſes*, ſhall be the Sixth General Council in *Trullo*; which gives an illuſtrious Teſtimony to the Apoſtolical Canons, and to the intire Conſtitutions as confirm'd in their laſt Canon; even tho' we ſuppoſe, what will ſoon appear ſomewhat doubtful, that this Council did really add that Clauſe contain'd in all its later Copies, concerning their being *interpolated by the Hereticks.* *A. D. 680.*

Take

Take the Words themselves, which were so famous in after Ages, as follows. Can. 2. Ἔδοξε ὃ καὶ τοῦτο τῇ ἁγίᾳ ταύτῃ Συνόδῳ καλλιστά τε καὶ ἀναγκαιότατα, ὥστε μένειν καὶ ἀπὸ τοῦ νῦν βεβαίως καὶ ἀσφαλεῖς, πρὸς ψυχῶν ἀπεραπείαν, καὶ ἰατρείαν παθῶν, τὰς ὑπὸ τῶν περὶ ἡμῶν ἁγίων καὶ ἐνδόξων ἀποστόλων ὀγδοήκοντα πέντε κεφαλαίας. ἐπειδὴ ὃ ἐν τούτοις τοῖς κεφαλαίοις ἐντέταλται δέχεσθαι ἡμᾶς τὰς τῶν αὐτῶν ἀποστόλων διὰ κλήμεντος διατάξεις, αἷς πολλοὶ πάλαι ὑπὸ τῶν ἐπισκόπων ὅτι λείμη τις ἐκκλησίας νόθα τινα καὶ ξένα τῆς ἐκκλησίας παρενετέθησαν, τὸ οὐ πρεπὲς καλῶς· τῶν θείων δογμάτων ἡμῖν ἀμιγεῖς σώζειν, τὴν τῶν τοιούτων διατάξεων πρόσφορον ἀποβαλλεῖν πεποιήμεθα, πρὸς τὴν τοῦ χριστιανικωτάτου ποιμνίου οἰκοδομὴν καὶ ἀσφάλειαν· ὑδαμῶς ἐκκρίνοντες καὶ τὰς αἱρετικῆς ψευδολογίας κηρύγματα, καὶ τῇ γνησίᾳ τῶν ἀποστόλων καὶ ὁλοκλήρῳ διδαχῇ παρενειρόντες. These Trullan Fathers, were, it seems, forc'd to own the Constitutions, as well as Canons, to be *really Apostolical*; and that all the Copies which they knew of them were alike, and equally favor'd the Arian Eusebian Doctrines; which Concessions or Testimonies of such a Number of Bishops, met in a general Council, in a point which so nearly concern'd them, and must, go so much against the Grain with them, are certainly, if any can be so, undoubted and infallible; especially if we remember that this Council was held but a little more than Two Centuries after the *first Publication* of the same Constitutions.

XLV. The

XLIV. The next Witneſs ſhall be *Joannes Damaſcenus*, one of the moſt Learned Perſons of this Age, who in his Catalogue of Sacred and Divine Books, ventures to do what had not been done before, in the like open manner; and places theſe *Canones Apoſtolorum per Clementem* among the reſt of the Books of the New Teſtament; according to the Original Eighty Fifth Canon of the Apoſtles. For that by theſe *Apoſtolical Canons, by Clement* are meant the intire Eight Books of *Apoſtolical Conſtitutions by Clement*, is pretty plain; that being one of the common Names for the ſame; eſpecially about theſe Centuries, as may be obſerv'd in ſome former Citations; and as will farther appear in ſome that are to come. Tho' if we ſhould ſuppoſe *Damaſcene* meant only the Canons, 'tis almoſt all one; ſince the laſt of them fully confirms the ſame intire Conſtitutions. *About A. D. 730* *De Orthodox. Fide L. iv, c. 18*

XLV. The next Witneſs, or rather *Cloud of Witneſſes* ſhall be the Seventh General Council, or the Second Council of *Nice*; which confirms the foregoing Sixth General Council, and the Apoſtolical Conſtitutions and Canons therein mention'd, in theſe Words: Ἀσπαζόμεθα τὰς θείας κανόνας ἐντυγχανομένας, καὶ ὁλοκλήρου τῆ αὐτῆς διατάξει, καὶ ἀσαλεύτου κρατύνομεν τῆς ὑπὸ τῶν ἁγίων πανευφήμων ἀποστόλων, τῆς τε ἓξ ἁγίων οἰκουμενικῶν συνόδων, καὶ *A. D. 787* *Can. 1*

καὶ τῆς τοπικῶς συναθροιζομένων ἐπὶ ἐκκλησίας τοιούτων διαταγμάτων, καὶ τῆς ἁγίων πατέρων ἡμῶν.

Ep. ad Cor. §. 2. *Constitut. L. i, Præf. p.* 200

This Testimony is plain enough for the Constitutions; not only by the use of the *Clementine* peculiar Word ἐνστερνίζομαι, and mentioning the ὁλόκληρον διαταγὴν or *intire Constitution*, contain'd in the Apostolical and other Antient Canons, but by confirming the *Apostolical Canons* distinctly; the last of which fully establishes the sacred Authority of the Eight Books of Constitutions foregoing.

Century IX.

A. D. 869.

XLVII. The next Witness, or rather *Cloud of Witnesses* shall be the Eighth General Council; which confirms the foregoing Councils, the Apostolical Canons, and the Constitutions themselves more expresly than the former, in these Words. Τῷ νομίμῳ καὶ Θεῷ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τὴν Σεπτὴν καὶ θείαν διδασκαλίαν τοῖς τὰ διαφόροις κόλποις, ἀδιαστάκτῳ γνώμῃ, καὶ πίστεως πεπυρωμένῃ καταστάσει, καὶ τῆς αὐτοῦ ἁγίων μαθητῶν καὶ ἀποστόλων τὰς ἱερὰς διαταξεις, καὶ τὰς κανονικὰς τύπους ἀπλανεστάτῃ κρίσει Σωνεξισοῦντές τε καὶ Σωδιατασσόμενοι· ναὶ δὴ καὶ τῆς ἁγίων καὶ οἰκουμενικῶν ἑπτὰ Σωόδων, ὡς τοῦ αὐτοῦ καὶ ἑνὸς ἁγίου πνεύματος τὰς ὑπονοίας ἐνδυναμούσων καὶ ἐνεργουμένων τὸ κήρυγμα καὶ τὰς κανονικὰς θεσμοὺς ἀποδεχόμενος τε καὶ ἀνελλιπῶς εἰλικρινεστάτῃ τε καὶ ἀκλονήτῳ δόξῃ τιμῶντες

Act. vii.

τε

τι καὶ ζωοδόχα φυλάττοντες, κ. τ. λ. — And afterwards adds concerning their Creed, ὅτις ἐστὶ τοῦτο τὸ ἱερὸν σύμβολον τολμήσῃ ἕτερον ἀναγεγραφὼς, ἢ παραθεῖναι, ἢ ὑφελεῖν, ἢ ὅλον ὀνόματος ἀπαθετισμοῦ θεῖναι, καταίκριτος, καὶ πάσης χριστιανικῆς ὁμολογίας ἀπόβλητος, — καὶ τῆς τῶν πατέρων διδασκαλίας καταγνώστης. *Beveregii Cod. Can. p. 302*

XLVII. The next Witness shall be the great *Photius*, present at this last General Council, and in Matters of Antiquity and the critical censuring of Antient Books, a better Judge than perhaps all the rest of the Council put together. His Judgment of these Constitutions and Canons is in these Words: Ἀνεγνώσθη κλήμυτος τοῦ ῥώμης τοῦ γὰρ βιβλίων δύω, ὧν τὸ μὲν ὑπεγράφη διαταγὴ τῶν ἀποστόλων διὰ κλήμυτος, ἐν ᾧ καὶ οἱ τῶν ζωοδικῶν κανόνων τῷ ἀριθμῷ τῶν ἀποστόλων κανόνες ὑπογραφόμενοι φέρονται. — αἱ δὲ διαταγαὶ τεῦχος μόνοις δοκοῦσιν ἐνέχειν, κακοπλασίαν, ἣν ὁ ζηλητὸν ἀποσκυβάσασθαι· καὶ ὅτι καὶ τὰ δευτερονόμια ὕβρεις τινὰς ἐπαφῆσιν, ἃ καὶ ῥᾳδίως διαλύσασθαι· καὶ ἐπ' ἀρειανισμῷ, ὅπερ ἂν τις καὶ βιαίως διακρίσοιτο. This eminent Attestation of *Photius*, one so able in Judgment, and so prejudic'd in Opinion, deserves the greatest Consideration and Regard possible; and ought not to be set aside without the strongest Evidence. In particular, from his and the Testimonies of the Three foregoing General Councils we may observe, (1) That the Passage in the *About A. D. 889*

Bibliothec. Cod. 112

Sixth General Council concerning the *Heretical Interpolations* in the Conſtitutions is probably it ſelf a later Interpolation; ſince neither the Seventh, nor the Eighth General Councils, when they diſtinctly confirm the Acts of that Council, and the Conſtitutions and Canons of the Apoſtles therein eſtabliſh'd, ſay one Syllable of that Clauſe, nor of any ſuch Interpolations; eſpecially ſince *Photius* alſo, preſent at the laſt of thoſe Councils, in his Account ſays not a Syllable of thoſe Interpolations neither; nay, by his expreſs Words, περὶ μόνοις δυσὶν ἐνέχεσθαι, that the Conſtitutions ſeem'd *lyable to three Exceptions only*, of which Interpolation is none, 'tis pretty plain he knew nothing of any ſuch Objections againſt them in his Days. (2) That therefore thoſe obvious Interpolations which now ſtare every Reader in the Face on the moſt curſory Peruſal, were not in the Copies made uſe of by *Photius*; otherwiſe it was next to impoſſible that he ſhould not obſerve them; which 'tis evident he did not, by his Knowledge of *only the Three forementiond Exceptions* in the Caſe of theſe Conſtitutions. (3) That *Photius*'s Copies were, for the main at leaſt, the very ſame that we now have, ſince all his Characters and Objections do exactly and naturally belong to them in every Circumſtance. (4) That the Paſſages favoring the Eusebians Arians were certainly in the Antient

Copies

Copies in the Days of *Photius*, and that he never heard of any without them; ſince he is ſo far from hinting at his Knowledge of any ſuch in the Church, that he owns no other way of getting clear of them, but by uſing ſome *Force* and *Violence* with the Expreſſions: Which indeed has been the way of the ~~Orthodox~~ Arians all along with not a few Expreſſions of the Sacred Scripture alſo, which do as much favour the Arians as theſe that are own'd ſo to do in the Conſtitutions. Nor indeed can the common Orthodoxy be any other way ſupported than by *uſing Violence* with the Scripture, with the Conſtitutions, and with almoſt all the Antienteſt Records of our Religion beſide. (5) That when *Photius* elſewhere ſpeaks of thoſe Canons aſcrib'd to the Apoſtles, he intimates the *Doubt* which ſome had as to *their* being Apoſtolical; Ἀλλὰ καὶ τὰς λεγομένας τῶν ἁγίων ἀποστόλων· εἰ καί τινες αὐτὰς ἀμφιβάλλειν διά τινας αἰτίας ἠξίωσαντο.— οἱ λεγόμενοι τῶν ἁγίων ἀποστόλων διὰ κλήμεντος κανόνες πέ. *Præf. & Tit. ad Nomocanon.* But no where does he intimate the *leaſt Doubt* about the Conſtitutions themſelves; but ſeems to take it for certain and undoubted, that they were written by *Clement*, in the Name of the Apoſtles. And when ſo able and ſo prejudic'd a Critick as *Photius*; in an Age in which he had ſuch vaſtly greater Advantages and Opportunities of enquiring fully into them, was not yet able to deny their

genuine and ſacred Authority, nor to plead any Heretical Interpolations againſt them. The Learned of this Age ought to have made mighty Diſcoveries, and to go upon the ſtrongeſt Evidence ere they inſiſt on either of thoſe pretences. And as to the later Circumſtance of Interpolation, I heartily wiſh we had a Copy as certainly free from the *Interpolations of the Orthodox*, as we know ours are from *thoſe of the Arians*; for then this our noble Treaſure would be ſtill *more ineſtimable* to us.

Century X.

XLVIII. The next Witneſs ſhall be the Author of the *Opus imperfectum in Matthæum*, a Learned Writer, who liv'd about the beginning of this Tenth Century. [For he ſays it was almoſt as long from the Birth of Chriſt till his Age, as was the length of Men's Lives before the Flood.] He quotes the Conſtitutions Twice expreſly by the Name of *the Book of Canons*, or *the Book of the Apoſtles*. Take the Quotations in his own Words. *Aliter certe, ſicut Apoſtoli in Libro Canonum, qui eſt de Epiſcopis. Dextra eſt Populus Chriſtianus, id eſt ad Dextram Chriſti: Siniſtra omnis Populus qui eſt ad Siniſtram. Hoc ergò dicit, Ne Chriſtianum facientem Eleemoſynam, qui eſt dextra, infidelis aſpiciat, qui eſt ſiniſtra.*

Homil. L. ii, p.

In Mat. 6, 3

XLIX.

ſtra. Chriſtianus autem ſi Chriſtianum viderit Eleemoſynas facientem non eſt contra Chriſti præceptum, quoniam ambo dextra ſunt. This and one in *Anaſtaſius* ſeem to be the only Two Paſſages cited out of the Conſtitutions in Antiquity which are not at this day at all found there: Whether they be really wanting in ours, or were ſuperfluous in this Author's Copy; or how much was in the Copy, and how much Paraphraſe only, 'tis now very hard to determine. But then the other Quotation is found, and that in the very Eighth Book it ſelf, whence it is cited, even in our preſent Copies, and it is as follows: *Qui Miniſterium ſuum bene conſummaverit, apparet quia ex Deo fuerat ordinatus. Qui autem miniſterium ſuum non bene ex hominibus ordinatus eſt. Quomodo autem quidem Sacerdotes ex hominibus ordinantur manifeſtè in Libro octavo Canonum Apoſtolorum dicitur. Qui autem ex hominibus ordinatus eſt, quantum ad Deum, non eſt Diaconus aut Sacerdos.* The parallel Place in the Conſtitutions ſtands thus, ἔτι ὁ μὴ σωφρων ἀγνοία ἢ κακοηθείᾳ πεπεσμένος ὁ μὴ σωφρων ἐστὶν ἀμὰ ψευδώνυμος, ὁ παρὰ θεοῦ ἀλλὰ παρὰ ἀνθρώπων προβληθείς.

XLIX. The next Witneſs ſhall be *Oecumenius*, the noted Commentator of this Age, who expreſly cites a Paſſage out of the Conſtitutions in theſe Words; ὡς καὶ ὁ ἀναγνὰς διάταγ. ἵνα ὡς αὐτὸς παῦλος μαρτυρεῖ ἐν τοῖς κανόσι. Which

Which plainly alludes to the following Text in the 46th Chapter of the Eighth Book; tho' the meaning ſeems to be a little miſtaken by *Oecumenius*: εἰ ὃ φίλιππον τὸν διάκονον ἡμῶν, καὶ ἀναγνίαν τὸν πιστὸν ἀδελφὸν αἱρετιῶνταί τινες, ὅτι ὁ μὲν τὸν σύνεχον ἐβάπτισεν, ὁ δὲ ἐμὲ παῦλον· κ. τ. λ. But that Miſtake of his does not much weaken the Force of his Teſtimony for the ſame Conſtitutions.

Century XI.

About A.D. 1050

LI. The next Witneſs ſhall be *Nicetas Pectoratus*, the great Diſputant for the Greek Church againſt the Latins. His ſeveral Citations here follow. *Apoſtolorum Vertices in quinto quidem Libro Ordinationum, qui de Martyribus, inſcribitur, juxta Clementem, Quartam Feriam & Sextam præcepit nobis jejunare Dominus; unam quidem propter Traditionem, alteram propter Paſſionem. Ipſum Sabbatum non tradidit nobis jejunare, quoniam non oportet; præter illud ſolum in quo Creator omnium ſub terra fuit. Unde juxta calcem ejuſdem Libri iterum ſic loquitur. Omne quidem Sabbatum & omnem Dominicum celebrandum eſſe dicimus. Gaudere enim oportet in his, & non lugere. Septimo quidem Libro earum Conſtitutionum juxta viceſimum quartum caput hoc inquiunt: Sabbatum namque & Dominicum celebramus, quio illud quidem Divinæ Operationis eſt Memoria*

Contra Latin. ap. Biblioth. Patr. Tom. 4, pt. 2, p.
Conſtitut. L. v, c. 15, p. 319
Ibid. c. 20, p. 327, 328
L. vii, c. 23, p. 369

moria

moria; Hic vero Reſurrectionis. Unum vero tantum Sabbatum cuſtodiendum eſt in toto anno Sepulturæ Domini, quo jejunare oportet; quando enim Chriſtus in Sepulchro jacuit diſcipuli potentiorem circum eum fletum habebant, quam gaudium ex memoria Divinæ Operationis, &c. — *In Sexto Libro Clementis Ordinationum, quæ ab eo conſcriptæ ſunt, juxta ſeptimum decimum caput, Apoſtoli hæc dicunt, Epiſcopum & Preſbyterum & Diaconum dicimus qui unam habent Uxorem ordinari, quamvis vivant eorum conjuges, quamvis defunctæ, non licet eos poſt manus Impoſitionem innuptos eſſe, nec inſuper ad nuptias ire, aut ſi nupſerint alteras amplecti; ſed ſufficere quas habent cum ad Ordinationem venerunt.* — *Reliqui autem verticum in ſeptimo [ſexto] Libro Inſtitutionum, juxta ſextum decimum caput, liquidius dixerunt: Scimus enim inquit [inquiunt] quia hi qui circa Simonem & Cleobium & Judam [nempe legebat ἰούδαν pro ἰούδη.] conſcripſerunt Libros in nomine Chriſti & Diſcipulorum ejus, circumferunt ad Seductionem veſtram, & eorum qui diligunt Chriſtum, & nos ſervos ipſius. Et in veteribus quidam conſcripſerunt Libros Apocryphos Moïſi, & Enoch, & Adam, Eſaiæ, & David, & Eliæ, & trium Patriarcharum, corruptiones facientes, atque Veritatis inimicos Libros.* Theſe Citations are too plain, and too exact to our preſent Copies to need a Comment. Only we may obſerve

L. vi, c. 17, p. 347

L. vi. c. 16. p. 345, 346, 347

observe that in this Eleventh Century, not only the particular Books had the like *Titles* which they have now in our present Copies, (that before the Fifth being here directly quoted accordingly *De Martyribus*;) but that they were then divided into *Chapters*, and that this Authors Chapters very nearly, if not exactly, were according to the same Numbers which we now have in the *Venice* and other Editions. Which Division yet is so various in the various Manuscripts, that it appears plainly to be later and arbitrary, and so of no Original Authority at all.

N. B. At this time we find the Latin or Antichristian Church beginning to discover her Antipathy against these Apostolical Constitutions. For the Popes Legate *Humbertus* being by this Author on the behalf of the Greek Church urg'd with the Testimony of these Constitutions for the *Wednesday* and *Friday* Fasts, and against fasting of *Saturdays*, as the Church of *Rome* did, rejects their Authority as Apocryphal, and as abrogated by the Church before his time. And good Reason for its Abrogation in the West and at *Rome*, when that Church had long broken and renounc'd so very many of those sacred Rules, Doctrines, and Laws which were therein contain'd. Nay indeed, we find so little Footsteps in all the West of these Constitutions since the Fourth Century,

Humbert. Respons. ad Nicet. ibid.

~~And indeed one may~~ suspect the Roman Copy, which was the only one in the West, was lost or destroy'd ~~at the Sack of Rome, in the Fifth Century~~; and that this Antichristian Church never troubled her self about it any farther; till upon her Debates with the Eastern Church afterwards she could not but be reminded of the same Constitutions.

LII. The next Witness shall be *Cedrenus*, the known Author of the *Abridgment of Antient History*, who quotes these Constitutions as directly and particularly as any one, and that as Apostolical also. Περὶ ἃ ἐν ταῖς ἀποστολικαῖς διατάξεσιν ὁ μέγας ἀπόστολος Πέτρος φάσκει· Ἡ δὲ κατάρχη τῶν νέων αἱρέσεων γέγονεν ἀπὸ Σίμωνος τοῦ μάγου, ὃς καὶ ἐν Σεβαστείᾳ πολλὰ διαπαραξάμενος ἄπορα, καὶ ἐν Ῥώμῃ γενόμενος πολὺν τὸν ἐκκλησίαν ἤσκυλε, διὰ μαγείας, καὶ διαβολικῆς ἐνεργείας, καὶ ἐμπειρίας, ἐν μὲν γὰρ καισαρείᾳ τῇ Παλαιστίνης ἐμοὶ Πέτρῳ συντυχὼν ἐπειρᾶτο διαστρέφειν τὸν λόγον τοῦ Θεοῦ, Συμπαρόντων μοι τῶν ἱερῶν παίδων, Ζακχαίου τοῦ ποτε τελώνου, καὶ Βαρνάβα καὶ Ἀκύλα ἀδελφοῦ κληρικοῦ τοῦ Ῥωμαίου, μαθητεύσαντος δὲ καὶ Παύλῳ τῷ Συναποστόλῳ ἡμῶν καὶ Συνεργῷ ἐν τῷ εὐαγγελίῳ· καὶ τέως ἐπ' αὐτῶν διαλεχθεὶς αὐτῷ ἐκ τῶν διὰ τῶν προφητῶν λόγων, καὶ περὶ Θεοῦ μοναρχίας, ἥττησα αὐτὸν δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ εἰς ἀφωνίαν κατέβαλον, φυγάδα τε αὐτὸν εἰς Ἰταλίαν κατέπεμψα. ὁρμώμενος δὲ, ὡς ἔφην, ἐν Ῥώμῃ πολὺν τὴν ἐκκλησίαν ἐτάραξε, πολλὰ ἀνατρέπων καὶ ἑαυτῷ περιποιούμενος

About A.D. 1060.

Compend. Histor. Edit. Xyland. p. 173 Edit. Reg. Tom. I, p. 211, Constitut. L. VI, c. 7, &c. p. 334, &c.

μῦθ., τὰ δὲ ἐθνη ἐξισάνων μαγικῇ πεῖρᾳ καὶ δαιμόνων ἐνεργεία. ὃς καί ποτε μεσούσης ἡμέρας εἰς ἐλθὼν εἰς τὸ θέατρον, ἐπηγγείλατο δι' ἀέρος ἀναπτήναι, πάντων θαυμαζόντων ὅτι τοῦτο. ἐγὼ δὲ πέτομαι καθ' ἑαυτὸν ἠυχόμην. καὶ δὴ μετεωρισθεὶς ἀπὸ δαιμόνων ἴππαις μεταίροις. εἰς τὸν ἀέρα λέγων εἰς τὰς ἁγίας ἀνιέναι, κἀκεῖθεν τοῖς λαοῖς τὰ ἀγαθὰ ἐπιχορηγήσειν. τῷ δὲ δαιμόνων ἐπόυφημούντων αὐτὸν ὡς Θεὸν, ἐκτείνας ἐγὼ τὰς χεῖρας εἰς ὕψος, ἱκέτευον τὸν Θεὸν, καταῤῥαγῆναι τὰ λυμεῶνα. ἀτενίσας δὲ εἶπον τῷ Σίμωνι· εἰ ἀπόστολος Ἰησοῦ Χριστοῦ εἰμὶ ἐγὼ, καὶ οὐκ πλάνος. ὥσπερ σὺ Σίμων, σφαλοῦμαι τῇ πονηραῖς δυνάμεσιν, ἀφεῖναί σε τῆς κατασεως· καὶ ταῦτα εἰπόντος μου, κατισχύθη μετ' ἴσχυος πολλῆς, καὶ σωτείβη· καὶ τῷ ὄχλῳ βοήσαντος, εἷς Θεὸς ὃν κηρύσσομεν καταγέλασ, ὅτως ἡ πρώτη καταλύθη τῶν Σιμωνιανῶν αἵρεσις ἐν ῥώμῃ, καὶ πλέον ἀπέσβη.

Nay in another place he ſpeaks more expreſly of their Divine Authority. Περὶ ὧν μέντοι καὶ τῆς ἀποστολικῆς διαταξεσί φησιν ὁ θεῖος λόγος, and in a third place has other Paſſages put together under the ſame ſacred Title. Καὶ ἐν τῇ ἀποστολικῇς διαταξεσιν ὁ θεῖος λόγος ὅτως φησίν· ἔσω δὲ ὁ κύριος ἀπροσωπόληπτος. μὴ πλούσιον ἐνδρεπόμενος. ἢ κολακούων διὰ τὸ πρόσωπον, μήτε πένητος φειδόμενος. ὑ λήψῃ γὰρ φησι πρόσωπον δικάζων, καὶ πένητα οὐκ ἐλεήσεις ἐν κρίσι, ὅτι τοῦ Θεοῦ ἡ κρισις, δικαίως τὸ δίκαιον διώξεις, καὶ οὐκ ἀρέσῃ τῷ δικαίῳ οὐδὲν ἄδικον. ὅταν ὑ δεῖ πιστεύειν ὡς ἔτυχε τοῖς κατηγορῶσιν ἀκρίτως καὶ ἀβασανίστως. ἐγχωρεῖ γὰρ τινας καὶ δίκαιον ζῆλον ἢ φθόνον

p. 195, 197 & 213, 215.

Conſtitut. L. ii, c. 5. &c. p. 215, &c.

νον κατὰ τινῶν ἀδελφῶν ἐνεστώσας ψευδηγορίαν, ὡς οἱ δύο πρεσβύτεροι τῆς σωσάννης, καὶ ἡ αἰγυπτία ὅτι τῷ ἰωσήφ. σὺ δὲ ὡς θεὸς ἄνθρωπος, τὰ τοιαῦτα μὴ προχείρως παραδέχου, καὶ μὴ ἀνέλῃς τὸν ἀνδρῶνα, καὶ μὴ ἀποκτείνῃς τὸ δίκαιον, οὐδὲ λήψῃ δῶρα ψυχὴν παράξαι. τὰ γὰρ δῶρα ἐκτυφλοῦσιν ὀφθαλμοὺς σοφῶν, καὶ λυμαίνονται ῥήματα δίκαια. εἰ δὲ ἀπροσωπολήπτως κρίνεις, ὑπογράσεται τὸ καταγορευόντα καὶ τὸ πλήσιον αὐτοῦ μαρτυρίαν ψευδῆ· καὶ ἀποδείξαντος αὐτὸν συκοφάντου, ποίησατε αὐτῷ καθ' ὃν τρόπον ἐπονηρεύσατο ποιῆσαι τῷ πλησίον, καὶ ἐξαρεῖτε τὸν πονηρὸν ἐκ μέσου ὑμῶν. ὅσον γὰρ ἐπ' αὐτῷ, ἐφόνευσε τὸν ἀδελφόν, προκαταλαβὼν τὰ ὦτα τοῦ κριτοῦ. γέγραπται γάρ, ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ τοῦ αἵματος. ἐκεῖνος ἐκχυθῆσαι τὸ αἷμα αὐτοῦ, ἀλλὰ μηδὲ εἰς παραδεχέσθω μαρτύρων κατὰ τινος. κἂν λίαν ἦ ἀξιόπιστος. ὅτι στόματος γὰρ δύο ἢ τριῶν μαρτύρων πᾶν ῥῆμα βεβαιωθήσεται, εἶπεν ὁ κύριος.

LII. The next Witness shall be *Nicetas Serronius*, Archbishop of *Heraclea*, who not only himself refers to these Eight Books of Constitutions, but thinks that *Gregory Nazianzen* took an expression or two of his from the Liturgy therein contained. Εἴληπται δὲ τὸ ἔνδυμα τῆς ἀφθαρσίας ἀπὸ τῆς ὀκταβίβλου τῆς διὰ κλήμεντος· ἵνα γάρ, φησι, καταξιωθῶσιν αὐτοὶ τῆς λειτουργοῦ τῆς παλιγγενεσίας, τοῦ ἐνδύματος τῆς ἀφθαρσίας. and elsewhere ἀφθαρσίας δὲ ἔνδυμα καὶ τὰς ἀποστολικὰς διατάξεις. which expression is exactly in our present Copies at this day. *About A.D. 1080.* *Nicet. ad Nazianz. Orat. 40, & 42 Constitut. L. viii. c. 6. p. 393.*

LIII. Lastly,

About A.D. 1090

LIX. Lastly, The concluding Witness that I shall bring for these Constitutions shall be *Nicholaus Methonensis*, who before the end of this Century gives us a particular account of the Liturgick part of these Constitutions, as really Apostolical, and as written by *Clement* himself; nay, and quotes the most sacred Branch of the whole at large, I mean that part of the Eucharistical Prayer which contains the Consecration of the sacred Elements, and that in an exact agreement with our present Copies; and so the Quotation is upon all accounts most highly valuable. The Words are these.

Ap. Bibliothec. Patr. Gr. Lat. Par. 1624 Vol. 2, p. 274, 275

Τοιοῦτον οἶδ αὐλὸς ὁ ϖερῶτος ἡμῶν ϗ μέγας ἀρχιερεὺς ϗ δύτης ϗ δύμα τοῖς οἰκείοις μυσαις ϖαρέδωκεν αὐτοί τε πάλιν οἱ ἀπ' ἀρχῆς αὐλῶπαι ϑ λόγε ϗ ὑπηρέται, τῇ καθολικῇ ἐκκλησίᾳ τῇ ἀπὸ περάτων ἕως περάτων τῆς οἰκυμένης, πάρεδοϛ· πάντες μὲν τῇ ἐν ἱερουσολύμοις, ὅπε ϗ ὁ θεῖϘ. ἰάκωβϘ. ὁ ϑ ϖερῶτε ϗ μεγάλε ἀρχιερέως ἀδελφὸς, ϗ διάδοχος τ μυσικῶ ϗ ἀναίμακτον λειτυργίαν ἐξέθετο· ΠέτρϘ. δὲ ϗ ΠαυλϘ., τῇ ἐν ἀντιοχείᾳ· ϖαυλϘ. τε ἰδίως, ϵ πάσῃ τῇ οἰκυμένῃ· μάρκος δὲ, τῇ ἐν ἀλεξανδρείᾳ· ἰωάννης ϵ ἀνδρέας, τῇ ἐν ἀσίᾳ τε ϗ ἐυρώπῃ· ϗ πάντες τῇ πανταχῆ ἐκκλησίᾳ διὰ τῆς ζυγγραφείσης τῷ ἱερῷ κλήμεντι λειτυργίας ϖαραδεδώκασιν. ἐν ᾗ ταῦτα ὕτω ῥητῶς κεῖται· μεμνημένοι ἓν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριϛοῦμέν σοι δεὲ πανταϰράτορ, ὐχ' ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, ϗ ἃ διάταξιν αὐτῷ πληροῦμεν· ἐν ᾗ γὰρ νυκτὶ ϖαρεδίδοτο, λαβὼν ἄρτον τοῖς ἁγίοις ϗ ἀμώμοις

Constitut. L. viii, c. 12, p. 402, 403

ἀμφήκει αὐτοῦ χερσὶ, καὶ ἀναβλέψας πρὸς σε τὸν Θεὸν αὐτοῦ καὶ πατέρα, καὶ κλάσας, ἔδωκεν ἡμῖν, εἰπών· λάβετε ἐξ αὐτοῦ, φάγετε, τοῦτό ἐστι τὸ σῶμά μου τὸ περὶ πολλῶν, θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν. ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἁγιάσας, ἔδωκεν ἡμῖν λέγων, πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστι τὸ αἷμά μου τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ καὶ τοῦ θανάτου, καὶ τῆς ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἐπανόδου, καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ᾗ ἔρχεται κρῖναι ζῶντας καὶ νεκρούς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρομέν σοι τῷ βασιλεῖ καὶ Θεῷ κατὰ τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο, εὐχαριστοῦντές σοι δι' αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἐνώπιόν σου καὶ ἱερατεύειν σοι· καὶ ἀξιοῦμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου σὺ ὁ ἀνενδεὴς Θεὸς, καὶ εὐδοκήσοις ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὴν μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον, σῶμα τοῦ Χριστοῦ σου, [καὶ] τὸ ποτήριον τοῦτο, αἷμα τοῦ Χριστοῦ σου.

N. B. After this we find little more concerning these Constitutions among even the Greeks themselves, than the frequent mention of them, as, in general, *Apostolical*; but as rejected by the Council in *Trullo*, on Account of *Heretical Interpolations*, in the Passage

Passage already set down; which now, and not till now; *i. e.* not till about Four Hundred Years after that Council, begins to be quoted among them. Here therefore I shall end my Fourth Chapter of *Antient Testimonies*.

N. B. In my former Papers or rude Draught of this Essay, I had a particular Chapter to Enquire who was the *Writer* or *Collector* of these most Saered Constitutions of the Apostles; and by whose means they were transmitted to the several Churches; or to shew that *Clemens Romanus*, and no other was that Person. But because upon farther Reflection I perceive that I have all along prevented my self in this Enquiry, and that frequently the same Arguments and Testimonies which demonstrate that these Constitutions are originally and properly Apostolical, do also demonstrate that *Clement* was the Writer or Collector of them, was herein only the *Amanuensis of the Apostles*; or at least that by his means they were *sent* to the several Apostolical Churches, I shall omit the needless Repetition of these Arguments and Testimonies in this Case; especially when we have seen all the way that there is generally no other Pretender in all Antiquity; but that *Clements* Title is still Clear, Evident, and *Unquestionable*.

CHAP.

CHAP. V.

The Correction of the Present Copies of the Constitutions.

HAving now, I think, fully demonstrated both by *Internal Characters*, as well *General* as *Chronological*; and by *External Testimonies* that the Constitutions before us are most Sacred and Divine; the very Doctrines, Rules, Laws, and Liturgies, which our Blessed Saviour himself deliver'd to his Church, by his Holy Apostles, to be their certain Guide and Standard both as to Faith and Practice till his Second coming: I now proceed to what I propos'd in the next Place, *viz.* To enquire into the *present Copies*, and the *State of the Text* as to any latter Additions, Alterations, or Interpolations thereto belonging. Not that this is so large a Subject of it self as to deserve any great Pains in this Place; but because such ado has of late been made about these Interpolations; and because those that are not able to deny the Apostolical Authority of the Original Constitutions themselves, are yet commonly so unwilling to embrace part of that Faith and Practice, which is therein contain'd, that they are driven upon this last poor *Evasion* and *Subterfuge*, that the

present Copies are miserably *Interpolated*, especially by the *Arians*, and so cannot be depended on in such Matters. Nor do the Promoters of this Opinion, which pretends to depend on the Testimony of the Sixth general Council it self, which is suppos'd to have rejected them on this very Account, consider what a fatal Blow they hereby give to the Purity of the Copies of the known Scriptures, by such a vain and groundless Supposition. For if so early as, *A. D.* 680. that is little more than Two Centuries after the proper Publication of these Sacred Constitutions, all those Copies which a General Council knew of were so Corrupted and Interpolated, even while they were own'd Apostolical, and part of Canonical Scripture, that the Book was of necessity to be thereupon rejected, how can we depend on the Purity of the other Sacred Books of the New Testament, after they have been Publish'd more than 1600 Years? Indeed such general Corruption is imagin'd without all Authority in both Cases; nor can I easily believe that the Council could be so weak as to assert it; or if it were does it deserve any regard in such a Case.

Now tho' I have occasionally treated of this Subject all along, in the Series of the foregoing Propositions and Testimonies, and shew'd how vain and groundless such Pretences are, yet will it be expected that I lay as has Mr. Bennet done at large largely in his Disquisitiones Clerus some-ologicæ pag. 227 — 233. See also note III Tracts pag. 76. 77.

ſomewhat here diſtinctly to it. Before I come therefore to give my ſhort *Catalogue of Interpolations*, really appearing to be ſuch, by the Antient Quotations and Paſſages in Antiquity, I ſhall briefly explain my Thoughts concerning this Matter in General under the following Obſervations. (1) I obſerve that the pretence of *Arian* Interpolations, both as to the Books of the New Teſtament, charg'd upon that Sect by the Antient Orthodox; and as to theſe Apoſtolical Conſtitutions, charg'd upon them by the Moderns of the ſame Opinion, is perfectly Groundleſs and Unjuſt; nay without one ſingle Inſtance that was ever yet prov'd upon them. Dr. *Mills* has Examin'd the Charge as to the Books of the New Teſtament, and has clear'd them from the ſame in every Inſtance that came before him. And as for the Conſtitutions there is not Evidence enough to bring any Charge at all as to any one particular Text; and ſo there is no Occaſion for the leaſt Vindication. Nay the moſt plainly *Arian* Paſſages are directly cited from thence by *Ignatius*, or alluded to by the Author of the Recognitions, even in the Second Century; and ſo ſecure us that there is not the leaſt reaſon for Suſpicion in this Caſe. (2) I obſerve that this Charge of Interpolations is on the other Side moſt juſtly to be laid againſt the Orthodox; who to ſerve their turn have

most wickedly corrupted, alter'd, and interpolated the Scriptures, these Constitutions, and a great part of the Original Books of our Religion. I Instance in the first Epistle of *John*, the Original Liturgies, and Doxologies, *Hermas*, *Ignatius*, *Melito*, the Recognitions, *Origen*, and *Novatian*. And I name *Athanasius*, *Basil*, *Hilary*, *Jerom*, *Rufinus*, *Chrysostom*, *Socrates*, *Gelasius Cyzicenus*, in particular, as concern'd therein. If any be dissatisfy'd with this general Charge I can soon be ready to give a sad List of the particular Interpolations, and to prove the Facts beyond dispute on every one of the foremention'd; nay do believe that if that Matter were more nicely Examin'd, the *Orthodox Interpolations* would appear *vastly Numerous*; and the Orthodox themselves, both Antient and Modern therein concern'd, *vastly Numerous* also. Not that I believe all the Orthodox *Villains*, nor all the *Saints* as to such Matters. But those had the Antient Authors so clearly on their Side, that they were under no Temptation to corrupt them; and the Orthodox had them so clearly against them, that they had no other way to support themselves but by such Corruptions, which with them were commonly *own'd*, as *pious Frauds*, or proper Methods to secure Men from that *Heretical Pravity*, of which the Antienteſt Writers appear'd so full. No doubt they thought they

they were doing the *Church good Service*; as the *Jews* when they Slew the Apoſtles of our Lord, thought they were *doing God good Service* alſo. (3) I obſerve that in General the Charge of Interpolations is Falſe and Groundleſs; *i. e.* Theſe Conſtitutions are in General (abating ſome few particulars alter'd on purpoſe, to be named preſently) as free from them as any other Books of the ſame Antiquity; nay much freer than the known Books of the New Teſtament. The Reaſons are plain; becauſe theſe have been ſeldom Tranſcrib'd in Compariſon of the generality of the Books of the New Teſtament; nay ſeem to have been hardly ever Tranſcrib'd at all till the Fourth Century; and the Originals themſelves, all equally Authentick, were no fewer than Nineteen; from ſome of which the ſeveral Copies were afterward deriv'd. Nay indeed theſe Conſtitutions ſeem to me almoſt wholly free, even at this Day, from any other Alterations than what were made on purpoſe by ſome of the Church-governors, and thoſe generally taken from Alterations in the Affairs of the Church made before the middle of the Fourth Century, the time of their firſt proper Publication. (4) I obſerve that ſeveral Expreſſions which, on a ſudden peruſal, would ſeem Interpolation, on farther Conſideration will appear not to be ſuch. Thus when the College of Apoſtles are ſometimes called here

οἱ δώδεκα, *the Twelve*, ~~the Seventy~~ *Apostles* ~~still Seventy~~, and the Seven Deacons still Seven. After the Death of *James* the Brother of *John*, and *Stephen*, and perhaps of some others, one would be readily to suspect Interpolation. Yet is the Apostolical College stil'd by the same Name of the *Twelve* by *John* and *Paul* in the New Testament, in the very same Case, when at the most they were but *Eleven* in exact Number. And how long it was ere that Solemn known and original Name of *the Twelve* was alter'd upon the Death of any of them I cannot certainly tell; I mean in such publick Assemblies where all that surviv'd were together, and acted in the same common Name of the College of the Apostles of our Lord; and the Case is the same as to the ~~Seventy Disciples, and~~ Seven Deacons also. Nay indeed 'tis not at all certain either that these Numbers were not for some time fill'd up by the Survivers, as it was the Case of *Matthias* when he was Elected into the Place of *Judas*; and might easily be in the Case of his Partner *Joses*, who was Sirnamed *Barsabas* also; and of *Philip* the Deacon, who is Stil'd a *fellow Apostle* in the Constitutions, or indeed that the first *Stamina* of these Constitutions were not drawn up in some very early Council of the Apostles, soon after the Ascension, while the Numbers, the True Original Numbers of these several Bodies of

Joh. 20, 24
1 *Cor.* 15, 5

Men

Men were undiminish'd; altho' the same Constitutions were confirm'd, and the Citations added to them afterward in one or more later Councils of the same Apostles.

Thus when *Philip* the Deacon is call'd here in one Place ὁ συναποστολος ἡμῶν. The *Fellow Apostle* of the rest, as has been just now observ'd, one might suspect Interpolation in Case the former Hypothesis be not admitted; yet are so many of such *Apostolical Men* as he, both in Scripture and the Earliest Writers call'd in a lower Sense *Apostles*, that a considering Person will rather, with *Cotelerius*, allow and excuse the Expression, than venture to call it *Interpolation*. Thus when we so often meet with ἐγὼ πέτρος, ἐμοῦ ἰωάννης, and the like particular Expressions, at the first Reading we are so little appriz'd of the Nature and Exactness of this Book, that we readily suspect Interpolations; when in reality there is no manner of Occasion for such a Suspicion; those and the like Words never being set down, but where the Person to whom they belong appears to have been really present, and who therefore was most justly to be mention'd in that peculiar manner. I must own that, at the first, I my self suspected [illegible] more Interpolations in this Book, than, upon a better knowledge of them, and farther Examination I find reason now to believe. (5) I observe that almost all the considerable Alterations

Sacred History of the New Testament at A.D. 33 Sect. N°. XXI.

or Interpolations, which by Antient Evidence appear to be ſuch, are reducible to theſe *three Heads*, the Enumeration of the *Names of the Apoſtles* in the Sixth and Eighth Books, the Alteration of ſeveral *Doxologies* in the Liturgy of the Eighth Book; and the Alteration or Addition of ſome *Feſtivals*, and of ſome few Rules which the Church agreed upon afterwards alſo in the Fifth and Eighth Books. So that here is ſo very little Reaſon for Suſpicion of *Arian Interpolations* in any caſe, that in every Inſtance where ſuch Interpolations can be ſuſpected, the Alterations were made by the *Church*, and by the Orthodox themſelves; nay commonly on purpoſe *againſt the* Arians, as we have elſewhere obſerv'd. (6) I obſerve that almoſt every Inſtance of ſuch Interpolation or Addition originally came from the Church of *Rome*. I mean that the firſt Change in thoſe Rules or Practices, which appear not to be Original, is generally found to have begun at *Rome*, at Orthodox, or *Antichriſtian Rome*; and from thence to have ſpread to *Alexandria*, *Jeruſalem*, *Cæſarea*, and the reſt of the Apoſtolical Churches; and laſt of all to *Antioch*; which Church or Patriarchate I look upon as having preſerv'd the Original Faith and Practice of Chriſtians unpolluted the lateſt of all other. (7) I obſerve that when Synods had made any Alteration in the *Practices* and *Rules* of the Church,

they

they [illegible] to have ventur'd to add them, or to Interpolate the Constitutions thereto relating; (tho' they never durst do it so directly as to the *Faith* therein contain'd, nor durst probably *omit* the True Rule till the Days of *Athanasius*;) as if they suppos'd our Saviour had given them Power enough to supersede at Pleasure the Sacred Rules of the Gospel, contain'd in these Books; and so far to alter the Books themselves accordingly; that so Posterity might afterwards suppose these later Rules to have been themselves, tho' later than the other, yet really Apostolical also. This was an Antichristian Fraud, and Wicked Forgery with a Witness, especially when the Original Rule was omitted. And had not Providence preserv'd the Church of *Antioch*, and some others free from all such Corruptions till the Fourth Age; and permitted the Publication of these Books at that very Time, and probably from that very uncorrupt Copy; and that before very many Alterations had crept into the rest of the Copies also; and thereby prevented all possibility of such a future Corruption of them; they would by this Time in probability have been almost one quarter Interpolation; and we could not have separated the real Apostolical Parts, from the Antichristian Corruptions thereof; and the original Reading could alone have been depended on, as to points of Dispute and Difficulty.

ficulty, so far as the Antient Citations from it could have guided us, and no farther. So that the Publication of these Original Constitutions, at the very time when the grand Corruptions of Antichrist *began* to spread over the Church, seems to have been very Providential, and the very means of preserving the True Copies down to us in these last Ages. As to the ~~Origin of our~~ modern Additions and Interpolations, I have already taken Notice of it; and shall here add no more on that Head, but as to the particular ~~Interpolations~~ Interpolations themselves; the principal I mean and such as occasion Difficulties and Objections to those who peruse these Constitutions. I must here go over them particularly; I am not aware of any of this Nature in the Four first Books, nor the former part of the Fifth; (as indeed the indisputable Truth and Equity of the Rules so far prevented all such Interpolations or Thoughts of attempting them;) but the principal Interpolation in the whole Constitutions is that New Rule for the Observation of *Easter*; not as the Apostles had at first both appointed and Practic'd, on the Fourteenth Day of the Jewish Lunar first Month, upon what Day of the Week soever it fell; but on the Lords-day following. This is a plain Interpolations with a Witness; as appears by the following Arguments. (1) *Epiphanius* gives us the

But as to the particular

But I must confess y in y first Edition of this work I determined that both y later Rule for Easter, said y Days they built Baptisms of Christ, & of the marriydams of y Apostles in our present Copies had been interpolations. But found my self mis-taken in both Cases. See of y double rule for Easter before pag. 206. 207. & for Christmas Day & y Days of the Apostles Vol III. Tracts pag. 83. 84. See also S. Clemens & S. Irenæus Vindication of y Constitutions pag. 26-

Original Rule it ſelf, as it was in the *Audians* and his own Copies; which is quite contrary to this: And yet he and they cite it from the ſame Apoſtolical Conſtitutions, without the leaſt Hint that the Apoſtles themſelves made any other. (2) The Apoſtles Practice and Settlements where-ever they came, even here in *Britain* it ſelf, were ever not according to the Rule in our preſent Copies, but according to that contrary one in the genuine and uncorrupt one of *Epiphanius*. (3) The Rule in the preſent Copies has Two plain References to the other, as an Antienter Rule, when it tells us we muſt *μηκέτι no longer* obſerve this Feſtival with the Jews: but *νῦν now* have no more to do with them; as it ſeems had been the Practice before the making of this Rule. (4) We know very well the Origin of this later Practice, that it began with Pope *Xyſtus*, ſoon after the beginning of the Second Century, and ſpread from *Rome* ſo faſt, that long before the End of that Century *Jeruſalem*, *Ceſarea*, and the greateſt part of the Chriſtian World held Councils about it, ſubmitted to it, and probably then fixed this very Rule we now have; nay and inſerted it, either as additional, or in the room of the Apoſtolical Rule it ſelf in the Conſtitutions. Which will appear more probable. (5) By a notable Aſtronomical Character ſtill in this Rule; *viz.* that the

Equinox

Equinox was there on the Twenty Second of *Dystrus*, or *March*, which from the Calculations of Antient Times agrees exactly to the Conclusion of the Second Century, and the time of the meeting of these Synods about this Matter. Nay farther (6) both *Epiphanius* and *Eusebius* speak of both these Rules; only *Epiphanius* speaks of the Antientest as alone Apostolical, as being alone in his Copy of the Constitutions, and of the later as only obtaining in the Church in his Days, and *Eusebius* speaks of both as Apostolical; but of the one as *Antienter* than the other. As if the later Rule stood in the Cæsarean Copy of the Constitutions in his days, either instead of, or together with that more Antient one, which was really Apostolical. And this is the more probable, because *Cæsarea* was the very place, where some of the Councils were held in the Second Century about this matter; and where that later Rule was agreed on. Accordingly, we find that Rule long obtaining in *Alexandria* and most other Churches, while *Antioch*, and the Asiaticks retain'd their Original Rule and Practice till the very Council of *Nice* it self; which finally and universally establish'd the later Rule. A very bad Sign of Infallibility; to oblige Christians to observe a Rule most plainly contrary not only to the Practice, but to the Appointment of the Holy Apo-

stles

stles of our Lord, and that when acting in his Name, and delivering unchangeable Laws by his Authority. This Alteration we see came originally from the Church of *Rome*; and seems to me the first smaller Instance of Antichristianism, that she was guilty of; and which she ventur'd upon, probably because she look'd upon her self on the Decay or Destruction of the real Mother Church of the Jewish Christians at *Jerusalem*, as now in effect the Mother Church of the Gentile Christians, to which all others ought to pay the greatest Regard and Submission in these Matters; especially where the pretence of Opposition to the odious Jews, on one side, and of the Convenience of Easter Day's falling on the Lord's Day on the other, made this Change so easy and plausible among Christians. The next Interpolations which I shall observe shall be those in the Thirteenth Chapter of the Fifth Book, which appoint the Observation of *Christmas* Day, or the Feast of the Nativity *December* 25, and of the Epiphany *Jan.* 6. Now that these are both Interpolations is plain. For (1) *Anastasius* in citing this Passage, omits the *naming* of any particular Days, as not being probably in his Copy. (2) The Epiphany *Jan.* 6. which is the more Antient and Authentick of these Festivals, and by some at first kept in Memory of the Birth of Christ, as well

p. 312

as

as of his Baptism by others; nay by some I think, in Memory of them both; this Festival I say, is plainly deriv'd from some of the old Basilidian Hereticks; as an unquestionable Author, *Clemens* of *Alexandria* assures us. His Words are these: Οἱ δὲ ἀπὸ Βασιλείδου καὶ τοῦ βαπτίσματος αὐτῶν τὴν ἡμέραν ἑορτάζουσι, προσλαμβάνοντες ἀναγνώσεσι· φασὶ, δὲ εἴ τὸ πεντεκαιδέκατον ἔτος Τιβερίου Καίσαρος, τῇ πεντεκαιδεκάτῳ τοῦ Τυβὶ μηνός. [*Jan.* 10.] τινὲς δὲ αὐτὸν ἐνδεκάτῳ τοῦ αὐτοῦ μηνός. [*Jan.* 6.] *Strom.* 1, *p.* 249.

(3) Tho' we know from *Epiphanius* that this Day was Festival in his time, yet was it not for the *Baptism* of Christ, as in our Copies of the Constitutions, but for his Nativity. Nor does *Epiphanius* plead any Rule from the Constitutions. Nay himself thought our Saviour's Baptism to have been not *Jan.* 6. but *Novemb.* 8. (4) The first Three Centuries afford no Sign of any Festival *Decemb.* 25. for the Nativity excepting *Rome* and the West, which had it earlier; and whence it by degrees obtain'd over the rest of the Church. (5) *Clemens Alexandrinus* plainly implies that the Christians of his Age knew nothing of this day, as of the Day of our Saviour's Nativity. His Words are these, εἰσὶ δὲ οἱ σφόδρα περιεργότερον τὴν γενέσιον τοῦ σωτῆρος ἡμῶν οὐ μόνον τὸ ἔτος ἀλλὰ καὶ τὴν ἡμέραν προσιδόντες, ἣν φασιν ἔτους καὶ αὐγύπτου, ἐν πάμπῃ παχὼν κθ εἰκάδι. — ναὶ μὴν τινες αὐτὴν φασὶ φαμενὼθ κεκλ. ἢ κή. Observe also that one *Hæres. L.* i, § 29 *p.* 455 § 16, *p.* 439

ubi priùs.

one of these Days which the *over-curious*, especially among the Hereticks, fix'd the Nativity to, was the 25th Day of *Pachon*; which was the 25*th Day of the Ninth Month* in the Alexandrian Year. This agrees with the Words of the present Rule, which appoints it εἰκάδι πέμπτῃ τοῦ ἐνάτου μηνός, *on the 25th Day of the Ninth Month*, which is understood in the Julian Year, from *April*. This Exactness of Coincidence makes it very probable that this Interpolation came originally from these over-curious Enquirers, or Hereticks, mentioned by *Clement*. (6) 'Tis unquestionable that this Festival for the Nativity *Decemb.* 25. came not to *Antioch* or *Constantinople* and the Eastern Parts thereto belonging, till the Conclusion of the Fourth Century it self, in the Days of *Chrysostom*; and that then it came to them from *Rome* and the West only; not from any Appointment in their own Copies of the Apostolical Constitutions. The next probable Interpolations which I shall mention, shall be the Rule for a Festival Week after *Pentecost*, in the last Chapter of the same Fifth Book; which seems contrary to *Epiphanius*'s Copy, and contrary to the Practice of the Church of *Alexandria* in the Days of *Athanasius*; since he observes, that in this very Week the usual Fasting was there observ'd; yet was this Feast in *Anastasius*'s Copy, 'tis attested to by the Chronicon Paschale. So that

Chrysost. Homil. in Natal. Op. Edit. Savil. Tom. v. p. 512. Vid. Ephr. Syr. Op. Tom. 1, p. 15.

See p. 598. prius.

Athanas. Apolog. De Fug. §. 6. p. 323. Chron. Paschal. Ad A. D. 630.

that I can determine nothing about it. Perhaps it was not so solemn a Festival, but that the usual *Wednesday* and *Friday* Fasts were observ'd also. The Fasting the Week after this, may possibly be in like manner Interpolation. But because the Omission of the Word μίαν, which is wanting in Two of the Antient Citations, will bring this Rule to no more than the Churches returning to her usual weekly Fasts after *Pentecost* was over, which is certainly right, I see no necessity of supposing any Interpolation here; but 'tis a bare Error in the Copiers. Some perhaps would reckon as Interpolation, that Passage in the Constitutions, which seems to suppose that Christ was *first* led to *Caiaphas before* he was led to *Annas*; contrary to what we find in the present Copies of *John*'s Gospel. But I must own my self of another mind; because not only *Matthew*, *Mark* and *Luke*, but *John* himself also plainly imply that what seems now to belong to *Annas* House in *John*, did really happen in that of *Caiaphas*; as the Constitutions affirm. So that instead of correcting the Constitutions by *John*'s Gospel, we ought rather to correct the present Copies of *John* by the Constitutions; which I think is done in those few other Cases, wherein there appears some small Variety between these Constitutions and the Gospel Histories. And the reason

L. vi. c. 14. p. 317

Joh. 18. 13

is

is plain, that the Gospels by being so very often transcribed, have been subject to very many more Mistakes and Disorders than the Constitutions; which have been so seldom copied in comparison; nay not at all, so far as appears, till the middle of the Fourth Century; when yet no small part of the Mistakes in our present Copies of the Scriptures were already therein. The next seeming Interpolation is the applying that famous Passage in the Proverbs, ὡς ἐκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ, to our Saviour. For *Epiphanius*, when he saw how that Text favour'd the Arians, says thus of it: Οὐ πάντως τὰ ἐκδεδαίωσε γεγραφὼς, οὐδὲ ἐμνήσθη τις πρὸς ἀποστόλων τῆς λέξεως ταύτης, ἵνα ὠφελήσῃ αὐτὸν εἰς ὄνομα Χριστοῦ. But certainly this is either an Instance of *Epiphanius*'s *Forgetfulness*, or *Prejudice* for his Party; unless he only means that none of the Books of *Scripture*, written by the *Apostles themselves* so expounded it: For otherwise no Text was more universally cited in this Sense by the Antients, nor more universally allow'd to be rightly cited by *Athanasius* and the Orthodox, than this before us; which Application seems plainly deriv'd from the like Application of it in these Constitutions. The probable Interpolation is in a point and place of the greatest consequence, the famous Exposition of the *Preaching of the Apostles*, ἕνα Θεὸν, ἐνὸς υἱοῦ πατέρα ὑ πλειόνων· ἑνὸς

L. v, c. 20, p. 325

Haref. 69, §. 20, p. 743

L. vi, c. 11, p. 340

ὡσαύτως διὰ Χριστοῦ τῶν ἄλλων πραγμάτων ποιητὴν ἕνα δημιουργόν. In the noblest *Vienna* Manuscript, after Χριστοῦ is added θεοβολία the *Producer*, and ποιητὴν afterward omitted; this Period seems plainly disordered and corrupted; yet still noted for heretical in one of the old Mss. *Cotelerius* was aware of some Defect, at least, if not Corruption; but durst not set about its Correction. I think it ought to be read thus, ἕνα θεὸν, ἐνὸς υἱοῦ πατέρα, ὑ πλειόνων ἑνὸς παράκλητον διὰ Χριστοῦ ποιητὴν ἕνα· τῶν ἄλλων πραγμάτων δημιουργόν, as the Author of the Recognitions seems to have [illegible]. And the Corruption of this Place cannot be ascrib'd to any but the Orthodox, whose Notions about the Holy Spirit it utterly destroy'd. And hence must the Recognitions, *Origen*, and *Eusebius* have taken their known Doctrine in this matter. Only we may note, that *Origen* [illegible] did not sufficiently declare whether the Holy Ghost might be stil'd ἀγέννητος or not, as the Son was. *In hoc non jam manifestè discernitur utrum* [*Spiritus Sanctus*] *natus sit, an innatus.* For that he could mean no more seems plain by his own express Doctrine elsewhere according to this corrected Reading, that the Holy Ghost was *made by the Son.* Altho' if the ordinary Reading be preserv'd, the Sense is much the same; it being rather *obscur'd* than quite *eras'd*

Recogn: L. iii, c. 69, p. 503, Orig in Joh. Tom. 2. p. 56, & Euseb. De Eccl. Theolog. L. iii, c 6, p. 174, 175. Vid. p. 407. 408. prius.

eras'd even in our present Copies. The next Interpolation [illegible] both from the needless Repetition in the present Text, and the express Testimony of *Origen* concerning it. At present it runs thus, ψυχὴν ἀσώματον ἐν ἡμῖν καὶ ἀθάνατον ὁμολογοῦμεν· ἀλλ' οὐ φθαρτὴν, οὐ τὰ σώματα, ἀλλ' ἀθάνατον, ὡς λογικὴν καὶ ἀντιληπτικὸν. Here the Soul is directly affirm'd to be ἀσώματος *incorporeal*; whereas *Origen* [illegible] did not affirm the Soul *incorporeal*, but only *free* and *rational*. So that here some Orthodox Philosopher has been tampering for the Support of his Philosophical Opinion. The Words I suppose should run thus; ψυχὴν ἐν ἡμῖν ἀθάνατον ὁμολογοῦμεν, ὡς λογικὴν καὶ ἀντιληπτικὸν, or to the like purpose. The next Interpolation is a notorious one, in the [illegible] Catholick Doctrine it self. Where the Apostles present at the second Council of *Jerusalem* are enumerated; and among them are reckon'd *James* the Brother of *John*, who was slain by *Herod* 20 Years before; and *Paul*, who as, we learn from the Testimony of *Varadatus*, from his uncorrupt Copy in the Fifth Century, and from the Constitutions themselves in many other Places, was not then among them. And indeed both the Order of the Names of the Apostles, exactly according to that in *Matthew*, and that in the Eighth

Vid. pag 405 prius.

Περὶ ἀρχῶν *Præam.*

L. vi, c. 14. p. 343.

P. 118, prius.

Book afterwards; the needless Repetition of the Words ὅτι τὸν αὐτὸν ἐνόμιζον, *before* and *after* this Enumeration; and the Consideration how the like Addition of distinct Names of the Apostles appears in the Recognitions, in the Apostles Creed, and in the Ethiopick Extracts, as well as in the Eighth Book of the same Constitutions, p. 390 without any Support from one single Antient Citation, or just pretence of genuine Truth, in any of them, do plainly discover the Interpolation in the present Case. The next *Mistake of the Copier*, rather than *Interpolation*, is a very small one, and easily corrected; yet, as it stands, gives occasion to a ridiculous Opinion, as if these Constitutions were not written till after the Days of *Constantine*; contrary to the whole Current of the rest of the Book, nay to the direct Import of this very Chapter before us. The Words now stand thus, speaking of the Romans ἐκ γὰρ ἧς ἔτοι πιστεύσαντες ὅτι τὸ πρέπον καὶ πολυθείας ἀπέστησε καὶ ἀθυμίας. Which should L. vi, c. 24, p. 353 plainly be read thus, without altering any one Letter, ἃ τοι for ἔτοι. So gross an Error in an Heathen Author would long ago have been espyed and corrected. But how few Criticks trouble themselves about Emendations in these Apostolical Constitutions. The next Interpolation some might esteem L. vii, c. 27, p. 356 these Words, ἀπὸ ἀρχαγγέλου διάκονος αἱρετοὺς μὴ

μυθ. Because *Origen* says, *de Diabolo & Angelis ejus contrariisque virtutibus Ecclesiastica Prædicatio docuit quoniam sint quidem, sed quid sint, aut quomodo sint, non satis clarè exposuit. Apud plurimos tamen ista habetur opinio quod Angelus fuerit iste Diabolus; & Apostata effectus quamplurimos Angelorum secum declinare persuaserit: qui & nunc usque Angeli ipsius nuncupantur.* But then not to say that *Origen* affirms only, that the Apostolick Preaching, or Traditions of Christ by the Apostles, does not say the Devil was ever an *Angel*, as indeed this Place does rather say he was an *Archangel*, which is an higher Order; and that 'tis only in his Latin Works, and so we are not so sure of his very Words as we are in the Greek; I dare not reckon this for an Interpolation, because this Appendix to the Sixth Book, wherein these Words are, do not pretend to be direct Constitutions or Doctrines from Christ, as we have already observ'd but barely Apostolical Exhortations and Directions; and so seem to be esteem'd by *Origen* of not much greater Authority than the Second of *Peter* and *Jude*; which tho' they have the Doctrine he here seems to doubt about, yet not by him esteem'd of equal indisputable Authority with the Original Doctrine and Constitutions of the Apostles, deliver'd from Christ himself in the other

2 Pet. 2, 4, Jud. v. 6

other Branches of this Book. So that I cannot own this to be any Interpolation at all. The next Interpolation, and that a most gross and scandalous one, and made by a true Antichristian Corrupter of Books, is in the Original Baptismal Creed it self, γεννηθέντα ἀ κτισθέντα· *Begotten, not created.* This Bishop *Bull* triumphs in, as decretory against the Arians. Yet does *Cotelerius* own that it seems to have *crept out of the Margin into the Text.* And indeed it is so plainly Interpolation, that *Bovius* and *Turrianus* are highly to blame in putting ἀ κτισθέντα into the Text at all, and much more to blame in not putting a various Reading into the Margin: Whereas in the Notes they do not pretend that it was in more than one Manuscript, that from *Calabria*; and directly own that those Words were not in the much more valuable from *Crete*, by which they printed their Copy almost every-where else; and of the Two *Vienna* Manuscripts they are not in that inestimable one, which is scarce inferior to the *Crete* Copy, but only in that Copy which is very much interpolated by the Orthodox. But that these Words are Interpolation none can doubt, who consider that not one of the Antient Creeds, how much soever alter'd or disguis'd, has the least Sign of such Words; that the most Antient Christians do frequently say, that

L. vii, c. 41, p. 380 Defens. Fid. Nican. Sect. 2, §. 6, p. 51, Not. In loc. Vid. Edit. Turr. Lat. Explan. p. 207

our

our Saviour was *created*; and that but a very few Pages before the same Constitutions even in all the Manuscripts affirm that he *was created*; when in a solemn Prayer put up to God the Father, the Supplicant is directed to say of Christ ὥσπερ εἰς μνημεῖον ἐρχόμεθα [ἐρχώμεθα] τὸν ἀπὸ Σὲ χιλιετοῦς Σοφίας· ὡς δι' ἡμᾶς ἠθέλησεν ἀνθρωπος, τὸν διὰ μυριάδος. This is an Interpolation which I suppose will not be charg'd upon the Arians. And indeed how the Orthodox will get off the Charge; or how they can justify the like pernicious Addition to the Doctrine of Christianity, *Begotten not Made*, in the present Nicene Creed, I cannot tell. But am well assur'd, that they are utterly contrary to the Christian Revelation in this Matter; and accordingly ought to be omitted by every one who more regards the Authority of Christ and his Apostles, than that of Councils and Synods in these Matters. Ἐαν τις ὑπθῇ πρὸς ταῦτα, ὑπδήτω ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ. καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσῃ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. But to proceed: Whether the Two short Prayers or Hymns, together with the Grace at Meals, now standing at the end of the Seventh Book be additional or original, I have nothing farther to add

c. 36, p. 376

Apoc. 22, 18, 19

P. 385

to what has been already said upon that occasion. However, the Third small Chapter of the Eighth Book which is added, by way of Connection of the Apostolical Tradition περὶ χειροτονιῶν to the like Traditions or Constitutions περὶ χειροτονιῶν, and is wanting in some separate Manuscripts, and as it seems in the Ethiopick Extracts, may ~~perhaps~~ possibly be Interpolation. If so, it may be the Addition of *Hippolytus*, who had certainly some Concern about this Eighth Book in a peculiar manner; tho' it be now hard to determine what it was, or of the *Athanasians* long afterward. However, the Repetition of the distinct Names of the Apostles here, and that in so odd and aukward a manner, and as ascribing so many distinct Constitutions to distinct Apostles, seems to be most plain and gross Interpolation. 'Tis in the same Order of the Names that is in *Matthew*, and in the Sixth Book before. *James* the Brother of *John* is made the Author of the chief part of the Liturgy, which plainly belongs to *James* Bishop of *Jerusalem*, ~~or to Clement himself~~, by the Antient Testimonies; particularly by the express Affirmation of the Sixth General Council; of which before, and this at a time when in all probability he had been above 20 Years dead. Nay, neither the *Oxford* nor *Vienna* distinct Manuscript of this Book commonly acknowledge these Names in the Text,

See p. 233 *prius.*

P. 390

See p. 531, *prius*

See p. 235, 236, *prius.*

Text, but only in the Titles of the Chapters: Whence probably they crept into our present Text; as is usual in such Cases. So that I need use no more Arguments to shew that all this is Interpolation. The next Interpolation, and that a pernicious one also, is that in the Original Doxology of the Church; from *in* the Holy Ghost, as was the Apostolical Direction, and the Churches Antient Practice every-where; to *and* the Holy Ghost. Altho' it is observable that neither the first Seven Books of these Constitutions, nor the former part of the Eighth in the best Copies have any other particle than *in*; and that in that latter part of the Eighth Book, where *and* is now frequently inserted, yet is the Antient Form *in* frequently retain'd also, even in our present Copies. But of this I have more largely discourſed elsewhere, upon another occasion. Whither I refer the Reader. I need here say no more of the Feasts of the Nativity and the Epiphany in the Constitutions of *Peter* and *Paul*, since they will easily be own'd Interpolations here as well as in the Fifth Book foregoing; as will also the *Days of the Apostles* and of *Stephen*, the last of which is omitted in *Anastasius*'s Citation. Since there does not, that I know of, appear any Testimonies truly primitive for such their Observation. Perhaps each Church at first celebrated the Day when any Apostle

See y Appendix to the 4th Vol. of two Letters to y Bishop of London concerning Doctrinal Divinity. p. 415

or

or Martyr was put to Death among them, and afterwards the Church of *Rome* or *Alexandria*, or some such Patriarchal Church introduc'd their more general Observation. However these Days are now so plac'd as not to agree to the times of any of the Apostles Martyrdom; so far as we can determin. So that still this matter is very obscure, and there is the greatest Reason to believe it Interpolation. The next Interpolation, which I strongly suspect to be such, is the reckoning *Cock-crowing* for an *Hour of Prayer*; which better agrees, to the Ascetick or Monkish Rules, than as a General Hour for all Christians; especially when the Times of Prayer elsewhere in these Constitutions are only Morning and Evening, for publick Worship; and Three others, the Third, Sixth, and Ninth Hours for private Devotion. Nor does the New Testament give Intimation of any other. Not to say that the Reasons here given for the several Hours mentioned are very just for the other Five Times; but scarcely so for that of Cock-crowing; as the Reader will easily see upon the Comparison. I suppose these Interpolations came in after Monkery began in *Egypt* from *Anthony* and *Athanasius*. The next Interpolation I esteem to be in the Fourteenth Apostolical Canon; where after the Forbidding the Translation of a Bishop,

VIII. 34.

L. ii, c 57, p. 267, 268

L. vii c. 24, p. 370

Bishop, κἂν ὑπὸ πλειόνων ἀναγκάζηται, *even tho' he were almost compell'd to it by the Majority*, comes in this strange and spurious Addition, that still a Bishop may be translated if there be εὐλογος αἰτία τοῦτο βιαζομένην αὐτὸν ποιῆσαι, κ. τ. λ. *i. e. if greater good will arise to the Church thereby, & if he be very much importun'd by many other Bishops.* Which Pretences directly Evade and Supersede the foregoing Canon; nay are expressly opposite thereto. Accordingly we find that when *Eusebius* the Head of the *Arians* was translated from *Berytus* to *Nicomedia*, (perhaps under the pretence of this spurious Clause, crept then into some Copies,) *Athanasius* charges it upon him as a Breach of the Canons; and when the great *Eusebius* of *Cæsarea* refus'd to be translated thence to *Antioch*, he did it out of regard to this very Canon; nay in that very Case where the later Clause, had it been in his Copy, would have exactly Justify'd him in doing it; because he was *earnestly desir'd*, and *much wanted*, nay much Esteem'd by the Emperor; and almost the whole Christian World thought him fit for the Place; where therefore he was likely to have done much more good by removing. Yet would he not break this Canon; and his exact Observance of it was afterwards highly applauded even by the Emperor himself; as we know from his

p. 509, prim. *De Vit. Constantin.* L. iii. c. 59, &c. p. 515, &c.

own

or Martyr was put to Death among them, and afterwards the Church of *Rome* or *Alexandria*, or some such Patriarchal Church introduc'd their more general Observation. However these Days are now so plac'd as not to agree to the times of any of the Apostles Martyrdom; so far as we can determin. So that still this matter is very obscure, and there is the greatest Reason to believe it Interpolation. The next Interpolation, which I strongly suspect to be such, is the reckoning *Cock-crowing* for an *Hour of Prayer*; which better agrees, to the Ascetick or Monkish Rules, than as a General Hour for all Christians; especially when the Times of Prayer elsewhere in these Constitutions are only Morning and Evening, for publick Worship; and Three others, the Third, Sixth, and Ninth Hours for private Devotion. Nor does the New Testament give Intimation of any other. Not to say that the Reasons here given for the several Hours mentioned are very just for the other Five Times; but scarcely so for that of Cock-crowing; as the Reader will easily see upon the Comparison. I suppose these Interpolations came in after Monkery began in *Egypt* from *Anthony* and *Athanasius*. The next Interpolation I esteem to be in the Fourteenth Apostolical Canon; where after the Forbidding the Translation of a Bishop,

VIII. 34.

L. ii, c 57, p. 267, 268
L. vii c. 24, p. 370

Bishop, κἂν ὑπὸ πλειόνων ἀναγκάζηται, *even tho' he were almost compell'd to it by the Majority*, comes in this strange and spurious Addition, that still a Bishop may be translated if there be εὔλογος αἰτία τοῦτο βιαζομένην αὐτὸν ποιῆσαι, κ. τ. λ. *i. e. if greater good will arise to the Church thereby, & if he be be very much importun'd by many other Bishops.* Which Pretences directly Evade and Supersede the foregoing Canon; nay are expresly opposite thereto. Accordingly we find that when *Eusebius* the Head of the *Arians* was translated from *Berytus* to *Nicomedia*, (perhaps under the pretence of this spurious Clause, crept then into some Copies,) *Athanasius* charges it upon him as a Breach of the Canons; and when the great *Eusebius* of *Cæsarea* refus'd to be translated thence to *Antioch*, he did it out of regard to this very Canon; nay in that very Case where the later Clause, had it been in his Copy, would have exactly Justify'd him in doing it; because he was *earnestly desir'd*, and *much wanted*, nay much Esteem'd by the Emperor; and almost the whole Christian World thought him fit for the Place; where therefore he was likely to have done much more good by removing. Yet would he not break this Canon; and his exact Observance of it was afterwards highly applauded even by the Emperor himself; as we know from his own

p. 509, prim. *De Vit. Constantin.* L. iii. c. 59. &c. p. 515, &c.

own Letters [illegible] relating; preserv'd by the same *Eusebius*. And when the Council of *Antioch* confirm it, they suppose no such Clause therein. The next Interpolation is a plain one in the Twenty Third Canon; where if a Lay-man makes himself an Eunuch he is to be separated from Communion for *Three Years*. This cannot belong to the Apostolical Times, when no such long Penances were in Practice; which came in during the Second and Third Centuries afterwards. Accordingly both *Morinus* and *Cotelerius* suspect Interpolation. Neither does the first Canon of the Council of *Nice*, nor the Eighth of that at *Constantinople* call'd the *First* and *Second* hereto relating, say a Syllable of this *Three Years Seperation*; which seems therefore to be no very Antient Corruption. Whether the Word Καθολικοῦ be not wanting in the Twenty Seventh Canon, among those permitted to Marry after they are admitted into the Number of the Clergy, as well as in one or Two Places of the Constitutions themselves; or whether that Word be not it self Superfluous in some Places; one of which must be allow'd, I shall not positively determin. Only I am of Opinion that 'tis rather now *wanting* here, and elsewhere, than *Superfluous* any where. Since 'tis plain the Subdeacons are an original Order, and that the later Practice of

higher Discipline

Can. 21

But see more of this in my Christian Discipline Part 2 Chap. 4

* B. By * Servants whom a Clergy man is forbidden to Marry Can. 18. 183, prius. seems not to be meant such as we now so call, who are no longer than they have voluntarily agreed for, but after they are free women, but they are not to marry * slaves. Onesimus was made a Bishop by Paul, been Servant to Philem. Concilium VII. 46.

† Can. 82. The last clause of ye 25th Canon of this ye a Bishop Presbyter or Deacon must be deprived but not suspended for ye Scripture saith, Thou shalt not avenge twice for ye same crime by affliction is contrary to several of the other Canons, which inflict a double punishment for several crimes: See Can. 6. 30. 31. 45. 51. 58. 59. 62. 65. 76. some of which have a double penalty for ye same offence. And since ye offences mentioned in this 25th Canon are Fornication, Perjury, and such like crimes of ye most heinous nature, no wonder if they had a double punishment in ye Clergy.

the Church, in discouraging more and more the Marriage of the Clergy, makes it reasonable in this and the like Places rather to allow of the original *Omission* of them in such Places, than of their *Addition* in the rest. Ἐπ' ἐμὲ Πέτρε in the Thirtieth Canon was not in the Copy of *Dionysius Exiguus* in the Fifth Century, but only σὺ Πέτρε. Nay all Three Words were wanting in *Tarasius*'s Copy in the Eighth Century. So that there is Suspicion of Interpolation. The last part of the Fiftieth Canon is also wanting in the Old Latin Version, and so may possibly be Additional; but 'tis of no Consequence, nor at all certain that it is so. The Eighty Fifth Canon seems a little corrupted in the common Copies, but not in that of *Joannes Antiochenus*. These seem to me to be the principal Interpolations which do really appear in our present Copies of the Constitutions and Canons before us; which all arose plainly from the Church, and from the Orthodox, nay without the least sign of one single Heretical, Arian Interpolation; and which may very easily be corrected at this Day, and that generally from direct Evidence, and Antient Testimonies. I say nothing of one or Two seeming differences in the History of our Saviours Sufferings here from that in the Gospels, since this Account seems to me rather more Authentick than the other,

as

as drawn up at publick Councils of the Apoſtles, and ſince it will better guide us to underſtand, the Goſpels themſelves, or Correct their Interpolations in this matter than any or all the other Antient remains of Antiquity beſide. To conclude this Head; when I find ſo many of theſe *Interpolations* or *Alterations* of the original Conſtitutions of Chriſt by his Apoſtles, as well as the intire *laying them all aſide* at laſt to be deriv'd from the *Weſt*, and from *Rome* its Metropolis; when I alſo obſerve how true Chriſtianity, and the genuine Doctrines and Practices thereof have ſtill ſpread from the *Eaſt*, or *Jeruſalem*, to the *Weſt*, or *Rome*, and how Antichriſtianiſm and the Corrupt Practices thereof, on the contrary, have ſpread from the *Weſt*, or *Rome*, to the *Eaſt*, or *Jeruſalem*, I cannot but reflect on the Antient Cuſtom in the Church of turning to the *Weſt*, when the Perſons to be Baptiz'd *Renounc'd the Devil and all his Works*; and of turning to the *Eaſt*, when they *Dedicated themſelves to Chriſt and his Service.* As alſo on a notable Paſſage in one of *Hermas*'s Viſions, concerning the coming of Antichriſt; where he ſaw firſt Four Angels come and remove the *Seat of the True Church* from the *Weſt* into the *Eaſt*; and ſoon after Two more to remove the *Church her ſelf* from the *Weſt* into the *Eaſt* alſo; and where *Hermas* himſelf, either

Viſ. 1. §. 4. *p.* 76

either in Viſion, or in Reality remov'd after them; (for we find him in *Italy* at firſt, then going to *Campania*, and then in *Arcadia* ſtill more Eaſtward.) That he might, as it were, Accompany the True Church, with her Guardian Angels, and might thereby eſcape that Terrible Antichriſtian Beaſt which otherwiſe, in the Weſt, was ready to devour him. Which Viſion ſeems deſign'd on purpoſe for a warning to the Roman and Weſtern Chriſtians concerning the approach of that ſad Antichriſtian State, and that they might be upon their Guard againſt its very beginnings. However, I ſhall conclude this Chapter with the Remarkable Words of *Firmilian*, Biſhop of *Cæſarea* in *Cappadocia*, about the middle of the Third Century, with relation to the Unfaithfulneſs of the Church of *Rome*, even ſo early, as to the *Apoſtolical Traditions committed to her*. *Eos autem*, ſays he, *qui Romæ ſunt non ea in omnibus obſervare quæ ſunt ab origine tradita, & fruſtra Apoſtolorum auctoritatem prætendere, ſcire quis etiam inde poteſt, quod circa celebrandos dies Paſchæ, & circa multa alia divinæ rei Sacramenta, videat eſſe apud illos aliquas diverſitates; nec Obſervari illic omnia æqualiter quæ Hieroſolymis Obſervantur.*

Viſ. iv, §. 1, p. 82, Simil. 9, §. 1, p. 111,

Epiſt. ad Cyprian ap. Op. Cypr. Ep. 75, p. 220.

CHAP.

CHAP. VI.

Inferences from the whole.

I. HEnce we gain a new, a great, an invaluable Confirmation of the certain Truth of the Christian Religion, and of the ~~Divine Inspiration~~ Sacred Authority of the Holy Scriptures; and fill up, as it were, that most concerning interval of Christian Antiquity, which immediately succeeded the Acts of the Apostles; of which our Accounts have in these later Ages been so very imperfect.

II. Hence we are exceedingly confirm'd in the general Truth and Purity of the present Greek Copies, both of the Books of the Old and New Testament; and have a New Foundation of correcting some false Readings in both by the best Authority possible.

Constit. L. v. c. 14, p. 318

III. Hence we Learn that our Lords *Sentence*, or *Order for Execution*, was deliver'd to the Soldiers by *Pilate* at the *Third* Hour; that he was Nail'd to the Cross at the *Sixth* Hour, and that he gave up the Ghost at the *Ninth* Hour.

IV. Hence

IV. Hence we Learn that Christian People ought not to spend their time in Heathen Authors; but in the frequent and serious perusal of the Sacred Scriptures. *L. i, c. 5, 6, p. 204, L. ii, c. 5, p. 215. 216, c. 61, p. 270, L. v, c. 10, p. 310*

V. Hence we Learn that the Government of some of the greatest Churches was originally by a Bishop, with his College of Presbyters, and subordinate Deacons; that most of the lesser Churches were at first Govern'd under the Apostles, by a College of Presbyters, with their subordinate Deacons only; and that the Apostles plac'd Bishops over many of those in their own Life-time, and appointed that the rest should have Bishops plac'd over them also in due time afterwards; and all this ~~according to~~ in compliance with Christs own Direction and Appointment. *Vid. p. 222, &c. prius.* no doubt which was done accordingly,

VI. Hence we Learn the manner of the Election and Ordination of Bishops originally appointed by the Apostles, *viz.* By the common Vote of the Clergy, and People; and the laying on of the Hands of some Apostle or Bishop; after a very exact and sollicitous enquiry into their Characters and Behaviour: That Presbyters were Chosen by the Votes of the intire Clergy; and the Deacons were appointed by the Bishop himself, but both with the Approbation of People. *L. ii, c. 3, p. 214, 215, L. viii, c. 4, p. 390, 391 C. 16, p. 407 C. 17, 18, p. 407*

L. ii, c. 26, p. 239, c. 28, p. 241, c. 47, p. 254, Vid. Ep. i, § 44, p. 172

VII. Hence we Learn the manner of the Exerciſe of Primitive Diſcipline and Juriſdiction; *viz.* By the Biſhop, as the Supreme Judge, with the Votes of the Clergy, and Conſent of the Laity, in their Publick Aſſemblies.

L. ii, c. 6, p. 216, Can 4, & 16, & 44, & 81

VIII. Hence we Learn the Obligation of Clergy-men not to intermeddle with Worldly Affairs and Imployments; but to look upon themſelves as intirely ſet apart and Conſecrated to the Service of God, and Edification of Chriſtian People.

Paſſim. Vid ad calcem hujus Capitis.

IX. Hence we Learn the Obligation upon all Chriſtians to a moſt Dutiful Obedience to their Kings and Temporal Governors, for the good of their Bodies, and the common Peace and Welfare of the World; and the ſtill greater Obligation upon them to a like Dutiful Obedience to their Biſhops, and Spiritual Governors, in the Faithful Diſcharge of their Sacred Authority, for the Welfare and Salvation of their Souls.

L. ii, c. 25, p. 236. c. 35, p. 245, 246, L. vii, c. 29, p. 372, L. viii, c. 30, p. 411

X. Hence we Learn the certain Duty of Chriſtians to Offer their Tyths, Firſt Fruits, and Free-will-offerings for the comfortable Maintenance of the Clergy, the Widows, the Orphans, and the Poor; to be diſtributed and diſpos'd of at the Diſcretion of the Biſhop.

XI. Hence

XI. Hence we Learn the Intire Confinement of Sacred Offices, Ministrations, and Authority properly Ecclesiastical to the Clergy; and that none of the Laity, much less Women, have any Power to Exercise the least Part thereof. *L. ii, c. 27, p. 240, L. iii, c. 9, 282, 284 c. 10, p. 284*

XII. Hence we Learn the proper distinction and Boundaries of Sacred Offices; particularly that Presbyters have no Power to Ordain; at least in Episcopal Churches; that Deacons have no Power either to Consecrate the Eucharist, or to Baptize; but are only to assist the Bishop or Presbyter in those Solemn Ministrations. *L. iii, c. 11, p. 284, c. 20, p 291, L. viii, c. 28, p. 410, c. 46, p. 421, 422, 423*

XIII. Hence we Learn the Number of the several Ranks, Orders, and Degrees of Men and Women in the Church, by the Apostles Appointment, *viz.* (1) Bishops. (2) Presbyters, or Priests. (3) Deacons, or Ministers. (4) Subdeacons, or Attendants to the Deacons. (5) Deaconesses. (6) Readers. (7) Singers. (8) Porters. (9) Virgins. (10) Widows. Besides the Orphans, and the Body of the Laity. *L. ii, c. 25, p. 238, c. 57, p. 260, &c. L. viii, c. 12, p. 403*

XIV. Hence we Learn the Exact Order and Parts of the Christian Publick Worship on the Lords-day, as it has been already describ'd; and how exactly the Place and *Vid. p 362, &c. prius. L. ii, c. 57, p. 260, &c.*

Circumstances are appointed and describ'd by the Apostles; and that, together with the Observation of the Lord's-day. Christians are not ~~cube~~ to forget the Sabbath neither.

C. 36, p. 246

L. ii, c. 57, p. 261, 262 Can. 85

XV. Hence we Learn the True and Apostolical *Canon of Scripture, viz.* much the same as we have now from the Jews for the *Old Testament*; and much the same we now receive for the *New*. Only *Baruch*, with the Epistle of *Jeremy*, and perhaps the Wisdom of *Solomon*, if not also *Ecclesiasticus*, may be admitted under the Old Testament. And the Apostolical Constitutions with *Clements* Epistles are part of the New. Only *Hermas* and the *Apocalypse* ~~are certainly~~, and *Barnabas*, *Ignatius*, and *Polycarps* probably to be added to them, tho' written afterward.

L. ii, c. 45, 46, p. 253, 254, c. 53, 54, p. 257, 258, 259

XVI. Hence we learn the great Obligations of Christians to agree their Disputes and Differences without going to Law; especially before Temporal and Pagan Judicatures.

L. ii, c. 57, p. 265 L. vi, c. 28, p. 353 L. viii, c. 12 p. 398, — 404

XVII. Hence we learn that the Eucharist is properly an *Oblation*, or *unbloody Sacrifice of Commemoration*; as those Antiently were *bloody Sacrifices of Prefiguration*;

tion; but both owing their proper Influence to the *one Sacrifice of Chriſt on the Croſs*; and that this *Commemorative Sacrifice* is to be offer'd for the Faithful, both quick and dead, in the Chriſtian Church.

XVIII. Hence we learn that Prayers *for* the Faithful departed, eſpecially at the Euchariſt, and in the Commemorations of them, is an Original Inſtitution of the Goſpel; as Prayers *to* them was afterward an Inſtitution of Antichriſt. *L. vi, c. 30, p. 358 L. viii, c. 12 p. 403 C. 41, p. 418*

XIX. Hence we learn that Baptiſm is to be celebrated not by a *ſingle ſprinkling*, but by a *trine Immerſion*; that the Perſon to be baptiz'd, is to be anointed with conſecrated Oil before; and ſealed with conſecrated Ointment after it; in order to its Completion; and the later as the *Confirmation* of the baptized Perſons alſo. *L. ii, c 32. p. 244 L. iii, c. 16, 17, p. 288 L. vi, c. 15, p. 344, L. vii, c 22, p. 368. c. 42 43, 44, p. 380, 381*

XX. Hence we learn that the Euchariſt is to be celebrated with *Bread*, and a Mixture of *Wine* and *Water*, according to our Saviour's own Example and Appointment; and to be conſecrated by the Invocation of the Father for the Deſcent of the Holy Spirit upon the Oblations, to make them the Body and Blood of Chriſt to the Communicants. *L. viii, c. 12, p. 402 403, v. p. 368. prius.*

L. ii, c 47, p. 254, c. 59, p 267 L v. c 13, — 20, p. 312—328 L. vii, c. 23, p 369 c. 30, p. 372 c. 36, p. 376 L. viii, c. 33, p 414 415 † Epiphany

XXI. Hence we learn the genuine original Feſtivals and Faſts for Chriſtians, appointed by the Apoſtles. *viz.* Beſides the Lord's Day, and in a leſſer degree the Sabbath Day, the Feſtivals were *Eaſter*, *Pentecoſt* between *Eaſter* and *Whitſontide*, and particularly the Aſcenſion, and Deſcent of the Holy Ghoſt; beſides the occaſional Commemorations of the Martyrs. The Faſts were, the leſſer of *Quadrageſima*, or Faſt of Five Days before Paſſion Week in Memory of the Forty Days for our Saviour's Converſation with his Apoſtles, and delivering the Chriſtian Law to them after his Reſurrection; and of *Wedneſdays* and *Fridays* throughout the Year, excepting the Time of *Pentecoſt*; and the great and ſolemn Faſt of *Paſſion Week*; eſpecially of the Day and Night of our Saviour's lying in the Grave, even though it happen'd on the Sabbath Day. But that otherwiſe no Chriſtian ought to faſt either on the Lord's Day or the Sabbath.

L. vi, c. 1, 2, 3, 4, p. 330, 331, 332,

XXII. Hence we learn the Hainouſneſs, Danger, and Miſchief of the Sin of Schiſm, both in Opinion and Practice, and how careful all Church-governors ought to be of giving the leaſt Occaſion for it; and the People of ſuffering themſelves to be drawn

drawn into it under any unwarrantable Pretences whatſoever.

XXIII. Hence we learn the Hainouſneſs, Danger, and Miſchief of *Hereſy*, or of ſetting up human Inferences, Determinations, and Hypotheſes, as Doctrines or Articles of Chriſtian Faith, without or againſt the Declarations and Revelations in theſe Apoſtolical Conſtitutions, and in the ~~Inſpired~~ Books of the New Teſtament. C. 7, 8, 9, 10, p 334, 339 C. 18, p. 348, 349 C. 26, p. 354, 355

XXIV. Hence we learn, and that from Divine Revelation, the Freedom of human Actions, the Immortality of human Souls, their Joy or Torment in the intermediate State after Death, and the Certainty of the Reſurrection of the Body, of the future Judgment, and of the glorious Rewards and terrible Puniſhments of the other World, as undoubted Principles of the Chriſtian Religion. L. vi, c. 11, p. 340 L. v, c. 7, p. 308, 309

XXV. Hence we learn the Law of the Goſpel as to the *Marriage of the Clergy*; that it was freely permitted before Ordination, but not afterward; and that thoſe twice married, were incapable of ~~being choſen into the Clergy~~ acting as Clergymen. L. ii, c 2, p. 214 L. vi, c. 17, p 347

L iii, c.2, p. 275 XXVI. Hence we alſo learn the Law of the Goſpel as to the *Marriage of the Laity*; *Once* being of the beſt Reputation; *Twice* unblameable; the *Third* Time of ill Reputation; and the *Fourth* plain Incontinence.

L. iii, per Tot. L.iv, c.14, p.299 L.vi c.17. p. 348 XXVII. Hence we learn the Laws of the Goſpel as to Virgins, and Widows. Virginity was in great Eſteem, as alſo was lawful Marriage. None were to be preſs'd to vow Virginity; but thoſe who had vow'd were oblig'd ſtrictly to obſerve their Vow. Thoſe, *once* married were alone capable of being choſen into the Number of Sacred Widows, maintain'd by the Church.

L vi, c.27, p. 357 XXVIII. Hence we learn the ſtricteſt Rules of Chaſtity, not only in a ſingle, but alſo in a marry'd Eſtate; highly agreeable with the Deſign and Purity of the Chriſtian Religion.

L iii, c.18, p. 289 L vii, c.24 — 45, p. 370—382 L.viii, c.5, — 22, p. 391—409 C.36—41, p. 416, — 419 XXIX. Hence we learn the Original Compoſition and Appointment of a ſtated Liturgy; and that the Apoſtles own Liturgy is here preſerv'd; that the Lord's Prayer was ~~only~~ us'd at Baptiſm, and in private Devotions; that the Apoſtles own Creed is here alſo preſerv'd, and was only us'd in Baptiſm.

XXX. Hence

XXX. Hence we learn that ſacred and peculiar Veſtments were originally us'd in holy Miniſtrations; and that ſignificant Signs were us'd in Divine Worſhip; as particularly the Croſs both in Baptiſm and the Lord's Supper. But all ſtill as appointed only from our Saviour himſelf, by his Holy Apoſtles; and not any by bare human Invention and Appointment. *L.iii, c.16, 17, p. 288 L.vii, c.42, 43, 44. p. 380, 381 L. viii, c.12, p 399*

XXXI. Hence we learn how very careful the Apoſtles were of Catechizing, or of preparing the *Catechumens* for Baptiſm or Confirmation; no leſs than Three Years being ordinarily allotted for that purpoſe. *L.vii, c.39 40, p.378, 379 L. viii, c.32, p.414*

XXXII. Hence we learn how exactly the Apoſtles diſtinguiſh'd between the Duties and Privileges of the ſeveral Members, the Catechumens, the *Competentes*, the Penitents, and the Faithful; and how carefully they conceal'd the myſtical Parts of our Religion from all but the Faithful. *L.ii, c.57, p. 264 L,vii,c.25, p. 370 L viii, c.9, p. 396, c.12, p.398*

XXXIII. Hence we learn the ſtrict Obligations all Chriſtians are under to abſtain from Blood, and from things ſtrangled; as plain Duties of Chriſtianity. *L.vi, c.12, p. 342, L.vii c.20, p. 368, Can. 63*

XXXIV. Hence we learn, that ſwearing, when we are lawfully requir'd, is not abſolutely *L.ii, c.36, p.246, L.v. c.12, p 311 L.vi, c.23,*

p. 352, 353, L. vii. c. 3, p. 364 lutely unlawful among Chriſtians. But ſtill that it ought to be avoided as much as poſſible.

Paſſim. XXXV. Hence we learn in general, the great Purity and Strictneſs required of Chriſtians; and the great neceſſity and advantage of a ſtrict Diſcipline in the Church.

N. B. Beſides theſe few ſhort Inferences or Hints from theſe Sacred Conſtitutions, I ſhall take leave to enlarge upon one point of great Difficulty in it ſelf, and much debated at preſent, I mean the Meaſures of Submiſſion to Supreme Governors; and whether the Subjects may in no caſe riſe up againſt them, and depoſe them, for intolerable Miſgovernment or Tyranny. I ſhall afford what Light I can to the Chriſtian Enquirer, by ſetting down all the principal Paſſages relating to this matter in theſe Books, whether they relate to Temporal or to Spiritual Governors; and they are ſuch as well deſerve a ſerious Conſideration in this Controverſy.

L. ii, c. 19, p. 227 C. 20, p 227 Διὸ φοβητέον ἀπὸ τῶν φθορέων ποιμένων. — τὸν μὲν τοι ποιμένα τὸν ἀγαθὸν ὁ λαϊκὸς τιμάτω, ἀγαπάτω, φοβείσθω. κ. τ. λ.

C. 33, 34, p 244, 245 Spiritual Fathers to be more honoured than temporal Fathers, or Princes; and the Prieſthood,

Priesthood, in its own Sphere, more honorable than the Royal Authority.

Οὐ μὴν τοι λογισεύσεις σὺ τὸν ἔπίσκοπον, ἐὰν L. ii, c. 35, παρατηρήσεις τὴν οἰκονομίαν αὐτοῦ· πῶς ἔπιτελεῖ, p. 246
ἢ πότε, ἢ τίσιν, ἢ πῶς, ἢ εἰ καλῶς, ἢ φαύλως, ἢ δεόντως· ἔχει γὰρ λογισὴν κύριον τὸν Θεὸν, τὸν ἐγχειρίσαντα εἰς τὰς χεῖρας αὐτοῦ τὴν οἰκονομίαν ταύτην, καὶ καταξιώσαντα αὐτὸν τῆς ἱερωσύνης τοῦ πλικότου τόπου.

Πάσῃ βασιλείᾳ καὶ ἀρχῇ ὑποτάγητε, ἐν οἷς L. iv, c. 13 ἀρέσκῃ Θεῷ, ὡς Θεοῦ ἔλαιόγοις, καὶ τῷ σεβαζομένῳ p. 299
τιμωροῖς. πάντα φόβον τὸν ὀφειλόμενον αὐτοῖς ἀποπληρώσατε· τῷ εἰσφορὰν, τῷ τέλος, τῷ σὰν τιμὴν, θάσιν, κήνσον· Θεοῦ γὰρ τοῦτο διάταγμα μηδενί τι χρεωστεῖν, εἰ μὴ τὸ τῆς φιλίας Σύμβολον, ὃ ὁ Θεὸς διεζάξατο διὰ Χριστοῦ.

Περισχώμεν ἕν, ἀγαπητοὶ, τῆς τὸ κλέος τῆς L. vi, c. 2, σασασάντων, καὶ ποταπὴ ἡ ἀπόφασις αὐτῆς; εἰ γὰρ p. 330
ὁ βασιλεῦσιν ἐπιγειρόμενος κολάσεως ἄξιος, κἂν υἱὸς ᾖ, κἂν φίλος, πόσῳ μᾶλλον ὁ ἱερεῦσιν ἐπανιστάμενος; ὅσῳ γὰρ ἱερωσύνη βασιλείας ἀμείνων, τοσοῦτῳ καὶ βαρυτέραν ἔχει τὴν τιμωρίαν ὁ ταύτῃ τολμήσας ἀντομματεῖν, ἤτοι ὅτι [ὁ τῇ] βασιλείᾳ· καίτοιγε οὐδὲ εἰς ἀτιμώρητος. κ. τ. λ.

Τοῖς διὰ φιλαρχίαν ἀποχίσασιν ἑαυτοὺς Θεὸς C. 4, p. 332 ἐπήγαγε τὴν τιμωρίαν. κ. τ. λ.

Οὐ ποιήσεις χίσματα περὶ τὰς ἁγίας, μνησθεὶς L. vii, c. 10, τῆς κρεισσῆς. p. 366

Τὸν βασιλέα φοβηθήσῃ, εἰδὼς ὅτι τοῦ κυρίου c. 16, p. ἐξίν ἡ χειροτονία. τὰς ἀρχοντας αὐτοῦ τιμήσεις, 367

ὡς

ὡς λειτουργὸς Θεοῦ· ἔκδικοι γάρ εἰσι παίσης ἀδικίας· οἷς ἀποτίσατε τέλος, φόβον, καὶ πᾶσι εὐσφορὰν συγγνωμόνως.

Οὔτε δὲ βασιλεὺς δυνατὸς ἐπι βασιλεύσι ὑπάρχει, ἀλλὰ τύραννος. ἔστε ἐπίσκοπος ἀγνοίᾳ ἢ κακονοίᾳ πεπτωκὼς ἐπίσκοπος ἔζιν, ἀλλὰ ψευδώνυμος, ὑ θεοῦ, ἀλλὰ θεοῦ ἀνθρώπων φοβηθεὶς. —— καὶ οἱ βασιλεῖς τὸ ἰσραὴλ καὶ τὸ ἰούδα ἀσεβήσαντες παντοίας τιμωρίας ἔπαθον· δῆλον ὃν ὡς καὶ οἱ ψευδώνυμοι ἐπίσκοποι καὶ πρεσβύτεροι σὺν ἐκφεύξονται τὰ θεοῦ δίκας. *Vid. Can. IX.*

L. viii, c. 2, p. 389

Can. 29 Εἴτις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος καθαιρεθεὶς δικαίως ὑπὸ ἐγκλήμασι φανεροῖς, τολμήσεν ἐφάψασθαι τῆς ποτὲ ἐγχειρισθείσης αὐτῷ λειτουργίας, ἔστω πλυτάποσιν ἐκκοπέσθω τῆς ἐκκλησίας.

Can. 30 Εἴτις ἐπίσκοπος διὰ χρημάτων τῆς ἀξίας ταύτης ἐγκρατὴς γένηται, ἢ πρεσβύτερος, ἢ διάκονος, καθαιρείσθω, καὶ αὐτὸς, καὶ ὁ χειροτονήσας, καὶ ἐκκοπτέσθω παντάπασι καὶ τῆς κοινωνίας.

Can. 31 Εἴτις ἐπίσκοπος κοσμικοῖς ἄρχουσι χρησάμενος δι' αὐτῶν ἐγκρατὴς ἐκκλησίας γένηται, καθαιρείσθω, καὶ ἀφορίζέσθω, καὶ οἱ κοινωνοῦντες αὐτῷ πάντες.

Can. 32 Εἴτις πρεσβύτερος καταφρονήσας τοῦ ἰδίου ἐπισκόπου χωρὶς συναγάγῃ, καὶ θυσιαστήριον ἕτερον πήξῃ, μηδὲν καταγνωκὼς τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρείσθω, ὡς φίλαρχος· τύραννος γάρ ἔζιν. κ. τ. λ.

Εἴτις

Εἴτις κληρικὸς ὑβρίσῃ τὸν ἐπίσκοπον ἀδίκως, κα- Can. 55
θαιρείσθω. ἄρχοντα γὰρ, φησὶ, τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

Ἐπίσκοπον κατηγορηθέντα ὑπό τινι ὑπὸ ἀξιο- Can. 74
πίστων καὶ πιστῶν προσώπων καλεῖσθαι αὐτὸν ἀναγ-
καίως ὑπὸ τῶν ἐπισκόπων, κἂν μὴ ἀπαντήσει
καὶ ἀπολογήσοιτο, ἐλεγχθέντι αὐτῷ, ὁριζέσθω τὸ
ἐπίμονον· ἐὰν δὲ καλούμενος μὴ ὑπακούσει, κα-
λείσθω καὶ δεύτερον, δύο ἐπισκόπων ἀποσταλέντων
πρὸς αὐτόν· ἐὰν δὲ καὶ ὅτε μὴ ὑπακούσει, κα-
λείσθω καὶ τρίτον, δύο πάλιν ἐπισκόπων ἀποσα-
λέντων πρὸς αὐτόν· ἐὰν δὲ καὶ ὅτε καταφρονήσας μὴ
ἀπαντήσῃ, ἡ Συνόδος ἀποφαινέσθω κατ' αὐτοῦ τὰ
δοκοῦντα· ὅπως μὴ δόξῃ κερδαίνειν φυγοδικῶν.

Ὅσις ὑβρίσῃ βασιλέα ἢ ἄρχοντα, παρὰ τὸ δί- Can. 84
καιον, τιμωρίαν τινυέτω· καὶ εἰ μὲν κληρικὸς, καθαι-
ρείσθω, εἰ δὲ λαϊκὸς, ἀφοριζέσθω.

Here we ſee faithful Obedience requir'd of all Subjects, and careful Protection and Juſtice of all Governors. We ſee Biſhops themſelves, if very bad, are to be Depos'd; tho' not by their own People, but by the neighbouring Biſhops.

We ſee that thoſe very Church-governors which were not at all to be call'd to account by the Laity for the Diſtribution of the Revenues of the Church, might yet be call'd to an account by the neighbouring Biſhops, and expell'd alſo for great Offences; and were not to be ſupported by their People in ſuch their Offences. We ſee a Wicked King called no King but a

Tyrant

Tyrant; and an Ignorant or Wicked Biſhop call'd no Biſhop of God's appointment at all.

We ſee Duty owing chiefly to good Governors, and neither Diſobedience in Subjects, nor Abſolute Power and Tyranny in Governors in the leaſt encourag'd.

I conclude the whole with that ſhort, but admirable *Collect* in the Seventh Book of theſe Apoſtolical Conſtitutions, for the uſe of thoſe that are newly Baptiz'd.

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ πατὴρ τοῦ Χριστοῦ σου, ὁ μονογενοῦς υἱοῦ σου, ὁ δὸς μοι Σῶμα ἄσπιλον, καρδίαν καθαρὰν, νοῦν χρήσιμον, γνῶσιν ἀπλανῆ, πνεῦμα ἅγιον ἐπιφοίτησιν, φρὸς κτῆσιν καὶ πληροφορίαν τῆς ἀληθείας· διὰ τοῦ Χριστοῦ σου· δι' οὗ σοι δόξα, ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

c. 45, p. 381, 382

W. W.

Nov. 1. 1711.

FINIS.

BRITISH MUSEUM

ADDENDA & CORRIGENDA.

PAge 30. *line* 3. *read* then, or at the next Council ſent; *p.* 33. *l.* 5, 6. ſet the marginal Reference higher, againſt the end of the ſecond Head; *p.* 37. *l.* 15, 16, *r.* written to the Corinthians, *l.* 30. add, Now that this Epiſtle of *Clement* was written to the *Corinthians*, was read in that Church together with the other, and was written before that other which was in the Name of the Church of *Rome* it ſelf, and not in his own Name, we are abundantly aſſur'd by an unexceptionable Teſtimony, even that of *Dionyſius* of *Corinth* in the ſecond Century; whoſe Words were not rightly underſtood by *Euſebius* himſelf: and I confeſs that I owe this Hint and Expoſition to a learned Friend, ſince I wrote this Propoſition; altho' it be, as I now find, in Biſhop *Beveridge* alſo. *Cod. Can. Illuſt. L. II. c.* 9. §. 10. *p.* 118, 119. The Words are theſe, in *Dionyſius*'s Letter to *Soter*, or to the Church of *Rome*, of which he was Biſhop; and they ſeem very plain. Τὴν Κυριακὴν ἁγίαν ἡμέραν διηγάγομεν, ἐν ᾗ ἀνεγνώκαμεν ὑμῶν τὴν ἐπιστολήν· ἣν ἔξομεν ἀεὶ ποτε ἀναμιμνήσκοντες νουθετεῖσθαι, ὡς καὶ τὴν πρώτην ἡμῖν διὰ Κλήμεντος γεγραμμένην. *p.* 41. *l.* 12. *r.* this Opportunity; *p.* 73. *l.* 12. *r. Apocalypſe*, and *Preaching*, and *Goſpel*, and *Acts* of *Peter*; *p.* 79. *l.* 12, 16. *r.* Preface to; *p.* 83. *l.* 3, 4. *r.* with that other, *l.* 29, 30. *r.* the Antient Teſtimonies; *p.* 92. *l.* 5. *r.* Antienteſt Fathers, the Companions of the Apoſtles; *p.* 94. *l. ult.* & *p.* 95. *l.* 1. *r.* and of ſome in *Photius*; *p.* 102. *l.* 12. place the marginal Citation 4 Lines higher; *p.* 113. *l.* 5. *r.* after; *p.* 118. *l.* 22. *r.* perhaps enlarg'd; *p.* 119. *l.* 3. *r.* then or at the next Council added, *dele l.* 12, 13, *l.* 26. *r.* Epiſcopus, *l.* 29. *r.* fecimus, *l.* 30. *r.* in Eccleſia; *p.* 120. *l.* 2, 3, *r.* Preface will be hereafter ſet down more exactly; *p.* 121. *l.* 1. *r.* at leaſt plainly ended before it came to the ſame; *p.* 122. *l.* 15. *r.* but believe it rather was the foregoing Council; *p.* 123. *l.* 3. *r.* naturally ſuppos'd; *p.* 126. *l.* 6. *r.* Χ^{ti}; *p.* 145-150. *dele* the 3*d* Argument; *p.* 155. *l. penult. r.* Sixth; *p.* 156. *l.* 19. marg. *r.* 141, 142; *p.* 158. *l.* 22. ſet the marginal Reference Two Lines higher, *l. penult. r.* and the Ethiopick and Arabick Didaſcalies, *i. e.* corrupt Copies and Abridgments of the Catholick Didaſcaly; *p.* 159. *l.* 4. *r.* farther ſecur'd;

cur'd ; *p.* 173. *l.* 24. ſet the marginal Reference 4 Lines higher ; *p.* 205. *l. penult. r.* which yet I ſee no neceſſity to ſuppoſe; but rather think the Name of *James* the Biſhop added at the next Council *A. D.* 71. that ſo the firſt and laſt Chriſtian Martyrs might be the Inſtances propos'd, as was very proper ; *p.* 211. *l. ult. r.* wrote, or the ſurviving Apoſtles finiſh'd, was for the main ; *p.* 212. *l.* 11. *r.* 'tis probable ; *p.* 227. *l.* 29. marg. *r.* 96 ; *p.* 289. *l.* 15. marg. *dele*, *l.* 24. *r.* and the Truth hereafter, in the Place refer'd to in the Margin ; *p.* 293. *l.* 23. *r.* Preface to the ; *p.* 322. and elſewhere, Note that *Wanſlebius* ſays the *Ethiopick* and *Coptick Didaſcaly* has 39 Canons, as has the *Arabick* ſo many Chapters, tho' he enumerates but 38. which laſt is the Number of the Canons of *Hippolytus* alſo. *p.* 322. *l.* 9. *r.* Ethiopick Didaſcaly, which has the Preface to the true Doctrine of the Apoſtles, and aims to imitate it, and *dele* almoſt ; *p.* 434. *l.* 24, 25. marg. add *L. II. c.* 59. *p.* 268. *p.* 551. *l.* 24. *r.* as the Equinox on the 21*ſt* of *March* does particularly imply here alſo ; *p.* 558. *l.* 6. *add*, *Salutem tibi Clemens*, *Pater noſter Os Spiritus noſtri*, *ut per* Doctrinam *tuam Fidem ſemper proferamus ſcripto Apoſtoli reliquerunt nobis*, *dicentes* ; *cum Clemente Epiſtolam miſimus vobis.* See *p.* 524, *priùs* ; *p.* 560. *l.* 16. *add*, Nay one of the Ethiopick Accounts ſeems plainly to ſuppoſe this *Doctrine* ſo ſmall as to be included in an *Epiſtle* to the Churches, in the Words juſt now ſet down from *p.* 524. which cannot well be ſaid of this *Catholick Didaſcaly* whereto it is prefix'd. *p.* 674. *l.* 11. *r.* 681 ; *p.* 681. *l.* 10. to add to if not to alter; *p.* 682. *l.* 10. 11. marg; *p.* 555. 556. *priùs. l.* 28, marg. *r.* 322 ; *p.* 684. *l.* 1. *r.* then ; *p.* 687. *l.* 26. marg. *r.* 598; *p.* 690. *l.* 25. marg. *r.* 407 ; *p.* 691. *l.* 10. marg. add. *vid* ; *p.* 409. *priùs.* and for ſays. *r.* implies ; *p.* 691. *l.* 19. dele beginning of the ; *p.* 693. *l.* 3. 4. 5. marg. *r.* See ; *p.* 409. 410. *priùs* l. 23. marg. *r.* Page 123. *priùs* ; *p.* 700. l. 5. marg. ſet the Note Two Lines higher. Note alſo that the laſt part of the 25*th.* Canon ſhould have been noted as interpolation, in the Fifth Chapter of this Book, that in this Edition of the Conſtitutions ; *p.* 390. l. 3. 4. the Words πρῶτος ἐν ἐγὼ φημι πέτρος, are to be in double Brackets; and the Engliſh that Anſwers it, *In the firſt Place therefore I Peter ſay*, to be omitted, as moſt certainly Interpolation. The Numbers of the Books alſo have been here forgotten on the running Tirle, till the Seventh Book. Such Omiſſions and Miſtakes having been partly owing to that haſt I was obliged to in this Edition.